New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

I am convinced that the world desperately needs religion. It does not need conventional religion, comfortable religion, ecclesiastical religion, but it needs religion. It needs to know what life is all about, what it is all for, where it is going and perchance to know from whence it all came.

—Exchange.

THE PRAYER-ROOM TODAY

Lord, Grant us such an experience of grace as shall make our hearts like Thine, and shall make it possible for us to dedicate our lives unreservedly to the good of all mankind. We ask it for Jesus' sake. Amen.

Vol. 86. No. 27.

NEW ORLEANS, LA.
THURSDAY, JULY 6, 1939.

PURCELL FAMILY

Rev. and Mrs. J. S. Purcell, of Umatilla Fla., and their six children. Bro. Purcell is a native of Blackhawk, Miss. All the children have A. B. degrees, and four of them M. A. degrees.

Wallet of the Week

JEWISH REFUGEES from Germany, landing in Bolivia, are reported to be deserting their ancient faith. At La Paz one hundred and forty Jewish exiles marched en masse to the Catholic Cathedral and embraced Christianity. Similar cases are reported from other lands where Jewish persecution prevails. This abandonment of the Jewish faith has been styled "a normal by-product of Jewish suffering." Mass desertion of Jewish faith is a far cry from Christianity in its true meaning and power.

* * *

A GIFT OF RARE BOOKS from the library of the late Mrs. Grace Whitney Hoff, was announced by the Detroit Institute of Arts recently. The gift of one hundred and seventy volumes was from a library of six hundred and seventy rare and beautiful books. The items are mainly art treasures, typography and bindings from the fifteenth century to the present time. They include fine examples of seventeenth century Italian embroidery binding, specially decorated fore-edges, sixteenth century bindings by Gruel, and other equally famous specimens of fine binding.

* * *

REFUGEES IN FRANCE at the present time are said to number approximately five million, a number equal to one eighth of the population of France. It is said that one million of these refugees are supported by taxes and by personal contributions. Four hundred thousand of the expatriates are Spanish and the others are German, Austrian, Czechs, Italian and White Russian. According to reports, thousands of the taxi drivers in Paris are White Russians. It is noble and praiseworthy of the French to accept such a large share in the effort to care for those who are the victims of political persecution.

* * *

THE ORIGINAL OF SIMON LEGREE, the "bad man" of Harriet Beecher Stowe's **Uncle Tom's Cabin,** is said to have been Robert McAlpin, the reputed owner of Uncle Tom. McAlpin is supposed to have been a bachelor who owned a large plantation at what is now Chopin, a station on the Texas and Pacific Railway, about twenty-five miles northwest of Alexandria in Louisiana. Mrs. Stowe and her husband were said to have stayed for a time at a Dr. Scruggs' home and during that stay she visited the McAlpin plantation where she found the hero and the setting for her novel of a hundred years ago.

FINGAL'S CAVE, at Staffa in the Inner Hebrides Island off the coast of Scotland, is one of the strange and wonderful formations found in that part of the world. The cave extends back two hundred and seventy-seven feet from the entrance and the roof is sixty feet above the high-water mark. Its Gaelic name, Uiamh Binn, means "musical cave," and is so named because of the sounds produced by the waves as they rush through the huge pillared archway. Tradition says that these sounds inspired Mendelssohn's famous overture.

* * *

THE GIANTS' CAUSEWAY, near Portrush, on the cost of Antrim in the north of Ireland, is one of the most marvelous rock formations of the world. It is composed of something like forty thousand closely fitted columns of basalt rock. It forms three causeways, the Grand Causeway extending out to sea about five hundred feet. The columns are mainly hexagonal and they are supposed to have been produced by the cracking of a great lava-flow in the Tertiary period. Many of the neighboring cliffs exhibit the same columnar structure.

* * *

NEGRO METHODISTS included in the merger under the Plan of Union number 334,631 members. They were members of the original Methodist Episcopal Church and they constitute the smallest of the major groups of Negro Methodists, being approximately one-sixth of the total membership of the Methodist Episcopal, the Colored Methodist Episcopal, the African Methodist Episcopal Zion, and the African Methodist Episcopal Churches. The three major groups not included in the union hold 15,568 churches and have a total of 1,622,225 members.

* * *

AVENUES OF SERVICE OPEN TO THE BLIND are few at best and particularly when the victims of blindness were so suddenly increased as was the case following the World War. At the present time one of the fields being opened is that of the Doctor's Assistant or "Masseur." It is said that the absolute dependence upon the sense of touch results in a thoroughness and a proficiency not easy to be acquired by those who have their sight. In addition to the better results obtained, it offers to the blind an opportunity for economic independence and an escape from the Santa Claus existence now in vogue.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

WHOLESALE CORRUPTION

It is not easy to speak with restraint or even a fair degree of moderation in the face of the growing list of public scandals which fill the headlines of the daily press. We do not believe for one minute that the situation is confined to the underworld, nor to any economic stratum high or low. It is not necessary to say that our thinking at the moment is influenced by recent disclosures and recently instituted investigations. We have, however, no disposition to make our observations personal, nor do we desire to sit in judgment upon those accused of misdeeds. We doubt if many of those upon whom "the tower of Siloam" falls are alone in their sinning, and we have little sympathy with the practice of chasing one goat into the wilderness when a whole herd needs to be purged of wrongdoing.

We have come to a time when it almost seems that dishonesty and corruption constitute the order of the day. Now and then some fallen and defenseless political knight, or other agent of wrong, is made a horrible example, and for a time the public press is all agog on account of this reassuring (?) gesture. It is hailed as a triumph of justice, as though it were a sacrifice of penance and the shriving of the whole body politic, and a drastic purging of public morals. But are we even touching the fringe of the problem being created by grafting and scandalous corruption? Our sickening situation causes every person in public place to be looked upon with a measure of suspicion. We are eternally prating about our constitutional rights and the preservation of our sacred liberties when we need to be manifesting concern for a public integrity constantly under fire. We are for a merciless expose of public misdeeds and we are opposed to keeping public records secret until the stench of wrong shocks every decency of society. If anyone is disposed to doubt the wisdom of sharing with the public knowledge of the facts which affect its wellbeing, surely he must have his answer in the situation prevailing today.

EDUCATION, THE CHURCH AND THE FUTURE

One of the most alarming symptoms in lands showing a decreasing birthrate is the fact that the decline seems to be more than proportionately reflected in the population of the schools. In England, the Board of Education Report for 1938, issued as we understand under the provisions of the Balfour Education Act of 1903, is none too hopeful for any educational group, if we catch the meaning of the report from editorial comments which we have seen. Schools operating under what we take to be the Congregational Council, recorded a substantial gain, and the Catholic schools gained forty thousand scholars. Over against these gains is the fact that the schools maintained by the Church of England lost a million two hundred and three thousand scholars, and Methodist and other voluntary schools lost three hundred and seventy-six thousand seven hundred and sixty-five scholars more. It is reported that the total enrollment in elementary schools has declined about eight hundred thousand in the last three decades, and that decline, enormous as it is, does not fully reveal the facts as to the decrease of the child population of England, because school attendance covers a wider age range than it did a generation ago.

All this is bad enough if it be considered only from the standpoint of a decaying civilization, but when Sunday school attendance reflects the decline of the national birthrate augmented by the problems created by shifts in population, it becomes even more serious for the churches. A constantly declining birthrate prevails in nearly all European countries, and even America is veering in that direction. The whole situation is a matter of serious concern to those who think in terms of the church in the next generation.

THE PASTORS' SCHOOLS

The Pastors' Schools of the three Conferences in our territory have had the most prosperous year of their history. The School at Mathiston enrolled about one hundred [illegible], that at Seashore en-[illegible] the one at

Centenary College, one hundred and ninety. There was an effective spread of the courses and the classes were large. Added to this was the fact of a popular and capable list of platform speakers. This was particularly true of the School at Seashore where Dr. Edwin Lewis, of Drew, gave a series of addresses which were evangelistically sound, able, and searching.

In some of the schools it seemed to us that the small town and the circuit received too little attention. We commend the study of the great thelogical issues—we believe that there has been a lack of proportionate emphasis on the things we believe. We would not leave out of consideration the pressing problems of our great metropolitan centers. But, having said that, we remind ourselves that our territory is predominantly rural. We believe that we need a more specific and painstaking preparation for the cultivation of our rural field. The social question is important, but it is folly to emphasize slums and the plague spots of civilization until we create the impression that the sole object of Christian effort is to minister to the worst. All churches need to exalt, as we think they are not doing, the open spaces, dotted with their country churches, from which comes to the urban centers a continuous stream of clean and wholesome life. Again let us say, we do not object to the most careful study of theological and city problems, but let us not forget the interests and potentialities of our country circuits.

THE CHURCH PAPER—A RURAL PASTOR SPEAKS

A pastor, not a Methodist, engaged in rural work, contributes to a church-paper forum a letter which we can only summarize. He said that the paper, from the editorial council, special contributors, and field correspondents, is metropolitan in its interests. It speaks a foreign language, so far as the great rural areas are concerned. It does not interest itself with the problems or the news of the country church. Its circulation is "squeezed into a small area" when it should be spread over the great areas occupied by the rural church where the hope of expansion and progress lies.

We enjoy the paper which was immediately involved, and we were inclined to believe that the criticism was not well founded. Accordingly we examined the contents of the issue in which the letter appeared. We were somewhat surprised to find the evidence of its metropolitan cast—editors, contributors, correspondents and news coverage. Its news coverage of rural sections was almost nil. Alabama occupied less than four lines, Mississippi, thirteen and Tennessee, fifty-eight lines, two-thirds of which were devoted to three large cities. Its nine pages of news notes and personals were devoted largely to interests of a connectional nature, to colleges, and matters of special interest in urban centers. The New Orleans Christian Advocate desires to serve every church and hamlet in Louisiana and Mississippi. Send us the news which may be of interest to your people. Tell us particularly about your laymen and the local enterprises about which their thought and activity center.

GOOD-BYE, PANSIES

By Dr. H. T. Carley

Sometime last winter or early spring we bought a hundred pansy plants and set them out in a circular bed in the front yard. For awhile, it seemed as if they were determined to do nothing except stay there. They held on to life—only one of them died—but they wouldn't grow. We did everything we could for them—kept the weeds and grass out, fertilized them, saw that they had plenty of water, and expended upon them such affection as beauty is entitled to. But apparently to no avail.

We wondered why they so persistently maintained status quo. Sometimes we thought it might be that they were homesick for the beautiful place from which they came, or that they missed the multitude of flower-companions to which they were accustomed, that they had a positive dislike of their new environment. Such things affect people—and flowers are often more delicate and sensitive than some people.

But one day we noticed a change. The plants seemed to stand up a little straighter, and tiny shoots of new growth began to appear. In due time, the leaves grew larger, and the bed was covered wth a luxuriant mantle of growing green. Then the little buds of the coming flowers appeared. Evidently they had made up their minds to do the best they could under the circumstances.

And they did their best. Every plant produced its full share of glorious blooms. The mantle of green was almost hid by the mass of colors. It was a daily joy just to look at them. Passers-by paused to admire their beauty. The pansy bed was the most attractive spot in the yard.

And then ,alas, they began to droop and fade. The leaves withered and the stalks dried up. The flowers became smaller and fewer, and the plants lay gently down on the bed as if honestly weary after duty faithfully performed. They had earned their rest.

So we gently—may I say, affectionately?—removed them to the deserved Elysium of those who have ministered to the happiness of humanty.

Those who bring joy to to their fellow-men will not be forgotten.

A GOD IN THE MAKING

And the residue thereof he maketh a god, even his graven image.—Isaiah xliv, 17.

It is good to watch the woodman at his work. The plaintive swish of the swaying bough, the rhythmic thwack of the swinging axe; the furious hail of the flying chips as the yawning gash grows greater; and then, at last, the creak and the strain and the crash and the roar as the mighty monarch falls! All this rushes back to mind as we read the prophet's story of the Syrian backwoodsman who, having felled his cedar, lolls against the log, wipes the perspiration from his brow, and mentally divides the prostrate timber into three parts. With the first part he will roast his dinner and satisfy his hunger. With the second he will build his evening fire, and, sitting comfortably besides it, will warm his hands at its cheerful blaze. "And with the third part he will make unto himself a god, even his own graven image, and he will worship it and pray unto it and say, Deliver me, for thou art my god!"

* * *

And so, at the beginning of the Old Testament, we behold the amazing spectacle of a God at work on the making of a man— making a man in His own image. And, at the end of the Old Testament, a no less arresting sight attracts our gaze: for here is a man at work on the making of a god—making a god in his own image. The one scene is the natural counterpart of the other. Have a good look at this man as, leaning against the fallen cedar, he mentally divides it into three parts! He is wrestling with life's major problem. In the early days of a man's career, he takes it for granted that the great thing is to acquire. Later on, a still more baffling question presents itself. How shall he administer his acquisitions? The tree is down; what shall he do with the timber? The wealth is amassed: how, precisely, shall he use the money?

* * *

This Syrian backwoodsman divides his fallen tree into three parts. With the first part he will roast his meat. A man must eat. He thus pays tribute to the necessities of life. And then he thinks of the chilly evening after the sun has set over the distant sea. He will build a blazing camp-fire, and will warm himself, and will laugh and say, "Aha this is good; I enjoy a fire!" He thus makes his contribution to the luxuries of life. And then from the remnant of his log, he will carve for himself a god, and he will fall down to it and worship it and pray to it and say, "Save me, for thou art my God!" He thus does homage to the sanctities of life. These three divisions are most fascinating. For, obviously, he is conscious of three great hungers. He feels the hunger of his body for food, the hunger of the senses for comfort, and the hunger of the soul for worship. And he so divides his log as to gratify or partly gratify each of these cravings.

* * *

And thus—and this is the most striking thing about him—he makes the log a concrete expression of his life. The devotion of part of the timber to the physical necessities of his being, part of it to sensuous indulgence and part of it to life's loftiest sanctities, reveals the exact place which each of these elements occupies in his secret soul. And the place and proportion that he allots to each demonstrates the authority that each exercises in his own character and experience. Transferred to this psychological and even spiritual realm, the forester's log seems to float out of the creek of the material into the river of the ethical, and then out of the river of the ethical into the ocean of the eternal. For the wonder of our humanity is so intricate and so pervasive that it infects inanimate objects with its own virtues and vices, its own merits and defects. A log of wood is, in itself, neither moral nor immoral: it is non-moral. Yet, as soon as it becomes somebody's property, it stands transfused by all the moral forces that mark the personality and character of its owner.

This basic principle governs the disposition of property at every turn. It is very curious and extremely significant that there has crept into our legal phraseology the word "personalty" as applied to property. It seems to hint at the underlying and vital truth that, in actual fact, our possessions become a mere extension of our personality. Our money becomes good money or bad money in exact proportion to our own goodness or badness; and the purposes to which we devote our wealth reflect precisely the position that certain things hold in our inmost affection and esteem.

* * *

In this charming idyll of the Syrian forest there is only one factor to be deplored. We admire the deliberate way in which this man divided his treasure among the necessities, the luxuries and the sanctities of life. It is specially pleasing that he found room for the sanctities. It is not everybody who does. Our only regret must be that he put the sanctities last. He regarded the cooking of his food as of primary importance. He accorded second place to the crackling fire beside which he laughed and rubbed his hands in cheerful glee. And the residue of his log—the lump left over after the demands of life's necessities and life's luxuries had been met—he made into an idol. He gave his god his leavings! Religion finished a bad last. In its competition with his stomach and his senses, his soul had to be content with the oddments left over.

* * *

Yet we must not be too severe upon this [illegible] axeman. For, after all, he was only an Eastern idolater. No clear and concise revelation had illuminated his mind. He was merely following some blind instinct. We, however, are very differently situated. Upon us the light of the ages has shone. Into our minds the knowledge of the Highest has been poured. We have listened to prophets and apostles and seers: we have heard the angels sing: we have gazed upon the wonders of Bethlehem and Calvary: we have listened to the deathless story of redeeming love: we have been initiated into the mysteries into which, of olden time, the wisest and the holiest and the best men longed in vain to peer. The darkness of this old Syrian's mind may excuse his behaviour in relegating his religion to the attic or the basement of his soul: it is altogether to his credit that he found house-room for it at all; but the same mitigating and extenuating circumstances can never be pleaded on behalf of those upon whose path has blazed the light that never was on sea or shore.

* * *

Many a man stands puzzling over the disposition of his life as this old axeman stood puzzling over the disposition of his log. Our backwoodsman imparted to that log a certain splendour by bringing to it even such moderate devotion. But surely, knowing all that we know, seeing all that we see, and feeling all that we feel, we shall manifest a greater spiritual discernment than he was able to display! Instead of giving God our leavings we shall rather sing Miss Havergal's well-known hymn:—

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my love, my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee!

And just as money or anything else, whilst capable of the most pitiful degradation, can be made sublime by its dedication to some noble end, so, by its consecration to God and its devotion to a splendid purpose, any life may be made a thing of beauty and a joy for ever.

—Dr. F. W. Boreham, in The Christian World.

METHODIST BOYS ATTENDING THE NAVAL ACADEMY

Many of our pastors have young men from their congregations leaving home during the summer months to attend the United States Naval Academy at Annapolis, Md. Pastors and parents who desire their boys to attend the Methodist church are [illegible] communicate at once with the [illegible] Calvary Methodist [illegible] Riggin, 95 Col- [illegible] who is anxious

Conference News and Personals

Louisiana Conference

Rev. N. E. Joyner, pastor at Minden, speaks with appreciation of the activity and the popularity of Dr. D. B. Raulins, the District Superintendent of Ruston.

Rev. W. W. Perry, whose illness we reported last week, is in Opelousas at the home of his married daughter, and not in New Orleans as was reported to us.

Rev. C. K. Smith reports satisfactory progress in his work at West Monroe. He is planning for a vacation in August, but he did not say where his outing will be spent.

Rev. B. C. Taylor, pastor at Homer, assisted Rev. L. R. Nease in a revival at Heflin last week, and Rev. W. C. Scott, of Monroe, rendered a similar service for Rev. Otis Spinks at Farmerville.

Rev. W. F. Roberts, pastor at Mer Rouge, writes that his health is much improved and that he is now well on the way back to normal. He speaks in tender appreciation of the goodness of his people during his enforced absence from his pulpit.

Rev. R. A. Bozeman is in a meeting at Ringgold where he is being assisted by Dr. Andrew Johnson, of Wilmore, Ky. Bro. Bozeman reports great interest and great preaching. Next week Bro. Bozeman is to assist Rev. S. S. Holladay in a meeting at Crowville.

Rev. J. B. Grambling, pastor at Bogalusa, was a pleasant caller at the Advocate office last week. He reports a number of his people vacationing at the New York World's Fair and elsewhere, but he seems to be in good spirits over the outlook for his charge.

Miss Grace Gatewood, Deaconess of First Church, Shreveport, has been granted a year's leave for study and recreation. Miss Gatewood will leave Shreveport about August 1, and she carries with her the love and good will of a wide circle of Methodist and other friends.

Rev. Wm. O. Byrd, pastor at Bonita, had to interrupt a church-building enterprise for the delightful experience of an appendicitis operation. We are glad to have the assurance that he is convalescing and it is expected that he will be fully recovered at an early date.

Rev. F. J. McCoy reports a daily vacation Bible school at Wisner with good attendance and continued progress in his work despite the discontinuance of mill operations since March 1. He has lost some of his best people through the closing and sale of the lumber plant at Wisner.

Dr. and Mrs. Albert S. Lutz honor the editor and his wife by an invitation to the marriage of their daughter, Mary Eleanor, to Mr. Sidney Franklin Sale. The ceremony will take place in the Methodist church at Greenwood, Louisiana, on the evening of July 12. Dr. Lutz is pastor at De Ridder.

Rev. Ellis Smith, pastor of Kaplan, has been quite ill for many weeks and has gone to many places in search of relief. He is now in the Baptist Hospital, New Orleans. We are sorry to report that his illness is quite painful, a circumstance not helped by complications of weakness and anaemia.

Mississippi Conference

Rehoboth church at Barlow observed "Dollar Day" on June 18. The novel scheme was in the interest of the Benevolences, and the pastor, Rev. W. S. Cameron, reports satisfactory results.

Representatives of the Brookhaven District at the Pastors' School at Seashore included the District Superintendent, Chaplain W. N. Thomas of the United States Navy, nineteen pastors and thirteen pastors' wives. A good record.

Rev. M. L. McCormick, friend of the Advocate and its editor, and the energetic and resourceful pastor at First Church, Laurel, does not propose to take two bites at a cherry. He proposes to finish his Advocate campaign in whirlwind fashion.

Gilbert Lewis Oliver, son of Rev. and Mrs. A. S. Oliver, Pearl River church, McComb, was licensed to preach on June 9, and is already at Candler School of Theology preparing for his life-work. Both sons of these worthy servants of the Church are now ministers.

Rev. Hugh C. Castle, pastor at Poplarville, speaks in high praise of the faithfulness and loyalty of his people. He gives to J. M. Sinclair and Miss Evelyn Spotswood the credit for the very splendid list of subscriptions sent in this week, and to this credit we add our thanks.

Curtis Youngblood, Lay Leader of Brookhaven District, is faithfully carrying the message of the Uniting Conference, of which he was a member, to the churches of his District. He is taking his office seriously and is making a worthy and effective Lay Leader.

Chaplain W. N. Thomas, stationed at the Naval Academy, Annapolis, paid a visit to relatives in New Orleans, Crystal Springs, and Jackson recently. He was accompanied by his wife and two sons. We heard him preach a very helpful sermon at Carrollton Avenue church during his stay in New Orleans.

The Hazlehurst Methodist church came to the end of the first half of the Conference year with finances paid to date including half of the Benevolence apportionment. Six young people represented the church at the Wesson Young People's Assembly, and Bro. Cain is doing a good job all along the line.

The Clara Chrisman Young People's Union, of Copiah and adjourning counties, sponsored an annual event, a young people's revival, June 27-30. Two services each were held in the churches at Wesson and Hazlehurst, and J. Swope Noblin and B. M. Hunt were the preachers. This Union is named in honor of Miss Chrisman who was drowned in the Johnstown flood disaster.

North Mississippi Conference

Rev. W. W. Milligan had the assistance of Rev. G. H. Boyles in a meeting at Duncan recently. We have had no report as to results.

Rev. Shed Hill Caffey assisted Rev. A. Y. Brown in a revival at Ackerman last week. Large crowds attended and much interest was manifested.

Rev. A. C. Bishop, pastor of Iuka circuit, has plans for eight revival meetings this summer, with a visiting pastor to assist him at each church.

Rev. S. A. Brown was his own evangelist in a successful revival held at Tutwiler recently. Good congregations attended and there was good interest throughout.

Rev. J. O. Dowdle assisted Rev. W. D. Bennett in a meeting at Schlater last week. Bro. Dowdle is pastor at Ruleville. We have not learned what the results of the meeting were.

Rev. R. C. Nanney, in a recent issue of the calendar of his church, listed the complete schedule of his summer revivals, along with other news of special interest to the charge.

Rev. C. W. Avery was assisted by Rev. W. J. Cunningham in a meeting at Jonestown last week. Jonestown revives happy memories with the editor as that was his second appointment.

Rev. Seamon Rhea, pastor at Como, says that his work is progressing satisfactorily and that interests of the church

are being cared for, and this includes the Advocate cause also.

Dr. H. F. Brooks, District Superintendent, recently assisted Rev. B. F. Hammond in a very successful meeting at Thornton on the Ebenezer charge.

Miss Ethelene Sampley, Wesley Foundation worker at M. S. C. W., will travel in Europe this summer and will attend the International Student Conference at Amsterdam.

The South Union Camp Meeting, near Ackerman, will begin on Friday before the fourth Sunday in July, the customary time, and Dr. A. T. McIlwain will be the preacher. Rev. E. M. Allen is the pastor.

Friends of Mr. J. H. Johnson, Conference Treasurer, will regret to learn that he had a slight backset recently, but we are glad to report that he is better and is able to take his limited turn in his office.

Rev. H. P. Lewis, had the assistance of Rev. Jeff Cunningham, in a good revival at Hernando. Bro. Lewis says that "the only Chinaman in town" was among those received into the membership of the church.

Rev. J. L. Nabors, Jr., pastor at Paris, is giving extensive publicity to the meetings of his charge. He is to have the assistance of Rev. J. A. George, of Oxford, Rev. J. L. Nabors, Sr., of Longview, and Rev. R. B. Neblett, of Water Valley.

Rev. Mathis E. Armstrong, Shuqualak, says that he has received great kindness at the hands of his people and that they have cooperated with him in a beautiful way. His parsonage home has been redecorated, he has had one successful meeting, and others are still to be held.

Two young men have been recommended for license to preach in the Corinth District Conference: Rufus Bynum, by the quarterly conference at Rienzi; and James McWhorther by the quarterly conference at Baldwyn. Both of these young men will be in Millsaps College next session.

Rev. R. E. Wasson, Mooreville, reported a good meeting in progress at East Tupelo last week. Dr. W. A. Tyson, of Tupelo, did the preaching, and the attendance was large. Bro. Wasson speaks with tenderness of Bro. G. A. Morgan and his wife, faithful members at Mooreville, 87 and 84 years old respectively.

Four young people from the church at Sardis attended the Conference Training School at Mathiston, and three will attend the Leadership Conference at Lake Junaluska. A Daily Vacation Bible School, under the direction of Mrs. Herbert Fant, enrolled seventy-five children. Rev. W. J. Cunningham is the popular and capable pastor.

We regret to learn that the church at Rienzi, recently remodeled, was totally destroyed by fire on June 16. Unfortunately the church carried no insurance and the task of rebuilding begins at the ground. Already, however, the people are rallying to the leadership of their pastor, Rev. H. C. Lewis, and plans are under way to build a brick church on the same lot.

The Junior Camp, under the auspices of the Board of Education, was held at Castallian Springs June 19-24, Rev. J. E. Stephens, dean, in charge. The Junior Camp was followed by the Intermediate Camp also under the direction of Bro. Stephens. A Camp for the Intermediates of the northeast section of the Conference will be held at Pickwick Dam July 3-7 and Rev. J. E. Stephens will direct that.

During the recent session of the Young People's Assembly at Wood Junior College, Mathiston the dormitories were filled and 130 credits were issued in a very successful session. Miss Sue Gunter, Plantersville, Miss Wilfred Doss, Houston, Miss Catherine Carlton, New Albany, Miss Elizabeth Cochran, Holly Springs, and Miss Helen Harrold, West Point, were elected President, Vice-President, Secretary, Treasurer, and Publicity Superintendent respectively, and A. Y. Brown, Ackerman was re-elected dean of the Assembly.

General

Bishop W. T. Watkins and Dr. Will W. Alexander, Administrator of the Farm Security Administration, are among the speakers for the fifth annual meeting of "The Council on a Christian Social Order," to be held at Lake Junaluska beginning July 16.

Rev. Leslie Weatherhead, minister of City Temple, London, and one hundred of his young people are attempting "a good-will invasion of Germany" during July. It is said that numerous invitations to visit in their homes have been received from German citizens.

Bishop Arthur J. Moore, on the eve of his sailing for his work in foreign fields, was the honor guest at a dinner given by the Woman's Foreign Missionary Society and the Board of Foreign Missions in New York. He delivered an address in which he listed the three great needs of united Methodism as, Experience, Social Expression, and Hopeful Courage.

Mrs. R. G. Waterhouse, widow of the late Bishop Waterhouse, died in Chicago on the evening of June 22, and was buried at Morristown, Tenn., on Saturday following. During the brief episcopal career of Bishop Waterhouse, he had supervision in Mississippi for a time. We did not know Mrs. Waterhouse, but we have heard beautiful things of her.

Dr. Claude M. Simpson, Jr., son of Dr. and Mrs. C. M. Simpson, of Terrell, Tex., will become a member of the faculty of Harvard University beginning with the fall term. The young man is a Ph. D. of Harvard and his father is a native Mississippian, a graduate of Millsaps College, and holds his degree in theology from Vanderbilt University. Claude Simpson, the elder, was a roommate and a classmate of this editor and we hold him in the very highest esteem. We share the joy of these proud parents in the recognition which has come to their gifted son.

CAMP DANTZLER—JULY 31-AUGUST 4

Recreation—Information—Inspiration

For all young people from age 10 through 16. Come if you are in the Hattiesburg District or one of the northernmost charges of the Seashore District. Your pastor has been sent the information as to cost and what you are to bring. No books to buy. No notes to keep unless you want to. However, we do have classes for discussion. Here is the daily schedule. You may choose your own class.

(Continued on page 10)

HISTORY OF WEST POINT METHODIST CHURCH

By Mrs. B. M. Howorth

Back around 1830, there was no West Point and no white settlers in this immediate vicinity. The Chickasaw and the Choctaw Indians fought their last battle here. About that time, Charles, William and Mose Jordan, brothers, came and claimed the land around what is now West Point. Soon after came Mr. Jim Travis, the first Methodist settler in this immediate region. He secured land just west of the Mobile and Ohio railroad (only there was no railroad then). Other families came, among them Westbrook, Kornegay, Watkins, Hinds, Simmons and Noblin. Somewhat later the Wilsford, Cottrell, Collins, Scott, Brame, Calloway, Franks and Barry families came from Virginia, North and South Carolina. Most of them lived far apart, but they wanted a place to worship, so they established a union church on the place of a farmer-preacher called Father Harris. The spot came to be called Church Hill and the dead were buried around the church. This Church Hill cemetery is now on the corner just northwest of E. H. Dexter's place, but most of the graves have been removed. Father Harris, who did most of the preaching, died in his home there in 1900. Services for all the surrounding country were held in this church until 1866.

The Mobile and Ohio railroad was built about 1858. West Point was moved from the old crossroads west of town and began to grow around the depot. As other families moved in they felt the need of a church closer than that on Church Hill, a mile and a half away. Mr. M. Ivie Westbrook was manager and editor of the first newspaper, "The Southern Broad-Axe." We have a copy dated April 27, 1859, and we quote from it:

"We are requested to give notice that there will be a meeting at Church Hill next Sunday morning at 9 o'clock, for the purpose of organizing a Sabbath School. It is something in which all are interested, so all are invited to attend, and it is hoped that many will make it convenient to go. Don't forget it now."

The issue of May 4th has this to say about it: "It was truly gratifying to see the interest manifested by all in the meeting at Church Hill on the first. A large number of our citizens of the town and county gave in their names in support of the cause. It speaks well for the morals of West Point to see so many, indeed almost all, of our young gentlemen enjoying Sabbath School. The prospects are flattering and now is the time to thoroughly organize. Come out next Sabbath at 9 o'clock a. m.

"There is considerable complaint at the inconvenience of getting out there, and if we only had a suitable building in town, doubtless a much greater interest would be taken in it."

Concerning a church in West Point itself notice this issue of "The Broad-Axe," May 4, 1859: "We will venture to assert that you may search the whole United States from the Great Lakes to the Gulf and you will not find another town of the size of West Point, and doing one-half the business of West Point, without at least two or three churches in it. Then, why can't we have a church or two? It surely can not be penuriousness on the part of our citizens! Does no one agitate the matter? There are several spoken of and subscription enough for us to build one or two, lacking a few hundred dollars. In the name of common humanity, can we not awaken enthusiasm sufficient enough to collect this sum? Do let us see that there will be at least one under contract during the course of the spring.

"Good schools and churches will add to the convenience of the citizens and especially to the interest of our town, and would be an inducement to others to cast their lots among us. A hint to the wise is sufficient."

"The Union Church"—1866

The war between the States came, the union church could not then be built in West Point. When the war was over in 1866, Mr. J. P. Henry and his brother, William, moved in. They were Methodists. Mr. Henry at once became interested in having a church in West Point. The old union church on Church Hill was moved into West Point in 1866, and placed on a lot just behind the present Methodist church, the lot on which the old Eggar home now stands. There were cotton fields around but the church later faced on what is now Court Street. It had two large front doors, no steeple, and a gallery inside just above the doors, where the choir sat. There were then four Methodist families in the town—the Wilsford, Travis, Barry and Henry families, and descendants of each of these families are living in West Point still. Among them are: Mrs. Marcella Wilsford Joiner, daughter of Mr. and Mrs. Wilsford, and Charlie Wilsford, their son; Mrs. Margaret Travis Loving, granddaughter of Mr. and Mrs. Travis; Messrs. Kyle and Barry Chandler, grandsons of Mr. and Mrs. Barry; and Annie Barry Wilsford, granddaughter of Mr. and Mrs. Barry, who married Charlie Wilsford; and Mrs. Fannie Bryan, daughter of J. P. Henry, who is now 91 years old. Mrs. Bryan's sister, Mrs. Josephine Fullington, played the organ in the union church and later in the Methodist church for forty years, beginning when she was twelve years old. She played at first by ear. She rarely missed a service and always played without compensation, saying that was her part. Rev. A. C. Harris, a Cumberland Presbyterian preacher, preached first in the union church. In August, 1867, Mr. J. P. Henry sent for a Methodist preacher from across the Tombigbee River. He preached four or five times in the union church.

There was a great old-time revival meeting held in this church in 1868. People shouted and there was impromptu singing as "The spirit moved." Rev. A. C. Harris preached some, also a Methodist preacher, Rev. J. P. Dancer. People came from a radius of twenty miles around. It required a day or two for some to come to the church. The wagons would get stuck in the mud, the whole family would have to get out and ride the horses or mules to the church. Mr. Jabez Mann, who moved to West Point with his family, joined the Methodist church. He at once became very active in efforts for a Methodist church to be built. He helped in every way, becoming leader of the choir and establishing the first Methodist Sunday school in West Point. On the corner near the union church was a two story building called Flannigan's Hall. Enough families had now joined the Methodists to establish a meeting place as well as a Sunday school in Flannigan's Hall.

Flannigan's Hall

This Hall was on the corner where the Commercial Hotel now stands. It was used as a meeting place for most everything, but the Methodists used it on Sunday and organized a church there. Bishop Paine preached in this Hall at one time during 1868, and at the Conference that fall Rev. J. P. Dancer was assigned to West Point as its first regular pastor. Rev. W. T. J. Sullivan succeeded him in 1871, and also taught a boys' school in West Point. Rev. T. Y. Ramsey, Sr., was presiding elder of Columbus District. Under Rev. W. T. J. Sullivan, in 1871, the Methodists bought a lot and began to build their own church. They selected a corner lot, not far from the court house, with no buildings around except a livery stable. It took a long time to build it as much of the building was done by volunteer labor and without cost. As the walls went up slowly, boys would sit on them to watch ball games. The church was built of brick burned in a kiln at West Point. Mr. C. M. Braswell was a large contributor and helped erect the church. Mr. Wm. C. White, later called "Brick Yard" White, was contractor. He was an older brother of S. B. White. It was a large plain brick building with no divisions whatever, no steeple, two large front doors between which was a small platform for the choir. On a scaffold outside was a large bell. This bell was rung for all big events, for fires, and tolled for funerals. It drew the people for miles around. Every man in the congregation helped build this church with money as well as actual labor.

The First Methodist Church Built In 1872

When the congregation moved in the floor was of dirt and there were

"puncheon" seats, made of rough hewn logs. A bride coming in tore her beautiful lace dress on one of these seats. Children inclined to go to sleep could not do so, for the seats were narrow and without backs so a sleeper would fall off. The Building Committee and Trustees were E. Monger, Chairman, Mann, Kelly, Braswell, White, Swinney and Tucker. A record of a meeting in 1873 speaks of "all the assets of the church being appropriated to complete the building." Funds were raised in many ways. The Ladies Aid Society was soon organized and helped by having suppers and other forms of entertainment. The charter members of the Society were Mrs. Fannie Bryan, Mrs. Joe Gerdine, Mrs. B. A. Duncan, Mrs. Richard Sykes, Mrs. Cross and Miss Ida Cross. They were never too tired or busy to work for the church.

Finally the building was completed and freed of debt. It was dedicated in 1881, by Dr. S. A. Steel, then pastor at Columbus.

Mr. Jabez Mann led the choir and acted as Sunday school superintendent at first. Later the Sunday school superintendents were Mr. O'Neil, Wm. C. White, J. W. Hicks, B. F. McCrary, S. B. White, who served for 38 years. The first pastor was Rev. John Barcroft, in 1872, the presiding elder still being Rev. T. Y. Ramsey, Sr. Some of the members about that time were: Wilsford, Cottrell, Barry, Travis, Henry, Fullington, Monger, Mann, Kelly, Braswell, White, Swinney, Tucker, O'Neil, Gerdine, Cross, McCrary, Hicks, Duncan, Sykes, Taggart, Jordan, Foster, Whitehead, Dowling, Fulkerson, Critz. Most of these had families. Mr. Isadore Frenkel (a Jew) helped in the choir by playing the violin. Others in the early choir besides him and Jabez Mann were Mrs. W. T. East, Mrs. Fannie Bryan, Mrs. J. H. L. Gerdine, Mrs. Laura White, Mrs. O'Neil, Mrs. Hannah; and later came Mrs. Sid White, Mrs. Nat Osborne, Mrs. B. L. Smith, Miss Lillie Jordan, Miss Annie Duncan, with Messrs. Bob and "Tote" Morrow, Homer Hicks and Charlie Joiner. Mrs. Josephine Fullington was organist and Mrs. Fannie Bryan substitute.

The pastors serving in the church after Rev. Mr. Barcroft were: E. H. Moon, C. L. Bates, W. S. Peebles, W. B. Murrah, J. A. Babb, Wm. Murrah (who afterwards became Bishop) in 1878 and 1879, D. C. Brown, T. Y. Ramsey, Jr., J. L. Futrell, E. G. Kilgore, J. D. Cameron and Amos Kendall. Rev. Mr. Kendall was pastor when the church was burned in 1893. At midnight a fire started in the other side of the block but with only a volunteer fire brigade with buckets, the fire soon spread and took the entire block including the brick church. Most of the buildings were frame.

In 1873 the West Point church was combined with Siloam, from 1874 to 1884, excepting one year, it was combined with Tibbee. That one year of 1876 it was combined with Okolona. Since 1922 it has been again combined with Siloam, that community being so near.

The Second Methodist Church—1895

Methodist families from everywhere gathered the night of the burning of the church and before the embers were cold they were planning to build a new brick church. Rev. Amos Kendall was everywhere helping. He was a tower of strength in those days. The women rose to the occasion as well as the men. They gave suppers every Friday night, candy pulls, dime concerts, oyster suppers and served ice cream at every gathering. They gave entertainments of every description, charging anything people cared to give. All young men took their sweethearts and a general good time was had by all who participated.

Mrs. Fanny Bryan was treasurer and Rev. Mr. Kendall began to call her "Sister Judas" because she always carried the money box. In two years the church was rebuilt on the spot where the old was burned. It had a steeple, a Sunday school addition at one side, and memorial windows. The choir now sat in front and a pipe organ was needed, so after much effort a vocalion was bought and installed in 1895, Rev. T. B. Malone being pastor. The Missionary Society was organized about 1900. The church grew from 400 to 800 members and became crowded at almost every preaching service. The Sunday school grew so that various classes had to seek quarters in adjacent buildings. The Clisby class of 100 adults was organized and met in the Y. M. C. A. Hall. W. S. Lagrone, W. M. McIntosh, J. B. Mitchell, J. M. Wyatt and R. A. Meek succeeded each other as pastors, then J. E. Thomas, E. S. Lewis, T. H. Dorsey, W. W. Mitchell. Under W. W Mitchell plans were made to enlarge and add Sunday school rooms to the church on the same lot. Then came Rev. L. P. Wasson, in 1916, and it was decided to buy the lot on the opposite corner where John Davis, Sr., ran a cotton gin, and to sell the outgrown church to a smaller denomination. This was done in 1917 or 1918.

(Continued on page 13)

CAMP DANTZLER—JULY 31-AUGUST 4

(Continued from page 7)

Morning

6:30, Reveille; 7:00-7:25, Morning Meditation; 7:30, Breakfast; 8:00-8:30, Free time for tent duty; 830:930, Class period.

A.—Missions—Miss Sybil Hinson. A class on India, very interesting and helpful.

B. — Safety Methods — Rev. Frank Casey. He will help you learn to revive people who have been under water too long, etc.

C. — Music — Rev. Mark Lytle. Will teach new hymns and help us appreciate more than ever the old ones.

D.—Worship—Rev. J. W. Sells. This will be a most helpful class. We all need to know how to worship and how to lead others in a worship service.

Camp Hostesses—Mrs. Vaughn, Mrs. Lawrence and Mrs. Lytle.

9:30-11:00, Games and Hikes; 11:00-11:30, Assembly Period and Committee Meetings; 11:30-12-15, Swim; 12:30, Dinner.

Evening

1:30-2:30, Quiet Hour — Play quiet games, rest, talk quietly, or do anything you want to do without noise so that those who want to rest may do so ;2:30-4:00, Interest Groups; 4:00-5:15, Swim, Games, Recreation; 5:15-6:00, Free Time; 6:00, Supper; 7:00-7:30, Singing hymns and folk songs led by Bro. Lytle; 7:30-8:15, Camp Fire Story and Service Hour —Rev. W. R. Alsworth; 8:15-8:45, Free time—games if desired; 8:45-9:00, Prepare to retire; 9:00, Five or ten minutes cabin devotion; 9:15, Taps.

Please see to it that several of your girls and boys get to Camp Dantzler—we are going to have a great time. The entire cost will be only $4.00 plus your transportation to and from the camp. All the fee may be paid in produce except $1.00 cash (see schedule).

H. F. VAUGHN,
Camp Director.
B. M. LAWRENCE,
Business Manager.
W. BAYLIS ALSWORTH,
Dist. Director Y. P. Work.

Christian Adventure Camp

For boys and girls 12 through 16 years of age, at Camp Dantzler, near Hattiesburg, July 31-August 4, 1939.

Make plans now to attend this camp. We suggest that you bring a Bible or Testament, swimming suit, two or three towels, a bar of soap, one drinking cup, pencil and notebook.

Camp huts are furnished with double-deck steel spring cots, but a light mattress or two or three old quilts or blankets should be brought along to put on the cots.

The cost of the Camp will be $4.00, of which $1.00 must be paid in cash. You may bring the rest in food as listed or pay the cash equivalent as indicated.

6 ears of fresh corn or 2 cans of corn, 15 cents; 3 pounds of Irish Potatoes, 10 cents; 1 gallon of fresh beans, peas or butter beans or 2 cans of home canned beans, 20 cents; I dozen ripe tomatoes or 2 cans (No. 2) tomatoes, 20 cents; 6 onions, 5 cents; 1 dozen eggs, 20 cents; 1 pint syrup or jam, 15 cents; 1 pound cookies, 10 cents; 2 cups corn meal, 5 cents; 1 cup plain flour, 5 cents; 1 live chicken, 50 cents; 1 pound lard, 10 cents; 4 cups sugar, 10 cents; 1 cup of coffee or cocoa, 10 cents; 1 5 cent box of black tea; 4 lemons, 10 cents; 2 10 cent loaves of bread, 20 cents; one-half pound of butter, 15 cents; 1 No. 22 can of milk, 10 cents; 1 cup of rice, 5 cents; 2 cups grits, 5 cents; 1 can of corned beef, 25 cents.

Messages may be sent and received daily from the Y. M. C. A. Building in Hattiesburg. Mailing address will be: Camp Dantzler, P. O. Box 550, Hattiesburg, Miss.

The first regular meal will be supper, July 31, the last meal will be dinner (12:00), Friday, August 4.

If you expect to attend, Rev. B. M. Lawrence, Heidelberg, Miss., would appreciate you dropping him a card.

For further information write: Rev. B. M. Lawrence, Business Manager, Heidelberg, Miss.

SARDIS-GRENADA DISTRICT NOTES

By Rev. Marlin McCormack
District Reporter

Sardis-Grenada District eagerly awaits the approaching episcopal visit on July 30, when Bishop W. T. Watkins will come to dedicate our churches at Byhalia and Walls; the former at 11 a.m., and the latter in the afternoon. The two proud pastors are Rev. H. D. Suydam, Byhalia, and Rev. J. S. Maxey, Lake Cormorant.

Judge E. C. Black, prominent Methodist layman of Marks, has been actively engaged in church work of late; he delivered a splendid address at the last District Conference, at Crenshaw, and filled the pulpit recently at Lambert and at Crowder. The Church has no more loyal or able layman in this section than Mr. Black.

One of the high-lights of our last District Conference was an address delivered by Judge Clark Holmes of Hernando. With a fine sense of humor, and thoroughly academic approach, he spoke on "The Importance of Christian Literature."

Four pillars of the laity in our District are R. W. Sharp, of Grenada; Senator John W. Kyle, of Sardis; Mr. E. W. Varner, of Senatobia; and Judge Herbert Holmes, of Senatobia. Here are men the Church can always count on, and it is under their leadership that great progress has been made in lay work in our District. Also in this list should be included Dr. L. L. Minor, of Horn Lake; Dr. D. R. Moore, of Byhalia; Mr. H. G. Johnson, of Hernando; Mr. J. B. Nelson, of Crenshaw; Mr. Dave Vance, of Batesville; Mr. Bradford Dye, of Charleston; Mr. J. D. Turley, of Coldwater; Dr. T. S. Clay and Mr. H. L. Brewster, of Tutwiler, and many others of their high type. Without such splendid men in the lay ranks, our District could never do the great work it is doing.

Rev. T. B. Thrower, our new pastor at Grenada First Church, has made an auspicious beginning. We understand the church debt has been paid, and all phases of the work are doing well.

The June meeting of the Pastors' Association was held in Lambert on June 13. It was the day before the close of a great combination Young People's Revival and Daily Vacation Bible School in this church, and a big barbecue was given for the entire local church and the Pastors' Association. The barbecue was sponsored by the men of the Lambert church.

Rev. C. C. Clark, of Columbia First Church, did the preaching in the Young People's Revival, at Lambert, and a leadership training class was taught by Rev. W. R. Hammontree, who also directed supervised recreation. The subject was "Worship." The children's division of the Daily Vacation Bible School was supervised by Mrs. Otis Mitchell, who was assisted by a fine corps of teachers and workers. An intermediate class in "Worship" was taught by Rev. Marlin McCormack. The aggregate attendance on all classes was over 65. Eighteen were received into the church on profession of faith. The program was a huge success, and both Brother Clark and Brother Hammontree endeared themselves to the people of Lambert. The music was furnished by a fine robed junior choir, directed by Mrs. J. P. Walker, with Mrs. A. G. Hamilton serving as pianist. The Young People's Division sponsored the meeting, and a steering committee of 18 young people made the plans and carried out all the detail work connected with the revival and school.

"My dear chap, a thousand years is nothing to a geologist." "And I lent one a fivespot the other day!"—Exchange.

And out of war and after all,
What is it people get?
Just widows, wounds and wooden legs—
And lots and lots of debt.
—Selected.

SUCCESSFUL LIVING

Beginning with this issue, the New Orleans Christian Advocate will publish weekly a new column entitled "SUCCESSFUL LIVING," by Dr. Edgar DeWitt Jones, author, editor and recently president of the Federal Council of the Churches of Christ in America.

Dr. Jones will write about life and its meaning, about happiness and sorrow, about conduct and personality — and about all sorts of subjects which vitally interest you as an individual and as a member of your community.

He will interpret religion in terms of your happiness and welfare; he will help you find a wholesome approach to social and personal problems. You will find hope, faith, comfort, courage and moral reinforcement in this column.

Watch for Dr. Jones' column next week and weekly thereafter.

DR. G. L. FRANCIS GOES HOME

Dear Dr. Duren: The Methodist Church here at Nettleton sustains another great loss in the passing of Dr. G. L. Francis.

The morning of June 15th, at 9 o'clock, the Spirit of this good man went home to be with the Father who had led and guided him through this life for seventy-four years.

Dr. Francis was a good man, loyal to his church, a faithful husband and father, and a worthy citizen.

Dr. Francis completed his medical training at the Memphis Medical College (a branch of the University of Tennessee), and then practiced medicine in Mooreville and Fulton for a number of years before moving to Nettleton. In 1905, he gave up his practice and moved to Nettleton, and was then connected with the Bank of Nettleton for twenty-three years. During this time he served as Mayor of the city for several years. He served as steward in the church for about twenty years. A few years ago, on account of ill health, he had to retire from all active service.

During all of his suffering he exercised a strong faith in God and would often exclaim that the Lord was good to him. He is survived by his widow, Mrs. Della Trapp Francis, two daughters, Mrs. C. S. Bigham, of Sumner, Miss., and Mrs. James R. Todd, of Birmingham, Ala., and four grandchildren.

We learned to love Dr. Francis very much during our seven months as his pastor. We miss him, but we shall see him again some day. Truly a great man has fallen, and our town and country have lost one of the noblest specimens of Christian citizenship.

His pastor,

W. C. McCAY.

Force may subdue, but love gains, and he who forgives first wins the laurel.

—William Penn.

ADVOCATE CAMPAIGN IN CORINTH DISTRICT

To the pastors and members of the Corinth District: Dear Co-workers: In January we were requested to secure 175 new subscribers for the New Orleans Advocate. We did that easily. That was an extra appeal which was not confused with the annual compaign in mid-year.

It is my opinion that a church paper in a home is the best help a pastor can have in his pastoral work. He can't visit every week in the home but the paper comes with its message.

The quotas in the Corinth District on a basis of three to each one hundred members will be as follows:

Abbeville, 13; Ashland, 14; Baldwyn, 16; Belmont, 14; Blue Mountain, 14; Booneville, 15; Burnsville, 9; Chalybeate, 21; Corinth First Church, 32; Corinth South Side, 8; Corinth West Side, 15; Dumas, 15; Guntown-Saltillo, 15; Hickory Flat, 10; Holly Springs, 15; Iuka, 10; Iuka Court,, 21; Kossuth, 15; Mantachie, 21; Marietta, 11; Fulton, 15; Myrtle, 25; New Albany, 21; New Albany Court, 21; Oxford University, 24; Potts Camp, 7; Rienzi, 12; Ripley, 8; Sherman, 9; Tishomingo, 6; Waterford, 6; Wheeler, 19.

Let each pastor divide this quota among his churches and then all will see how easily it can be done.

Yours for a successful Advocate campaign this year.

W. R. LOTT,
Corinth Dist. Supt.

CAMP CHEONDA, LAKE JUNALUSKA

An unusually interesting program is announced for this season at Camp Cheonda, at Lake Junaluska, N. C., which will be held under the direction of the Young People's Division, Department of Local Church, Methodist Board of Christian Education.

Camp Cheonda, located in one of the beauty spots of the Junaluska Assembly Grounds, will be open for intermediate girls from July 12 to August 9, and for senior girls August 11-25. For the camp period for intermediates the girls eligible to attend are those from 12 to 15 years of age, while the ages of the senior girls are from 15 to 17.

For the intermediates there will be two terms of two weeks each, the first term to be July 12-26, and the second term July 26-August 9. The senior camp will have only one term, August 11-25.

Miss Elizabeth Brown, Nashville, Young People's Division, Board of Education, will be camp director.

The counselors and staff include: Miss Ellene Ransom, Mrs. Walter Towner, Mrs. Frances McMillan, Miss Abbie Vaughn and M. Leo Rippey, Jr., Nashville, Tenn.; Miss Frances Newsom, Littleton, N. C.; Miss Alberta Tucker, Springfield, Tenn.; Miss Mary Ann Peacock, Arlington, Ga.; Miss Jessie Ormond, Durham, N. C.; Miss Alice Heap, Knoxville, Tenn.; Miss Lucia Gray, Atlanta, Ga.; Miss Anne Griffin, Miami, Fla.; Miss Lurinda Prince, Quincy, Fla.; Miss Lois Biggs, Jackson, Miss.; Miss Annie Louise Kirven, Darlington, S. C.; Miss Gertrude Kern, Lynchburg, Va.; Miss Eva Gragg, Pineville, Ky.; Miss Martha Winstead, Pulaski, Tenn.; Merriwether Barnett, Lawrenceville, Ga.; and Mrs. Carlos Perez, National of Brazil.

Campers will attend from Georgia, North Carolina, Pennsylvania, Tennessee and Virginia.

SECULAR PRESS BUREAU.

GLEANINGS FROM "HOW TO BE A PASTOR"

By Theodore Cuyler, D. D.

"A house-going minister makes a church-going people," said Chalmers.

A minister's chief labor is to make bad people good, and good people better.

God never intended that this world should be saved by pulpit geniuses, or He would create more of them.

"The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week," said a parishioner.

A pastor should request that all sicknesses, afflictions, reverses, and soul needs be reported to him at once. He is not omniscient.

Make yourself at home when you call. Encourage the people to talk about the Sabbath services, and truths preached. Give them an opportunity to ask questions.

In every discourse try to give something to attract children.

Let your heart rather than your head deliver a funeral message.

Don't have any "running places" or favorite resorts; and don't let anybody in the congregation own you.

Use the word "revival" sparingly lest you wear it out. Preach the Word always, and expect conversions in regular services. Encourage people to look to God and not the revivalist.

Hand picked apples keep the longest. Individual labor with each individual soul is indispensable.

Encourage young converts to begin testifying at once. Unless they do they are apt to be tongue-tied all their lives.

—The Wesleyan Methodist.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 9, 1939

By Dr. J. R. Countiss

JEROBOAM: A MAN WITH A GREAT OPPORTUNITY

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

I Kings 11:26-43

1 Kings 11:26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statues and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

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Opportunity is no respecter of persons, though she often knocks at the door of people who are unprepared or away from home. No circumstance of family wealth or position is a guarantee of the future. It is a fixed decree of the Almighty that character counts. Every house built upon the sand must fall when the storm breaks upon it. The empire of Israel passed from Solomon the son of an illustrious king to Jeroboam the son of an obscure widow. To each of these the throne was assured only on condition that he rule in justice and righteousness. This condition Solomon consistently ignored as he married scores of pagan wives for whom he built gorgeous palaces and places of worship, and lost himself in licentiousness and materialism. All this exacted a heavy toll of toil and taxation from his people, thereby alienating their loyalty and sealing the doom of his empire. Not even Solomon could successfully serve God and Mammon, though Jeroboam seems to have learned nothing from his ignominious failure.

By every token, Jeroboam should have been a great king. Having no father, he had from his youth been compelled to meet situations and solve problems for himself. He was not a soft pet of luxury but a hardy son of toil, accustomed to expect no wage till his appointed task was done. His ability and diligence commended him to the notice of Solomon who rewarded him by making him supervisor of all the workmen of his tribe called to forced public labor under the royal decree. In this position he would hear the complaints of his people, discover any injustice done them, and perhaps dream of a day when he might bring them relief through exercise of a larger authority. His people appreciated his sympathetic leadership.

Not only was Jeroboam popular with the masses, but Ahijah the prophet discovered in him royal qualities and gave him dramatic assurance that higher honors awaited him. Solomon may have heard of this incident, or he may have become jealous of the young leader, or possibly have resented some protest made against his exactions. In any case, he did not relieve the people—he banished their leader. Exiled in Egypt, Jeroboam had time to mature his plans and prepare for the responsibility that was to be his. A vast rich empire was by the favor of God and the voice of the people dropped in his lap. There was peace along every border, the enemy was weak, opportunity beckoned, and success seemed inevitable, predestined. Almost, —but not quite.

The great lesson of the Bible is that men only claim the blessing of God as they do his will. They must go his way if they desire to walk with him. To both Solomon and Jeroboam God promised a kingdom like unto that of David on condition that they follow David's example of devotion and loyalty, and it was in this respect that they both failed. Jeroboam feared to allow his people to go to Solomon's temple in Jerusalem to worship David's God, lest they be thereby won over to the kingdom of Judah under Rehoboam. He set up other places of worship with golden calves as accessories, thus alienating them from Jehovah. He selfishly ignored the God who had blessed him and despised the religion that had made him great. When he taught the people to be disloyal to God, they no longer remained loyal to the king. Prince and peasant must alike reap what they sow. Church and state should not be united, neither should they be antagonistic. Their final outcome must ever depend upon a constituency willing to follow the highest regardless of the cost incurred.

The Christian Fireside

RELIGION IN LIFE

PRAYER

By Edgar DeWitt Jones

Many, perhaps most people, think of prayer in the terms of the public or formal offerings made by clergymen in services of worship. These are important and have their high usefulness, but they are not as important as personal and private devotions. Corporate prayer is powerful but it cannot be exercised until personal or individual prayer is a reality. Prayer as a force, a life habit; prayer as the tapping of unseen reservoirs of strength and wisdom, is the kind of prayer that transforms human beings and makes them a vehicle of the Divine.

Dr. Jones

What is prayer? Here are an even dozen definitions: "Prayer is listening to God." "Prayer is communion with God." "Prayer is the blood of the soul." "Prayer is worship." "Prayer is faith in action." "Prayer is the perpetual discovery of God." "Prayer is the soul's sincere desire." "Prayer is the soul's hospitality toward the Most High." "Prayer is adoration." "Prayer is petition." "Prayer is thanksgiving." "Prayer is intercession."

Prayer is all that these definitions say that it is and prayer is more than all these definitions put together.

Look closer at one of these definitions: "Prayer is the soul's hospitality toward the Most High." Everyone knows what hospitality is. When we offer the hospitality of our homes to guests we put everything in apple-pie order. We polish the furniture, the floors, windows, doors, and if there are small children we polish them, too. We set before our guests the best food, give them the "spare room," delight in making them welcome.

Thus to be hospitable to the Eternal means to make mental and spiritual preparation, do much interior decorating, and thus admit the Most High to Holy of holies of our noblest aspirations. In such manner we welcome the Divine Guest.

HOMECOMING NOTICE

The annual Homecoming Day for the Alabama Church, Dubach charge, will be held on July 23. Every one is cordially invited to attend, especially former pastors and those at any time connected with this church.

MARHARET AKIN.

A CORRECTION

Rev. Virgil D. Morris, pastor at Columbia, desires to correct the list of pastors for Columbia church which appeared in the Advocate recently. Miss Alice Gordon Wynn, of Crowley, calls his attention to the fact that her father was pastor there for a period including 1876. The omission was occasioned by the fact that the records of the church were destroyed by fire a number of years ago. Correction is cheerfully made.

HISTORY OF WEST POINT METHODIST CHURCH

(Continued from page 9)

The Third Methodist Church—1920

When Rev. Carroll Varner became pastor in 1919 it was decided to build, and a mass meeting was called. Dr. George Stuart, of Birmingham, was engaged to speak, much enthusiasm was aroused, a great part of the money subscribed, and the new church begun. The building committee, composed of J. M. Hardison, Stuart Carothers, W. S. Lagrone, S. B. White, and Rev. Carroll Varner, visited other cities and decided to copy as far as practicable a church in Hot Springs. A. D. Simmons was chosen builder and the work began. The cornerstone, a central tablet, was laid in 1920. In 1922, we moved into the church, Rev. Carroll Varner being pastor still. The church was unfinished, the Sunday school rooms were not divided, the basement with unfinished walls and sawdust floors, and there was no heating system, but it was early spring. The windows were beautiful, the seats were old and uncomfortable, but there was great rejoicing as the members came together for the first service, being a Sunday school worship service, B. T. Schumpert leading. The first song sung in the new church was the long meter Doxology, "Praise God from whom all blessings flow." Mr. B. T. Schumpert, superintendent of the public schools, was then Sunday school superintendent. He helped adjust the departments in their unfinished rooms, all but the Primaries and Clisby Class, having to meet together for their worship service at first. Mr. R. W. Weems then became superintendent of the Sunday school and was instrumental in getting the unfinished Sunday school rooms put in shape. He was succeeded by C. R. Justice, who finished the work on the rooms and equipment. Mrs. B. M. Howorth succeeded him, and has served five years. The church school now numbers 600, and serves 1000 a year.

The pastors serving since Rev. Carroll Varner have been T. H. Lipscomb, W. R. Lott, S. L. Pope, T. M. Bradley, S. H. Caffey and J H. Holder, the present pastor. The Chairman of the Board of Stewards, when the present church was built, was Stuart Carothers. Recently B. T. Schumpert was Chairman and was succeeded this year by L. W. Yeates.

The present church was built in high-priced times. The building cost $85,000. The $10,000 organ, seats and furnishings brought it to $105,000. This has been decreased now to about $15,000. Plans are going forward to decrease this by $2,000 annually. It has taken a long time to pay off this debt but the church is one of the most beautiful in the South, especially the interior of the auditorium. It now needs additional church school rooms. Great will be the rejoicing when it is dedicated in a few years! There has been much struggle and sacrifice by devoted members but God has been good.

The West Point church is making rapid strides and bids fair in the near future to be one of the great churches of Methodism.

The greater the difficulty, the more glory in overcoming it. Skillful pilots gain their reputations from mastering storms and tempests.

Most of us do the right thing at the wrong time. When our income is high, we spend, and when our income is low, we save. —Road Builders News.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

At the great Uniting Conference held recently in Kansas City, Mrs. George Sexton, Jr., of Shreveport, was a delegate and the writer of this column, who was an alternate, was seated as a delegate for five days. Through these interesting sessions the two sat side by side, frequently conferring upon legislation of extreme importance to be voted upon. Sometimes the results of the vote were highly pleasing, sometimes sorely disappointing. But, with it all, it was the most thrilling and also the most sacred experience that will come in this lifetime. To sit in a Conference for uniting a Church that had had its first break more than a hundred years ago was indeed a rare and blessed privilege—a holy experience. It is not the purpose of this writer to discuss legislation that was passed at the Conference as the church papers have been full of this and the discipline for the new Church will soon be out, but to tell you of a few special occasions that were thoroughly enjoyed.

The Foreign Missions Night will live long in our memories. The scene was most colorful. Seated on the platform were nationals (many in native costumes) from every mission field, and with them returned missionaries from all over the world. As introductions were made, names long familiar to all Methodists were called—some who had given a lifetime of service.

The addresses of Dr. John R. Mott and Bishop Arthur J. Moore were both illuminating and inspiring, but the two who completely captivated the vast audience were the young Japanese woman and the Chinese man, both products of Methodist mission schools and now students in this country, who sang so exquisitely together. There was not a dry eye in the huge crowd as these two young people, representing countries now engaged in a terrible war, sang: "Saviour like a shepherd lead us—much we need thy tenderest care." Over and over they sang the chorus: "Blessed Jesus, blessed Jesus, hear O hear us when we pray," as the audience stood to their feet and cheered. The presiding bishop said "only the religion of Jesus Christ can produce such music and such souls as these."

(Continued next week)

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The 1939 Pastors' School, at Biloxi, was outstanding, not only because of its unusual faculty and platform speakers, but because of the large enrollment.

Our women took advantage of the opportunity offered in three courses. The course offered especially for women of the auxiliaries, was: "Christ and the World Community," taught by Mrs. W. B. Landrum, of Tyler, Texas, member at large of the Woman's Missionary Council.

Through this course, the women gained a better understanding of the world of today, became aware of and concerned about human needs. They learned to appreciate the power and place of the church in the world, to recognize the opportunities, obligations and resources that the church has for building a world Christian community. They discovered how to carry on a practical program of Christian service at home and abroad through the church, and how, as individuals, they may render Christian service and thus further a world Christian community.

In this class there were 57 credit pupils and 17 audit, also a number of visitors each day.

From 7 to 7:45 each evening, cooperating with Mrs. D. L. St. John, conference secretary, Mrs. Landrum conducted conference periods, when different departments of the work were presented and discussed.

On Saturday morning, Mrs. E. V. Perry, conference superintendent of study, presented to Mrs. Landrum, an exquisite piece of Sherewater pottery, in appreciation, from the class, for her generous services.

There were 17 credit pupils in the class "Children's Division of the Church," taught by Mrs. J. C. Burrow, of Columbia, our own conference secretary of children's work. We had hoped to have a larger enrollment, but for the first year, this was good.

A number of our women enrolled in the class "Music and Hymn Appreciation," taught by Dr. Fagan Thompson.

The platform hour with its speaker, Dr. Edwin Lewis, of Drew Thelogical Seminary, Madison, N. J., was splendid. Too, we had an opportunity to see and hear our new bishop, Bishop W. T. Watkins, who conducted the devotional period several mornings.

THE FORCE OF THE BIBLE

From my own personal observations and experiences the Bible has meant a good deal in my life. As a human document it has provided more rich fellowship for me than any other book which I have had the privilege to read. It has given me inspiration in periods of hardship, consolation in times of distress and joy in days of sadness.

The Bible has taught me how to live a successful Christian life, and through its Word it has shown me how to conduct myself among other people. The Bible has taught me how to act, what to say and what to do when I am in the company of others.

If there were no Bible, there would be no moral law to regulate our social contacts. The Bible is the foundation of righteousness upon which all future moral principles are based. It always has a new lesson for us to learn.—Alvin Williard, Shamokin, Pennsylvania.

SUBSCRIPTION CAMPAIGN

(Note—These figures do not include subscribers sent in during the new subscriber campaign, nor those at any special price, except to superannuates.—Editor).

LOUISIANA CONFERENCE

	Received This Week	Total To Date
Alexandria District		
R. H. Harper—District Superintendent		
Alexandria—M. S. Monk	..	15
Boyce—C. W. Lahey	..	4
Bunkie—R. M. Bentley	..	4
Campti—Leroy Shumaker	..	..
Colfax-Montgomery—J. C. Rousseaux	..	..
Ferriday—E. C. Dufresne	..	1
Glenmora—T. T. Howes	..	2
Jena-Olla—B. D. Watson	..	1
Jonesville—J. C. Sinsintaffer	..	1
Lecompte—W. D. Milton	..	4
Marksville—G. A. LaGrange	..	2
Melder—F. P. Moss	..	..
Melville—C. B. Powell	..	1
Montrose—W. C. Mann	..	3
Natchitoches—R. R. Branton	..	19
Oakdale—J. H. Midyett	..	1
Oakdale—C. R. Lahey	..	6
Opelousas—C. D. Atkinson	..	..
Palestine—J. D. McCann	..	..
Pineville—H. N. Brown	..	1
Pollock—	..	..
Pleasant Hill—J. C. Price	..	2
Provencal—Donald George	..	1
Rochelle-Tullos—Don Harwell	..	1
Sicily Island—J. L. Lay	..	4
Trout-Goodpine—A. J. Cain	..	1
Winnfield—G. A. Morgan	..	4
TOTAL		78
Baton Rouge District		
J. Henry Bowdon—District Superintendent		
Amite—A. A. McKnight	..	3
Angie—D. T. Williams	..	2
Baker—W. A. Cross	..	2
Baton Rouge, First—J. R. Spann	..	17
Baton Rouge, Istrouma—W. H. Royal	..	9
Clinton—S. J. McLean	..	2
Denham Springs—J. D. Nesom	..	3
Franklinton—E. B. Chaney	..	7
Greensburg—A. D. St. Amant, Jr.	..	2
Gonzales—Ralph Cain	..	1
Hammond—Carl Lueg	..	..
Jackson—J. P. Bonnecarrere	..	9
Kentwood—R. L. Clayton	..	..
Lottie—R. V. Fulton	..	2
Natalbany—J. L. Beasley	..	1
Pine Grove—M. D. Felder	..	..
Plaquemine—Wm. Schuhle	..	5
Ponchatoula—A. T. Law	..	11
St. Francisville—M. S. Robertson	..	2
Springfield—A. M. Martin	..	6
Walker—P. W. Sibley	..	..
Zachary—J. E. Hearn	..	2
TOTAL		86
Lake Charles District		
B. H. Andrews—District Superintendent		
Abbeville—J. A. McCormack	..	2
Alco Circuit—Wm. Fraser	..	..
Church Point—B. F. Roberts	..	..
Crowley—G. W. Pomeroy	..	15
DeRidder—A. S. Lutz	..	3
Elizabeth—A. M. Shaw	..	3
Eunice—G. H. Corry	..	1
Gueydan—K. W. Dodson	..	4
Hackberry—T. D. Lipscomb	..	..
Hornbeck—R. T. Pickett	..	2
Indian Bayou—W. T. Gray	..	..
Jeanerette—W. F. Howell	..	1
Kaplan—Ellis Smith	..	2
Kinder—J. A. Knight	..	3
Lafayette—A. L. Gilmore	..	1
Lake Arthur—C. F. Sheppard	..	..
Lake Charles—H. L. Johns	..	5
Leesville—Briscoe Carter	..	6
Many—L. N. Hoffpauir	..	..
Merryville—J. A. Davis	..	..
Moss Bluff—W. R. Corrigan	..	..
New Iberia—R. H. Staples	..	10
Rayne—J. D. Fomby	..	2
Sulphur—Martin Hebert	..	..
Vinton—Alonzo Early	..	3
TOTAL		63
Monroe District		
W. L. Doss, Jr.—District Superintendent		
Bastrop—W. H. Giles	..	12
Bonita—Wm. O. Byrd	..	3
Columbia—V. D. Morris	14½	51½
Delhi—S. S. Holladay	18	18
Gilbert—Ira W. Flowers	..	3
Lake Providence—S. A. Seegers	..	1
Mangham—W. W. Perry	..	4
Mer Rouge—W. F. Roberts	9	10
Monroe, First Church—W. C. Scott	2	35
Monroe, Gordon Ave.—J. M. Alford	..	4
Oak Grove—E. B. Emmerich	..	..
Oak Ridge—A. M. Wynne	..	..
Pioneer—H. W. Ledbetter	..	1½
Rayville—Wm. J. Reid	10	16
Sterlington—J. F. Dring	..	5
Swartz-Girard—	..	..
Tallulah—D. W. Poole	15	23
Waterproof—C. M. Hughes	..	3
West Monroe—C. K. Smith	..	12
Winnsboro—O. L. Tucker	9	19
Wisner—F. J. McCoy	12	18
TOTAL	65	214½
New Orleans District		
E. C. Gunn—District Superintendent		
Bogalusa, First Church—J. B. Grambling	10	13
Bogalusa Circuit—Richard Walton	..	..
Covington—H. W. Rickey	..	2½
Cov. Mission—T. V. Peters	..	..
Donaldsonville—C. F. Reed	..	1
Franklin—J. T. Harris	..	1
Golden Meadow—M. W. Beadle	..	..
Houma—		
First Church—David Tarver	..	1
Houma Heights—Oakley Lee	..	..
Lockport—C. J. Thibodeaux	..	..
Morgan City—E. W. Day	..	2
New Orleans—		
Algiers—J. W. Booth	..	1
Aldersgate—W. B. Van Valkenburgh	..	1
Carrollton—H. M. Johnson	..	4
Chalmette—H. A. Rickey	..	..
Epworth—W. D. Kleinschmidt	..	8½
Felicity—J. G. Snelling	..	4
First Church—Wm. H. Wallace	..	7
Gentilly—A. W. Townsend, Jr.	..	..
McDonoghville—A. R. Hoffpauir	..	..
Munholland Mem.—Karl Tooke	..	2
Parker Mem.—H. B. Hysell	..	2
Rayne—W. W. Holmes	..	..
St. Marks—H. A. Rickey	..	1
Second Church—W. E. Trice	..	..
Pearl River—Fred S. Flurry	..	1
Reserve—C. M. Moms	..	2
Port Sulphur—L. J. Sinder	..	..
Slidell—L. E. Douglas	..	..
TOTAL	10	54
Ruston District		
D. B. Raulins—District Superintendent		
Arcadia—R. M. Brown	..	..
Athens—A. S. J. Neill	..	..
Bienville—A. R. Corn	..	..
Calhoun—E. M. Mouser	..	..
Choudrant—L. P Moreland	..	2
Clay—W. F. Henderson	..	2
Cotton Valley—J. F. Wilson	..	2
Dubach—W. B. Hollingsworth	..	3
Eros—	..	..
Farmerville—Thurman Spinks	5	9
Gibsland—J. E. Selfe	..	2
Haynesville—Louis Hoffpauir	..	14
Heflin—L. R. Nease, Jr.	..	4
Hodge—D. B. Boddie	..	8
Homer—B. C. Taylor	..	3
Jonesboro—A. D. George	..	2
Lisbon—O. W. Spinks	..	1
Minden—N. E. Joyner	..	10
Ringgold—R. A. Bozeman	..	..
Ruston—G. M. Hicks	..	9
Springhill—A. C. Lawton	..	1
Sibley—W. R. Lyons	..	1
Simsboro—J. D. Huff	..	1
TOTAL	5	74
Shreveport District		
A. M. Serex—District Superintendent		
Belcher-Gilliam—L. W. Smart	..	2
Bossier City—F. A. Matthews	..	..
Converse—A. H. Baggett	..	..
Coushatta—Joe Brown Love	..	9
Grand Cane—A. P. Smith	..	3
Greenwood—H. E. Pfost	..	..
Hall Summit—L. A. Carrington	..	1
Haughton-Doyline—W. C. Mason	..	1
Ida-Hosston—T. F. King	..	1
Logansport—J. C. Whitaker	..	7
Mansfield—J. J. Rasmussen	..	..
Morringsport—D. F. Anders	..	1
Pelican—F. C. Collins	..	1
Plain Dealing—J. W. Faulk	..	6
Rodessa—S. S. Bogan	..	..
Shreveport—		
Cedar Grove	..	..
First Church	..	3
Mangum Memorial	..	3
Noel Memorial	..	..
Park Avenue—R. T. Ware	..	3
Wynn Memorial	..	..
Vivian—C. E. McLean	..	5
Zwolle—T. J. Holladay	..	3
TOTAL		49
MISSISSIPPI CONFERENCE		
Brookhaven District		
R. H. Clebb—District Superintendent		
Adams—Guy L. Sigrest	..	3
Barlow—W. S. Cameron	..	1
Bogue Chitto and Pleasant Grove D. P. Yeager	..	..
Brookhaven—J. L. Neill	..	3
Crystal Springs—J. W. Leggett, Jr.	..	..
Foxworth—D. W. Ulmer	..	1
Gallman—F. E. Dement	..	2
Georgetown—W. A. Terry	..	2
Harrisville—W. R. Murray	..	1
Hazlehurst—J. B. Cain	..	5
Magnolia—J. H. Jolly	..	..
McComb—		
Centenary	..	..
LaBranch Street	..	..
Pearl River Avenue	..	1
Meadville & Bude—E. E. McKeithen	..	1
Monticello—L. E. Alford	..	2
Nebo—J. C. Jackson	..	2
Osyka and Fernwood—J. H. Moore	..	4
Prentiss—L. L. Roberts	..	2
Scotland—R. E. Case	..	1
Silver Creek—J. B. Shearer	..	..
Summit & Topisaw—J. B. Holyfield	..	..
Tylertown—T. J. O'Neil	..	10
Utica—E. L. Ledbetter	..	1
Wesson—H. L. Daniels	..	..
TOTAL		42
Hattiesburg District		
W. B. Alsworth—District Superintendent		
Bay Springs—H. E. Raley	..	1
Bonhomie—J. B. King	..	..
Bucatunna—L. M. Reeves	..	..
Collins—J. S. Noblin	..	11
Ellisville—J. D. Slay	..	..
Hattiesburg, Broad Street	..	..
Hattiesburg, Circuit—W. B. Alsworth	..	..
Hattiesburg, Court Street	..	..
Hattiesburg, Main Street	..	2
Heidelberg—B. M. Lawrence	..	2
Laurel—		
First Church—M. L. McCormick	..	..
Kingston—T. C. Cooper	..	..
West Laurel—M. F. Lytle	..	..
Magee—R. L. Lane	..	10
Matherville—Norman Purvis	..	..
Montrose—J. H. Cameron	..	1
Moselle—G. H. McBride	..	..
Mt. Olive—E. W. Ulmer	..	..
New Augusta—A. M. O'Neil	..	..
Petal—H. A. Wood	..	..
Richton—E. A. Kelly	..	..
Seminary—V. S. Coleman	..	..
Shubuta—T. R. Holt	..	2
Sumrall—J. H. Hetrick	..	..
Taylorsville—A. F. Gallman	..	1
Waynesboro—J. T. Weems	..	..
Waynesboro Cir.—S. N. Young	..	..
Williamsburg—H. S. Westbrook	..	1
TOTAL		31
Jackson District		
T. M Brownlee—District Superintendent		
Benton—W. M. Sullivan	..	6
Bolton & Raymond—A. M. Broadfoot	..	..
Brandon & Pela.—G. P. McKeown	..	3
Camden—Fred Thompson	..	..
Canton—C. W. Wesley	..	8
Carthage—W. L. Blackwell	..	..
Carthage Cir.—Percy Vaughan	..	1
Clinton & Ridgeland—Felix Sutphen	..	2
Fannin—O. M. Brantley	..	4
Flora & Bentonia—W. J. Ferguson	..	..
Florence—J. E. J. Ferguson	..	..
Forest—J. H. Morrow	..	..
Greenfield & Richland—W. C. McLelland	..	..
Harperville—Aubrey Smith	..	..
Homewood—L. T. Nelson	..	4
Jackson—		
Bessie Shands Mission	..	..
Capitol Street—B. M. Hunt	..	7
Galloway Memorial	..	6
Glendale—J. A. Wells	..	..
Grace—J. L. Smith	..	3
Millsaps Memorial	..	5
Lake—L. L. Matheny	..	..
Lena—D. M. Ulmer	..	1
Madison & Pocahontas—E. A. King	..	1
Mendenhall—B. H. Williams	..	3
Morton—L. D. Haughton	..	6
Raleigh—S. W. Cranberry	..	..

Sharon—Chas. Schultz	..	..
Shiloh—C. Y. Higginbotham	..	..
Terry—W. F. Baggett	..	..
Vaughan—F. M. Casey	..	1
Walnut Grove—J. W. Loudenslager	..	3
TOTAL	..	64

Meridian District

W. B. Jones—District Superintendent

Binnsville—Glynn Miller	..	..
Burnside—J. W. Courtney	..	4
Chunky—G. A. Broadus	..	1
Cleveland—W. H. McRaney	..	1
Decatur & Hickory—T. M. Ainsworth	..	2½
DeKalb—E. D. Simpson	..	1
DeSoto—G. G. Yeager	..	6
Enterprise & Stonewall—T. E. Nicholson	..	..
Lauderdale-Daleville—S. C. Moody	..	..
Meridian—		
Central—J. H. Nicholson	1	4
East End—T. O. Prewitt	..	23
Fifth St.—J. L. Carter	..	..
Hawkins Mem.—Roy Wolfe	..	1
Poplar Springs—G. E. Allan	..	10
Wesley—N. U. Boone	..	..
Newton—M. K. Miller	..	..
Pachuta—W. J. Walters	..	..
Philadelphia—O. S. Lewis	..	6
Philadelphia Cir.—W. C. M. Baggett	..	1
Porterville—Waddell Roberts	..	..
Quitman—V. G. Clifford	..	3
Rose Hill—J. H. Grice	..	..
Scooba & Electric Mills—Murray Cox	..	1
Union—L. M. Sharp	..	..
Vimville—W. H. Lane	..	..
TOTAL	1	64½

Seashore District

J. F. Campbell—District Superintendent

Americus—N. S. Loftus	..	..
Bay St. Louis—A. J. Broyles	..	1
Biloxi, Main St.—C. H. Gunn	..	..
Biloxi, Epworth—R. E. Alsworth	..	..
Brooklyn-Bond—A. M. Ellison	..	4
Carriere—S. E. Flurry	..	..
Coalville—T. B. Winstead	..	..
Columbia—C. C. Clark	..	14
Escatawpa—A. S. Byrd	..	3½
Gulfport, First Church	..	2
Handsboro—E. M. Lane	..	2
Kreole—H. Mellard	..	..
Leakesville—E. O. Lewis	..	1
Logtown—E. E. Price	..	..
Long Beach—H. J. Moore	..	2
Lucedale—R. A. Allums	..	..
Lumberton—H. W. F. Vaughan	..	1
Moss Point—R. L. Walton	..	..
Ocean Springs—R. I. Moore	..	..
Oloh—Jos. W. Jones	..	..
Pascagoula—Jno. W. Moore	..	..
Picayune—J. O. Ware	..	..
Poplarville—H. C. Castle	15	15
Purvis—J. O. Leath	..	1
Saucier—D. E. Vickers	..	4
Vancleave—P. Olia Nix	..	1
Wiggins—D. T. Ridgway	..	1
TOTAL	15	52½

Vicksburg District

H. A. Gatlin—District Superintendent

Anguilla—L. P. Anders	..	..
Centerville & Liberty—S. F. Harkey	..	1
Eden—J. F. McClellan	..	1
Edwards—M. H. Wells	..	1
Fayette—J. M. Corley	..	13
Gloster & Crosby—C. H. Strait	..	..
Hermanville—S. B. Watkins	..	1
Lorman—A. W. Wilson	..	2
Louise—F. L. Applewhite	..	..
Mayerysville—J. P. Payne	..	..
Natchez—C. A. Schultz	..	..
Oak Ridge—E. W. Wedgeworth	..	..
Port Gibson—J. E. Gray	..	13
Rolling Fork—P. H. Grice	..	..
Roxie—Wm. Fulgham	..	..
Satartia—F. J. Jones	..	1
Silver City—Wesley Ezell	..	3
Vicksburg, Crawford St.	..	..
Vicksburg, Gibson Memorial	..	11
Washington—J. A. McRaney	..	2
Woodville—W. O. Sadler	..	1
Yazoo City—C. W. Crisler	..	1
TOTAL	..	44

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent

Aberdeen—E. R. Smoot	..	2
Algoma—J. A. Biffle	..	1
Amory—E. H. Cunningham	..	3
Becker—G. W. Robertson	..	..
Buena Vista—G. R. Meaders	..	2
Calhoun City—W. C. Galceran	..	1
Coffeeville—T. M. Dye, Jr.	..	2
Derma—Milton J. Peden	..	1
Greenwood Springs—T. F. Sartain	..	2
Houlka—E. M. Shaw	..	3
Houston—W. J. Dawson	..	4
Mooreville—R. E. Wasson	..	..
Nettleton—W. C. McCay	..	14
Okolona—W. L. Storment	1	1
Paris—J. L. Nabors, Jr.	..	..
Pittsboro & Bruce—K. E. Clark	..	1
Pontotoc—T. M. Bradley	..	..
Prairie & Strong—S. W. Hemphill	..	..
Randolph—O. L. Elliott	..	..
Salem & Friendship—W. V. Stokes	..	..
Shannon—W. C. Beasley	..	2
Smithville—W. C. Mattox	..	..
Toccopola—T. G. Lowry	..	..
Tremont—J. W. Holliday	..	13
Tupelo—W. A. Tyson	..	26
Vardaman—A. C. Mayo	..	..
Verona—C. A. Northington	..	15
Water Valley, First—R. G. Moore	..	1
Water Valley, Main—R. P. Neblett	..	1
Woodland—S. P. Ashmore	..	..
TOTAL	1	95

Columbus District

L. P. Wasson—District Superintendent

Ackerman—A. Y. Brown	..	..
Artesia—J. R. Murff	..	5
Brooksville—W. M. Jones	..	..
Bellefontaine—E. G. Potts	..	1
Caledonia—S. B. Potts	..	3
Chester—E. M. Allen	..	..
Columbus, First—J. D. Wroten	..	..
Columbus, Central—W. N. Dodds	..	6
Crawford & Mayhew—N. N. Maxey	..	4
Durant—E. S. Lewis	..	2
Eupora—E. G. Mohler	..	2
Ethel—T. W. Smallwood	..	2
Kilmichael—C. L. Oakes	..	..
Kosciusko Station—S. E. Ashmore	..	2
Kosciusko Circuit—W. S. Selman	..	..
Longview & Cedar Bluff—J. L. Nabors	..	1
Louisville—V. C. Curtis	..	7
Louisville Cir.—J. W. Gibson	..	1
Macon—J. M. Bradley	..	1
Macon Cir.—E. B. Sharp	..	1
Mathiston & Maben—E. L. Jernigan	..	..
Noxapater—W. R. Crouch	..	2
Sallis—E. F. Tucker	..	..
Shuqualak—M. E. Armstrong	2	8
Starkville—J. R. Countiss	..	2
Sturgis—L. H. Floyd	..	4
Weir & McCool—J. N. Humphrey	..	..
West Point—J. H. Holder	..	..
TOTAL	2	54

Corinth District

W. R. Lott—District Superintendent

Abbeville—B. D. Benson	..	1
Ashland—R. C. Nanney	..	1
Baldwyn—W. W. Bruner	..	1½
Belmont—J. Noel Hinson	..	..
Blue Mountain—J. B. Bruns	..	..
Booneville—W. L. Robinson	..	8
Burnsville—W. T. Bazzell	..	1½
Chalybeate—W. R. Liming	..	1
Corinth, First—C. A. Parks	..	..
Corinth, South Side—E. P. Craddock	..	..
Corinth, West Side—H. R. McKee	..	..
Dumas—Travis Filgo	..	1
Fulton—W. W. Hartsfield	..	..
Guntown—L. P. Jumper	..	1
Hickory Flat—W. H. Heath	..	..
Holly Springs—A. R. Beasley	..	..
Iuka—W. H. Mounger	..	..
Iuka Cir.—A. C. Bishop	..	..
Kossuth—A. M. West	..	..
Mantachie—F. L. Looney	..	..
Marietta—W. H. Andrews	..	..
Myrtle—F. H. McGee	..	..
New Albany—R. R. Scott	..	5
New Albany Cir.—W. M. Hester	..	..
Oxford—J. A. George	..	..
Potts Camp—L. A. Bennett	..	..
Rienzi—H. C. Lewis	..	..
Ripley—C. M. Chapman	..	2
Sherman—J. V. Stewart	..	2
Tishomingo—W. L. Whitener	..	..
Waterford—Torrence Maxey	..	..
Wheeler—N. L. Threet	..	..
TOTAL	..	25

Greenville District

J. W. Ward—District Superintendent

Arcola & Murphy—K. I. Tucker	..	..
Boyle & Pace—W. W. Jones	..	1
Clarksdale—J. E. Stephens	..	2
Cleveland—J. J. Baird	..	..
Coahoma & Jonestown—C. W. Avery	..	..
Dubbs—W. R. Goudelock	..	..
Dublin & Mattson—G. A. Baker	..	..
Duncan & Alligator—W. W. Milligan	..	3
Frairs Pt. & Lyon—W. M. Campbell	..	..
Glen Allen & Winterville—N. D. Guerry	..	..
Greenvile—A. T. McIlwain	..	31
Gunnison & Bobo—J. B. Conner	..	..
Hollandale—W. C. Galceran, Jr.	..	2
Indianola—W. C. Newman	..	6
Leland—J. T. McCafferty	..	2
Lula & Dundee—W. T. Phillips	..	7
Merigold & Sherard—J. M. Guinn	..	..
Rosedale & Benoit—W. W. Woollard	..	..
Shaw & Litton—C. L. Rogers	..	..
Shelby—H. H. Wallace	..	4
Tunica—T. E. Gregory	..	..
TOTAL	..	53

Greenwood District

H. F. Brooks—District Superintendent

Acona—W. M. Langley	..	..
Belzoni—W. B. Baker	..	3
Blackhawk—M. A. Burns	..	2
Carrollton—L. C. Lawhon	..	31
Drew—W. I. Henley	..	4
Duck Hill—H. N. McKibben	..	1
Ebenezer—B. F. Hammond	..	..
Greenwood, First—S. H. Caffey	..	..
Itta Bena—G. H. Boyles	..	3
Inverness-Isola—R. T. Hollingsworth	..	12
Lexington—T. H. Dorsey	..	..
Minter City—W. L. Pearson	..	1
Moorhead—J. C. Wasson	..	3
Pickens & Goodman—G. C. Gregory	..	4
Poplar Creek—A. S. Brisco	..	1
Ruleville—J. O. Dowdle	..	..
Schlater & Cruger—W. D. Bennett	..	..
Sunflower & Doddsville—J. W. York	..	1
Swiftown—L. M. James	..	2
Sidon, Price Mem.—W. S. McAlilly	..	..
Tchula—M. E. Scott	..	5
Vaiden & West—E. C. Driskell	..	4
Webb & Sumner—W. O. Hunt	..	..
Winona—R. G. Lord	..	1
Winona Cir.—A. L. Davenport	..	1
TOTAL	..	79

Sardis-Grenada District

C. T. Floyd—District Superintendent

Arkabutla—J. A. Patterson	..	..
Batesville—P. F. Luter	..	1
Byhalia—H. D. Suydam	..	1
Charleston—A. C. McCorkle	..	1
Cockrum—Guy Ray	..	..
Coldwater—G. R. Williams	..	..
Como—Seamon Rhea	6	8
Courtland—G. H. Ledbetter	..	..
Crenshaw & Sledge—W. P. Bailey	..	..
Grenada—T. B. Thrower	..	15
Hernando—H. P. Lewis	..	..
Horn Lake—W. D. Smith	..	1
Holcomb—A. W. Bailey	..	2
Lake Cormorant—J. S. Maxey	..	..
Lambert-Crowder—M. McCormick	..	..
Longstown—C. W. Baley	..	2
Marks-Belen—J. E. Lawhon	..	1
Mount Pleasant—G. W. Curtis	..	..
Oakland—J. D. Simpson	..	..
Olive Branch—E. M. Sharp	..	7
Pleasant Hill—B. F. Bullard	..	2
Red Banks—George D. York	..	..
Sardis—H. L. Beasley	..	2
Sardis—W. J. Cunningham	..	10
Senatobia—J. W. Robertson	..	..
Shuford—H. E. Carter	..	..
Tutwiler—S. A. Brown	..	..
Tyro—W. R. Hammontree	..	..
TOTAL	6	53

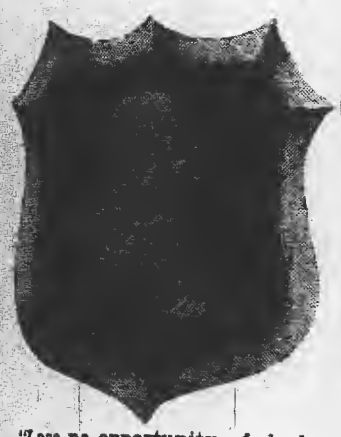
World Religious News

The State Assembly of Nevada has passed an assembly bill prohibiting the employment of women as bartenders. The measure sponsored by the assembly labor committee now goes before the Senate.

During the past six years the American Bible Society has distributed through the CCC chaplains in the various camps approximately 250,000 copies of the New Testament. There is constant demand for the Word.

There is a solution for every problem, and the soul's highest duty is to be of good cheer.—Emerson.

New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

When I really know God I shall not only be able at any time to turn from the stress of life and find Him. I shall know that in that very stress He is confronting me, that these difficult circumstances from which I long to escape are just part of His wise and loving dealing with me.

THE PRAYER-ROOM TODAY

O Lord, make me of those who, because they abide under the shadow of the Almighty and drink of the river of Thy pleasures, can be to others as a shelter from the storm and a covert from the tempest, as rivers of water in a dry place and as the shadow of a great rock in a weary land. Amen.

Vol. 86. No. 28.

NEW ORLEANS, LA.
THURSDAY, JULY 13, 1939.

Restoring the Family Altar

By the Archbishop of Canterbury

Beyond all doubt, the home is the center not only of the first but of the deepest and most lasting influences in human life. It may be that the young people in the home are scarcely conscious of these impressions; but they may for that reason be not less lasting, because they form part of their abiding, self-conscious life. It cannot be denied that in the home the foundations of personal and national religion first must be laid; and if they are not laid there, then the hold upon them hereafter will always be precarious. It seems to me essential that all the relationships of the home should be consecrated by their association with the one supreme relationship, binding all the others together, to the one eternal Father. And there is no way comparable to the old and honorable custom of family prayer to bring the remembrance of God right into the heart of the home life from beginning to end. I trust that truth may be impressed anew upon the hearts of our fellow countrymen. The one way of consecrating the home, and bringing into it from the first the remembrance of God, is by continuing the custom of family prayers. Nothing else can take its place. It is admirable that we should have our private prayers and reading of the Bible. It is admirable that we should attend the services of our church. But none of these things afford the outward expression of the unity of the home in its remembrance of God. It is worth while that we should do all that we can to restore and revive this most honorable custom.—"Religious Digest," condensed from "Christian World," London.

Wallet of the Week

BIBLE CIRCULATION IN CHINA during 1938 reached an impressive total, according to figures of the three Bible Societies working in that country. The figures are: British and Foreign Bible Society, 2,093,274; National Bible Society of Scotland, 1,484,-399; and American Bible Society, 1,395,315. This makes a total of 4,972,988 Bibles and parts distributed. These figures are gratifying, indeed, but they lose something of their force when they appear alongside the hundreds of millions of people who live in China.

* * *

ALCOHOLIC BEVERAGES, as a cause in the producing of cancer, is said to be much more serious than many people think. As one of the causes of cirrhosis of the liver and arterial degeneration, its importance is generally conceded, but as a cause of cancer in the mouth, throat and gullet in advanced life its place is not so well understood. The very fact that these cancers and the closely allied gastric ulcers are more frequent in those of alcoholic trades and beer drinkers seems to point to its being one of the known causes of cancer.

* * *

AS OWNERS OF THE WORLD'S WEALTH, Rothschild, Rockefeller and Morgan used to head the list, says **The Wesleyan Methodist** quoting an exchange. Today it seems that the Emperor of Japan tops the list of the wealthy. In 1927, the royal domain consisted of 3,800 acres of land whose value with the appurtenances was listed at 720,234,000 yen. In addition, the Imperial family holds a large block of bank stocks, the South Manchurian Railway, and the Hotel in Tokyo, all valued at 300,000,000 yen. Finally the Emperor enjoys an annual civil list of 4,500,000 yen.

* * *

HON. WILLIAM LEMKE, member of the House of Representatives from North Dakota, said, in a recent speech in Congress, that a lack of regulation of gambling in farm products was a source of constant hurt to the farmer. He said that the agricultural problem had been responsible for the eviction of hundreds and thousands from their homes, had driven 10,000,000 farm boys and girls to the cities since 1920, and had greatly swelled the ranks of the unemployed and increased the rolls of WPA and other government agencies. He declared that the farmer receives for his produce an average of twenty-five per cent of what the consumer pays for it.

MARTIN NELSON, secretary of the Keeley Institute at Dwight, Illinois, is credited with the declaration: "Repeal returned drinking to the barroom and the wives followed their husbands there. Today public complacency about women drinking at bars is making the problem of the women inebriates tragically serious." The article concludes with a statement to the effect that "seventy-four per cent of the patients at Keeley are housewives." Liquor recognizes no sex and no class, not even the rights of civilization.

* * *

THE HAWAIIAN BIBLE, issued from an old printing house located opposite Mission Memorial in Honolulu, is described as being rich and felicitous in its renderings and it has served Hawaiian Christianity for the last hundred years. It came from the press on May 10, 1839. **The Friend,** a newspaper published in Honolulu, claims to be the "Oldest West of the Rockies." It is issued by the Hawaiian Evangelical Association in the interest of Christian work throughout the Hawaiian Islands.

* * *

THE ROCKEFELLER FOUNDATION financed a somewhat novel survey in which ten thousand adults were examined in an effort to find the factors which develop and enrich personality. It was discovered that as between church members and non-church members, the former have the better personality traits, and that children who attend Church School rate higher in the personality register than those who do not. It is reported also that the children of church-goers reflect the better personality traits of their parents, and that the church is next to the home as an influence in the enrichment of personality.

* * *

THE YAZOO-MISSISSIPPI DELTA, comprising four million two hundred thousand acres in the northwestern part of Mississippi, is one of the most highly specialized cotton-producing areas in the world, according to the U. S. Department of Agriculture. In recent years, there has been a marked shift on large plantations from mules and horses and tenants and share-croppers to tractors and wage hands. It is pointed out that only one hundred days is required to produce a crop and that one of the problems of the section is to find means for increasing the wage-earner's income. Efforts are being put forth to develop part-time industries for utilizing his spare time.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

OUR LOPSIDEDNESS

For some time we have been making a more or less casual study of our religious thinking as it is revealed in sermon themes and in expressions appearing in the religious press. In a comparatively recent issue, we discussed sermon subjects and we will not now repeat that statement except to say that sermon themes seem to us to be grouped about the poles of religious interest—the theological classic, or the bizarre and the sensational. We are now speaking more particularly of the impressions we have received from discussions in the religious press. We wish it to be understood that our research has not been exhaustive and we do not, therefore, assume to speak dogmatically on this subject.

We have been specially interested in the expression of lay opinion, and in the general breadth of the religious view as such may be disclosed in what is being written. On the first point, we were not surprised to find that clerical views and clerical interests held the larger place in discussions appearing in the church papers. It is perfectly natural that the layman, untrained in theological and ecclesiastical matters, would be somewhat hesitant to indulge in discussions of technical points of theology and ecclesiastical procedure. But it seems to us that there is for some reason or other an undue reticence on the part of laymen touching things which they hold in common with the ministry. This is particularly noticeable in the absence of lay discussion of the experience of salvation, witnessing and other fundamental facts of the religious life. Once in a while we see an article discussing some controversial theme, matters of more or less local administration, economic questions, or occasionally a study of academic or speculative subjects. But few indeed are the articles which express the yearning of the heart for a deeper spiritual life. They are so few that we find ourselves wondering if there might not be a loss of interest in this important experience.

On the part of all, perhaps, there has been a too one-sided interest in administrative and social themes. The minister being the spokesman, [illegible] for himself the greater credit for this lopsided emphasis. In recent issues of two religious periodicals in Great Britain, we noticed twenty-four forum-page articles; eleven had to do with questions of war and peace, nine were concerned with church administration, two were controversial and two dealt with distinctly religious themes. It might be said that the articles touching war reflect the tension of the present moment and so they do, but we think that a disproportionate emphasis of temporary situations and of social and economic questions prevails in both the British and the American religious press at all times. We do not mean for a moment to insinuate that these are not legitimate Christian interests. Our thought is that we are inclined to deal with temporary rather than abiding values—we see what is at our own door but fail to take the long look. To us it means that we are living too much for the present and the material and too little for the spiritual and the eternal. We plead for a less lopsided estimate of God and of Christian relationships.

A RANGE OF EXHAUSTED VOLCANOES

In an address delivered at Manchester, England, in 1872, Mr. Disraeli compared the ministers of the British Government to a marine landscape on the coasts of South America where, "You behold a range of exhausted volcanoes—not a flame flickers on a single pallid crest, but the situation is still dangerous. There are occasional earthquakes, and ever and anon, the dark rumblings of the sea."

Perhaps no figure could more nearly describe the world situation which has existed for the last two decades than that employed by the great British statesman of three-quarters of a century ago. By the Peace of Versailles, we settled the greatest conflict of all history, but every day since has been a day of international turmoil and political and social uncertainty. International hate, race antagonisms, political distrust, and class struggle have prevailed on a world-wide scale, and all the while threats of war, armament races and shifting international alignments have added to the [illegible] e-racking

peace. Since 1918, the whole world has faced a range of inactive volcanoes whose sepulchral rumblings have been a constant reminder of thirteen million soldier graves, and which portend even greater disasters for civilization. In the face of what we have suffered as the result of war, and the constant threats of twenty years of troubled peace, surely the nations of the earth should realize that we need to talk to God rather than to treat with Caesar.

DR. WILLIAM H. PHELPS

Dr. William H. Phelps, whose death occurred on June 23, had been for a few weeks editor emeritus of the Michigan Christian Advocate, but for nineteen years previous to that brief retirement he had been its editor and guiding spirit. We did not have the good fortune of knowing him personally, but we do not feel that it is a disparagement of others to say that he gave to the Methodist press a virile, constructive and exalted type of editorial leadership. We are truly sorry that he could not live to give to united Methodism of his wisdom, his experience and his soul. We shall think of him, not as being dead, but as an interested and an understanding watcher of the movements of the New Church from the eminences of the sunlit land to which he has gone.

SENSATIONALISM

Rev. Richard Pyke, President-Designate of the Methodist Church in England, made recently some very striking comparisons of the methods employed by churches in their efforts to enlist people. He said: "How many churches have lost weight, authority and even purity by seeking to capture people by methods that are cheap, easy, vulgar and spectacular?" He then went on to say that there were two methods of winning a crowd. One was by sensationalism, the other by appealing to the conscience. The latter was always the more difficult, always apparently the least successful at first, but always the most successful in the end. This is in effect a plea for what Bishop Watkins terms the long-time view of things. It is really the only appraisal of church method and purpose which makes sense.

AN ADMINISTRATIVE CHANGE

Among the many changes which will be met in administration under the new Discipline of Methodism, is one which relates to fixing the number of Districts in an Annual Conference. In the past, the Bishop, "After consultation with his Cabinet," formed the Districts "according to his judgment." Now the right to determine the number of Districts belongs to the Annual Conference alone. When it speaks the Bishop and his Cabinet must adjust the map of the Conference to fit its commands, whether it be to increase or reduce the number of Districts, and whether it seem to be wise or unwise.

In the past we have known a few instances where appointment emergencies were responsible for the creation of a district which did not seem to be dictated by administrative necessity. In some other cases an increase in the number of districts, particularly the restoration of a discontinued district favored by the Conference, was refused by the Bishop. There may arise cases where Annual Conferences will be disposed to abuse this power, but we feel sure that abuses will be as rare as they have been under the rule now abandoned.

"AND THE MILKMAID SINGETH BLITHE"

By Dr. Henry T. Carley

Reducing to simple prose the above poetic line from Milton's L'Allegro, we have something like this: The girl that does the milking sings happily as she goes to the cowpen about sunup.

The poetry is prettier than the prose, but both of them are highly imaginative. Either that, or times have changed a powerful lot. Modern milkmaids do very little singing, so far as our observation goes. There's not much connected with the job to inspire music.

The average cowpen is not a very attractive place, to begin with. We are not thinking of the deluxe dairies, with their concrete floors, glass walls, electric lights, air-conditioning outfits, private stalls for each cow, chromium-plated fixtures, and electrically operated milking machines; we are thinking of the ordinary barn lot a couple of hundred yards from the house, with, maybe, a rough shed for bad weather.

The milkmaid—or the milkman, as the case may be—is the victim of necessity. The milking has to be done, hot or cold, wet or dry, sick or well. If the night was fair, you get your feet wet in the dew; if it rained, you get all gormed up with mud. If the cow stayed in the lot all night, the calf is in the pasture, and vice versa. In either case, you have to drive one of them up. It is a very exhiliarating form of exercise to chase a sportive calf all over a five-acre field just as the sun "begins his state, robed in flames and amber light"; and it's even more exhiliarating if it's pouring down rain. It must have been another poet that invented the expression, "as innocent as a calf." Under the guise of playfulness, the little brute is capable of unlimited, unmitigated, and premeditated meanness.

The milkmaid sings blithest when the cow wraps her tail around her neck and kicks the bucket of milk all over the place.

If you have to do the milking—or any other disagreeable job—mix poetry with it.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I can scarcely begin any message to you now without some reference to the challenging influences born in the proceedings of the Uniting Conference recently held in Kansas City. We cannot overlook an influence projected into all Christendom, but what a challenge to Methodists! The unmistakable proofs of a genuine fellowship have been verified in cooperative action, and claim the loyalty of ministry and laity alike in transforming great resolves into practical progress for our Christianity.

The Uniting Conference is not a thing of the past. It lives, as it will ever live, in the spirit of Methodism, not only in the thought that "The Methodists are one people," but in constructive action, evangelistic passion, sacrificial consecration and world-wide service. Through our Church Press, the vast membership has already had opportunity to acquaint itself with the brotherly spirit that characterized the Conference from start to finish, the varied problems that engaged the studious and patient attention of numerous committees, attitudes of thought in discussions, and uniformly cooperative spirit in final conclusions. It would be difficult for one who was a delegate to the Conference not to feel inclined to discuss at some length the impressions experienced and the numerous features of interest.

It was to be expected that there would be continued in some form a definite plan for lay activities in view of past recognition accorded laymen in the affairs, councils and leadership of the Church, and in the face of the generally recognized value of the seventeen-year-old Lay Organization of the Methodist Episcopal Church, South. In neither one of the other uniting churches was there any autonomous organization for Lay Activities. In the Methodist Episcopal Church there was a Board-related Commission on Men's Work concerned chiefly with Men's Clubs and stewardship promotion, and in the Methodist Protestant Church much emphasis was placed on lay representation in its affairs. Leading laymen and ministers in these churches gave careful study through a number of years to the lay organization of the Southern Church, and in the spring of 1938, a joint committee of selected laymen from the three churches met in St. Louis to hear and discuss expressions from the various sections, and to formulate some suggestive plan for studious consideration by all concerned, looking to the adoption of some definite suggestion for lay organization in the Plan of Union. Chapter XV of the Prospectus of the Discipline of The Methodist Church, pp. 131-134, contains the plan for Lay Activities that was submitted to the Uniting Conference and referred to the Committee on Membership and Temporal Economy, and by this to the Sub-Committee on Lay Activities, the chairman of which was a princely layman, Mr. Edgar T. Welch, Westfield, N. Y., and the secretary of which was the much beloved Conference Lay Leader of the Virginia Conference, Col. W. R. Phelps. During its daily sessions, this committee gave most careful consideration to the plan, considering it section by section, and, with very slight modifications, Chapter XV, BOARD OF LAY ACTIVITIES, was unanimously adopted both by the Committee and the Uniting Conference. That this Constitution for Lay Activities in the Methodist Church conforms almost exactly to the plan and program for Lay Activities as developed through eighteen years of its history in the Methodist Episcopal Church, South, is a tribute to the splendid ability and capable leadership of our General Secretary, Dr. G. L. Morelock.

A new challenge has come to the laity of American Methodism. With provision for a lay organization, from the General Conference through the Jurisdictional Conference, the Annual Conference, and the District organization, to the Official Board of the local church, the Methodist Church calls its lay leadership to a definite and worthy purpose, which shall be "to deepen the spiritual life of the laymen of [illegible] and to secure among laymen [illegible] and interest [illegible] of an active working force in each local church." Without a desire to cultivate the spiritual life there can be no real loyalty and interest, and without these qualifications it will be impossible to develop leadership. Every lay leader should take an appreciative attitude towards the program he is expected to support and deepen his interest by exercise of his gifts and an acquaintance with the sources of information.

Our pastors, as far as I can learn, are unanimously co-operating with the Conference Board of Lay Activities in an effort to have a Laymen's Day service in every charge and, as far as possible, in every church. Reports of interesting and helpful services have been received. We need laymen who will prepare to assist in these annual occasions and who will be in demand by the pastors because of their efficiency. Laymen's Day has served to reveal the ability of some men for service and to quicken the interest of many, as well as to develop a closer co-operation between laity and ministry. The theme sent out over the church by the General Board and the suggestive pamphlet on the topic prepared annually by the General Secretary are stimulating.

Please note that one of the first great gatherings for the laity to be held since the Uniting Conference will take place at Lake Junaluska, August 21-25, under the auspices of the General Board of Lay Activities, and all the Conference Boards of Lay Activities east of the Mississippi River. This Methodist Laymen's Conference will have for its theme, "Reality in Religion." It is hoped that at least four laymen in each District will arrange to attend and reduce expense by sharing the use of one car. Special rates at Junaluska will make the total expense for five days very moderate. Anyone interested will please confer with the District Lay Leader or with me. During the same week a one-day session of the General Board of Lay Activities will be held and all District lay leaders are invited and urged to attend.

J. M. SULLIVAN.

ADDITIONAL SUBSCRIPTIONS

Louisiana

Rev. P. W. Sibley, Walker	1
Rev. W. C. Scott, Monroe	10
Rev. E. M. Mouser, Calhoun	2
Rev. W. H. Royal, Istrouma	1½
Rev. W. D. Kleinschmidt, New Orleans	1
Rev. H. A. Rickey, St. Marks	6½
Rev. H. A. Rickey, Chalmette	6
Rev. W. J. Reid, Rayville	11
Rev. H. W. Ledbetter, Pioneer	12
Rev. Wm. O. Byrd, Bonita	1
Rev. S. S. Holladay, Delhi	2
Rev. H. W. Rickey, Covington	2
Rev. Wm. Van Valkenburgh, New Orleans	2
Rev. G. A. LaGrange, Marksville	14
Rev. R. R. Branton, Natchitoches	6
Rev. C. D. Atkinson, Opelousas	1
Rev. B. C. Taylor, Homer	9

Mississippi

Rev. Andrew F. Gallman, Taylorsville	3
Rev. W. J. Dawson, Houston	11
Rev. B. M. Lawrence, Heidelberg	1
Rev. E. W. Ulmer, Mt. Olive	12
Rev. T. O. Prewitt, Meridian	5
Rev. E. D. Simpson, DeKalb	2
Rev. H. P. Lewis, Hernando	10

REVIVALS

There are thousands of churches in our beloved Methodism which have not received anyone on profession of faith this Conference year. We have come through Easter and Pentecost with no one won to Christ. We are now approaching the summer revival season. What is to be the result? Are we going to have a lot of good preaching and be satisfied to come to the Annual Conference and report no soul saved from sin this year? Or are we going to use the revival season for the larger Evangelism and not only preach but go to the homes of sinners and talk and pray with them about their lost spiritual condition?

From our [illegible] this year, we believe that the [illegible] people is to go [illegible] factories,

Conference News and Personals

Louisiana Conference

Rev. Elmer C. Gunn, District Superintendent in New Orleans, is spending two weeks in a military camp in Alabama—a duty imposed upon him as a reserve Army chaplain.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, Kentwood, underwent a serious operation at Touro Infirmary, New Orleans, recently. At last report his condition appeared to be brightening.

Dr. Cleanth Brooks, retired member of the Louisiana Conference living in Baton Rouge, notifies us that he has changed his address from 1160 Convention St., to 601 East Boulevard. His friends will please take notice of this change.

Mrs. Alma G. Riley, formerly a member of Rayne Memorial church, New Orleans, made a business trip to the city recently and incidentally paid a visit to some of her many warm friends. She is now living in Houston, Texas.

The Silver Jubilee celebration of the town of Bogalusa incorporates the unique feature of a brief history of the churches, including Baptist, Catholic, Episcopal, Holiness, Jewish, Lutheran, Methodist and Presbyterian white and Negro units alike.

Rev. Wm B. Van Valkenburgh, recently appointed to Aldersgate chapel, a vacant lot with a pile of lumber on it, is rapidly putting two and two together and a commodious chapel is soon to be ready for use in that hitherto unoccupied section of the city.

Rev. Ellis Smith, whose illness we have referred to a number of times recently, is in the Baptist Hospital in New Orleans. He has suffered much and is making slow progress toward recovery. Messages from his friends will reach him at the Baptist Hospital, New Orleans.

Rev. Virgil D. Morris and his people at Columbia are trying out some interesting experiments which include sponsoring four "Extension Daily Vacation Church Schools" in surrounding communities, and also a summer schedule which places the Church School at 7:00 p. m., instead of the morning hour.

Rev. J. W. Booth went back to Baptist Hospital recently for the final chapter and checkup following his recent operation and long period of treatment. He appears to have developed some slight complication, but is cheerful and looks well. He is expecting to return to his home in a few days.

Our good friend, Rev. A. R. Hoffpauir, McDonoghville, is loyally standing by the whole program of the church in his field across the River. He is not permitting the summer heat to subtract from the interest or the activities in his charge—regular services, mid-week services, and young people's work, all continue uninterrupted.

Rev. J. V. Peters, who held the first Methodist service in the town of Bogalusa, preached at the morning service in Elizabeth Sullivan Memorial church on July 2. The first Methodist service was held in the lobby of the Colonial Hotel, on the fourth Sunday in August, 1906. The service on July 2 was largely attended and of unusual interest.

Rev. J. J. Rasmussen, pastor at Mansfield, who is spending his vacation in New Orleans, remembered the Advocate office on Saturday, a visit which we greatly enjoyed. He is very happy in his work at Mansfield, and reports improvement in parsonage and church properties which might jeopardize his tenure if we dared to list them all. At any rate he is making substantial progress in the work.

Mississippi Conference

Rev. and Mrs. O. S. Lewis, of Philadelphia, are very happy in having their daughter, Miss Ann Stevens, home for a month—her vacation. Miss Ann Stevens has work in Ensley, Alabama.

Rev. E. W. Ulmer, pastor at Mt. Olive, reports his work as going fine, finances will be in full, and he hopes to close out the year with the greatest membership gain the charge has ever had.

Miss Mary Farve, Pearlington, writes: "I shall always thank our faithful pastor for encouraging me to subscribe for such a wonderful little church paper." Those words cannot make the pastor feel better than they do the editor and those who share in producing the Advocate.

Mrs. C. M. Martin, one of the very best friends that any pastor or paper ever had, is carrying forward the Advocate campaign in East End church, Meridian, in the manner and with the effectiveness which is always characteristic of her work. As we have said before, we wish we had her double in every charge in Louisiana and Mississippi.

One of our good Mississippi friends says of his Advocate campaign, I will have my quota in full and some to help other charges which may not secure theirs." That is the kind of spirit that will bring any effort to a successful conclusion. You cannot aim at the top of the picket fence and expect to hit the stars. The rule works the other way.

North Mississippi Conference

Rev. E. G. Mohler, Jr., is reported to have had a very successful revival at Eupora. Dr. L. P. Wasson, the District Superintendent, did the preaching. This is Bro. Mohler's first year at Eupora and he is making a good record.

The Carroll County Tabernacle meeting, annual event, began in the Tabernacle in North Carrollton on last Sunday and will continue through July 23. Dr. Burke Culpepper, of Memphis, is the preacher this year, and the people are looking forward to a real revival occasion.

The many friends of Rev. James H. Felts, now retired and living at Fulton, Ky., will rejoice to learn that he is much improved in health, spends most of the daylight hours in his garden, teaches a Bible class nearly every Sunday, and is happy and feeling himself as he has not done before in many years.

It was with sincere regret that we learned recently of the sudden passing of Bro. Wm. Avery, of Vaiden. He was one of a large family whose name has long been a part of the business and church history of the town. Mrs. J. E. McClurg and Mrs. W. P. Stuckey, sister of the deceased, live in Vaiden and this editor shares their sorrow.

Rev. H. S. Suydam, pastor at Byhalia, reports a very successful meeting in which he did his own preaching, and Mr. Felix Sutphin, a Millsaps student, led the singing. It was a series of services for the young people and in which the young people assumed all responsibility. Bishop W. T. Watkins is to preach at Byhalia on Sunday, July 30, and will dedicate the Education Building and the parsonage, and all are invited, especially former pastors.

General

Dr. William H. Phelps, editor emeritus of the Michigan Christian Advocate, died at his home in Royal Oak, Michigan, on July 3, following a long illness. Burial was in Albion, Michigan.

Dr. Robert E. Goodrich, pastor at Laurel Heights church, San Antonio, spent July 2 in New Orleans and worshipped at Rayne Memorial church. The

editor regrets that he did not get to see him. Dr. Goodrich was returning from the marriage of his son and the daughter of Dr. Paul Quillian, of Houston, Texas.

Bishop Hoyt M. Dobbs is scheduled to leave Sanatorium sometime within the next week for a sojourn in the mountains of North Carolina until September. His many friends are rejoiced to learn of his continued improvement and their thoughts and prayers will follow him in his mountain refuge from the summer heat of this section.

Rev. A. Inman Townsley, Yuba City, California, called at the Advocate office Saturday morning and went away without seeing the editor which we very much regret. Bro. Townsley was once pastor in New Orleans and is widely known throughout Louisiana. We hope that when he may come again he will not fail to see us.

REVIVAL AT LOTTIE

On the night of July 2nd, a very successful revival at Lottie was closed. The preaching was done by Rev. W. D. Milton, of Lecompte. He brought inspirational services both morning and evening. It was quite evident that the spirit of God was present during this meeting—especially at the morning services, when two young adults united with the church on profession of faith.

The people were untiring in their efforts and cooperation throughout the meeting, and everyone received a blessing that will be a comfort to them in their Christian lives.

REV. R. V. FULTON,
Pastor.

MEMORIAL MERCY HOME-HOSPITAL IMPROVEMENT PLAN

Because of his interest in human welfare and of appreciation for the work of the Institution, Mayor Maestri will recondition the buildings. The sum now to be raised is for the purpose of buying a necessary lot and for the purchase of modern hospital equipment. Progress of science and philanthropy are calling for improvement in every phase of human need.

The Mercy Home-Hospital gives care and protection to unmarried mothers and to innocent babies, a ministry begun here in New Orleans over fifty years ago. The Mercy Home-Hospital gives help to girls of all creeds and also trains them to help themselves; many little babies have gone from its shelter to the homes of loving and forgiving relatives, and to Christian foster homes and hearts that are longing for a little child.

This is the first time in its half a century of service that the Home has come to New Orleans in a concerted effort to raise money for its advancement.

Will you consider this matter and add your gift for this necessary improvement?

The plan to raise a sum of money is approved by Board of Management Executive Committee.

Rev. J. G. Snelling, Superintendent; Dr. W. W. Holmes, President; Advisory Committee: Mrs. F. I. Williams, Mrs. Emile Bienvenu, Mrs. Gordon Eberle, Mrs. Judith Hyams Douglas, Mrs. John G. Snelling.

PHILADELPHIA VISITED BY THE CARAVAN

Youth Crusade Week has been observed in the Philadelphia Methodist church, June 25-30, and has proved to be one of the most interesting and helpful events ever observed in the local church. Of special interest has been the work of the Caravan of Youth assigned to six churches in the Mississippi Conference. The young people who compose this Caravan arrived in Philadelphia last Saturday, coming directly from Lake Junaluska, N. C., where for two weeks they had made special preparation for the work they are doing under the auspices of the Youth Crusade Movement of the Methodist Church. These young people are from different states. Following is the personnel:

Miss Robbie Lee Leggett, of Allen, Mississippi, is the Counselor and is well known in the State. She is a graduate of State Teacher's College and holds a M. A. from Scarritt College, Nashville, Tenn. For five years she was in the Mission Field in China. She teaches Psychology and Education at Copiah-Lincoln College at Wesson, Miss. Her wealth of experience in Christian service and gracious personality makes her a most capable leader and counselor for the Caravan.

Miss Mable Manley is from Jackson, Tenn., where she attends Union University. She has a very attractive personality and a beautiful Christian spirit which eminently fit her for her special work in the Caravan. She is leading the Group Discussions in the field of Evangelism and Church Relationships.

Miss Mable Nicks is from Wauchula, Florida, and is a graduate of Florida-Southern College. She is very talented in music, having sung in the Glee Club and for the radio in Lakeland, Fla. Her lovely voice in song is adding greatly to the effectiveness of the service of the Caravan. Her special work in the Caravan is in the field of Recreation and Personal Development, in which her attractive personality and vivacious manner make her a real leader.

Wyatt Jones is from Cullman, Alabama, a graduate of St. Bernard Junior College. He is a Junior at Birmingham-Southern College. His major in college is Sociology. His service in the Caravan is in the field of Citizenship and Community Service.

Associated with Wyatt Jones in the same area of service is John Gruver, from Hyattsville, Maryland, a recent graduate of Emory and Henry College. He is a young minister and preached the opening sermon of Youth Crusade Week last Sunday morning. Both these young men are rendering valuable assistance in the work of the Caravan.

The Philadelphia Methodist Church is one of nine churches in the Methodist Church to be the first to have such a program. Each afternoon there has been a period of Recreation and Games. From 7 to 8 o'clock each evening there have been four discussion groups: (1) Evangelism and Church Relationships; (2) Recreation and Personal Development; (3) Citizenship and Community Service; (4) a group of adults led by Miss Leggett, discussing the responsibility of adults in relation to youth. At 8 o'clock a Worship and Evangelistic service was held, followed by a short period of recreation. A beautiful candle light Consecration and Communion Service was held Friday evening.

All the visiting young people were wonderfully pleased with the reception given

them in Philadelphia and the fine spirit of cooperation given by both the adults and youth. They left for Forest Saturday where they begin a similar series of services on Sunday. Louise, Crystal Springs, Waynesboro and Wiggins are the other favored churches to have the Caravan.

REVIVAL AT INVERNESS, MISSISSIPPI

Among the things done in preparation for our revival services, the church was screened. Bats, mosquitoes, dirt dobbers and flies do not help any church spiritually. It's far better for those creatures to do their work on the outside. I hate "um" out of their place.

It's my belief that the proper sort of advertising helps in getting ready for a meeting—such as posters, personal cards, use of local papers—that works well when the minister is the reporter—public announcements and finally sending after a lot of the people who could not otherwise attend. In this meeting a bus was secured which brought twenty-five at a clip.

We had a good meeting. Some said we had the largest crowds in the history of the church. Numbers help when other conditions are right. Forty-eight names have been added to our church rolls up to now this year. Some of "um" are good "uns"—in fact, most of them are.

We had a good preacher—that helps some. We also had a good singer and that helps a lot. In fact, he is the best choir leader I have ever seen, and I am old.

Some of our people got religion and that's also a fine thing.

If any want to ask any questions about this meeting, I shall be glad to answer them.

Always there is much to be done after a revival closes—a sort of following up is necessary. There is very little use in plowing up soil unless something is planted on it. I am trying modestly to point out the things we have tried and that have proven to be successful.

Never was there better cooperation than was ours in this revival; never have we seen better people than live here at Inverness. They are church and spiritually-minded.

THE PASTOR.

BRO. DUNCAN IMPROVES

Dear Brother Duren: We deeply appreciate the many inquiries concerning Mr. Duncan's progress toward health. The occasional visits from his brethren are high-lights in his patient days of slow recuperation.

Our physician assures us that Mr. Duncan is better than they ever hoped he would be. This justifies us, I think, in hoping that some day he will really walk again. As yet he cannot stand even with assistance. However, one strong man can lift him in his rolling chair. This is done daily. On bright days we roll him down a run-way, built from the door of his comfortable room, out on the lawn, where he can enjoy the birds and the flowers, and the visits of friends who often join him there.

Every one who comes in, who has not seen Mr. Duncan for some weeks, comments on the marked improvement in his appearance. His outlook on life is much more hopeful. This cheerful attitude of mind is a big factor in his improvement.

Blessings continue to be showered on us by friends and loved ones. Flowers, fruit, delicacies to eat, blessed words of love and encouragement come to us daily. A seventeen year old boy wrote Mr. Duncan recently, thanking Mr. Duncan for a sermon this boy heard him preach when he was presiding elder of the Greenwood District. The announcement of this boy that he had just answered the call to preach brought tears of gratitude to our eyes. This is a sample of unexpected messages that daily come to cheer Mr. Duncan. The bread he cast on the waters in days gone by is really returning to him to cheer and to bless in these days of waiting. We are living, these days, in the consciousness that God is, God knows, God cares, God loves. A Christian can stand any affliction if he believes that with all his heart and mind and strength.

Brother Henley, our pastor, is most thoughtful. His frequent sunshiny visits are a benediction to us. I note with joy that you may come this way to visit us sometime in the near future. I love to think of the joy it will give Mr. Duncan to have you come to talk to him of other days and the hopes of an even brighter future.

Mr. Duncan joins me in esteem and feelings of true friendship for you and Mrs. Duren, I am,

Your friend,
MRS. W. N. DUNCAN.

(Note: We take the liberty of sharing this personal letter with the many friends of Bro. Duncan.—Editor.)

ADDITIONAL PERSONALS

Rev. C. A. Parks is holding a Daily Vacation Bible School at First Church, Corinth. The school began on July 10.

Rev. J. N. Hinson, pastor of the Belmont charge, has secured the assistance of Rev. C. A. Parks and Rev. A. T. McIlwain for the revivals on his work.

The pastors and laymen of the Corinth District will join in a District-wide rally at Booneville, October 3. Dr. C. K. Vliet, Secretary of the Commission on Benevolences, will be the speaker.

Rev. W. R. Lott made the interpretation of the Uniting Conference and the promising future of American Methodism the theme of his talks to the third round of his Quarterly Conferences.

Cornersville church, of the Potts Camp charge, is ready to be dedicated. It is a handsome brick structure and Rev. L. A. Bennett is the pastor who has led his people in the success of the enterprise.

Rev. J. B. Burns, Blue Mountain charge, will be assisted by Rev. W. H. Mounger, Rev. A. R. Beasley, Rev. W. W. Hartsfield, Rev. J. N. Humphreys, and Rev. W. L. Atkins in his revivals this summer.

The pastors of the Corinth District are sponsoring an effort to have placed on all Methodist churches of the District, town and country, the name of the church and a welcome sign. We suggest that the days of services be included in the case of circuit churches.

A Christian Adventure Camp was held at Pickwick camp, located near Corinth, July 3-8. This camp, built by the government, has every modern convenience. The Conference Board of Education, the District Superintendent, and the pastors of the Corinth District sponsored the camp.

Rev. Benjamin M. Jones, missionary in Burma of the former Methodist Episcopal Church, died in Hongkong, China, on June 26. He was fifty-nine years old and had been a missionary since 1903. His missionary activities included those of pastor, author, translator, school teacher, superintendent of Chinese and Burmese schools, and head of the Boy's High School in Rangoon.

LOST AND FOUND

During the Pastors' School at Biloxi, Mrs. George S. Brown had the misfortune to lose her spectacles.

After the close of the Pastors' School, the following articles were found: A Panama hat; a purse, and a pair of spectacles in a "Jackson, Miss." case. Those interested may get in touch with Mrs. George S. Brown, Seashore Campground, Biloxi, Miss.

CHURCH SCHOOL LITERATURE

I noted with interest Dr. Duren's recent editorial indicating the policy of our church paper to properly emphasize both urban and rural work, and have often wondered why it is that those who are responsible for the editing of our Church School literature do not have the same policy.

I have been pastor of rural churches almost exclusively during my ministry, and have often noticed that the literature given out for the children's and young people's divisions is seldom adaptable to or understandable in rural churches. Any one giving the matter even passing thought will recognize that problems very pertinent to the larger and better organized urban church are often

entirely irrelevant to rural problems. It is needless then to observe that since such is the case the interest of rural children and young people in attending the church school meetings has and will decrease. The public schools have finally come into a realization of the divergent interests, and are reckoning with it in planning different curricula for the schools dominantly rural from those distinctly urban. May we not profit from this same thought? May I suggest that one of the most forward steps that could be made in the literature of our united church be that of establishing a literature curriculum distinctly designed for the rural church, facing their problem in a way which they can understand and appreciate. We have had a commission appointed to study the rural church situation, and to them I would make the appeal, do something for the literature for the rural church school, especially in the young people's and children's divisions. A failure to meet this problem will ultimately lose our attraction to rural Methodism.

Sincerely,
DONALD GEORGE.
Provencal, La.

LOUISIANA YOUTH CRUSADE CARAVAN

Itinerary

July 1-8, Rev. A. C. Lawton, Springhill, La.; July 8-15, Rev. J. T. Whitaker, Logansport, La.; July 15-22, Rev. R. T. Pickett, Hornbeck, La.; July 22-29, Rev. J. T. Harris, Franklin, La.; July 29-August 5, Rev. C. W. Lahey, Boyce, La.; August 5-12, Rev. D. W. Poole, Tallulah, La.

"THUMB-NAIL" SKETCHES OF PERSONNEL

Miss Opal Joiner, Adult Counselor

Miss Opal Joiner, from Athens, Louisiana, is the adult counselor of the Louisiana Youth Crusade Caravan. She attended and took a teacher training course at Louisiana Tech, Ruston, is active in various phases of work in the local church, and has worked in District Camps, Unions, and Assemblies, and is Ruston District Director of Young People's Work. In the Caravan, her work will lie chiefly in the field of evangelism.

Faye Wilson

Faye Wilson is from Jasper, Texas, and is a graduate of Lon Morris College at Jacksonville. Her major interest in college was Religious Drama. She has served as a Union president and has held several offices in the local Young People's Department. Her special work in the Caravan is in the area of Recreation and Personal Development.

Glenn Williams

Glenn Williams is from Lockhart, Texas, and is an alumnus of the University of Texas, where he received the degree of Bachelor of Business Administration with highest honors, in June, 1939. Glenn has served as District Director of Young People's Work of the Austin District, and as Chairman of the Deputations Committee of the Wesley Foundation of the University. In the Caravan he is specializing in the area of Citizenship and Community Service.

Imeta O'Neal

Imeta O'Neal is from Goodwell, Oklahoma. She received the Bachelor of Fine Arts Degree from the Panhandle Agricultural and Mechanical College in May, 1939. She is listed in the 1939 edition of "Who's Who Among College Students." Imeta has served as Sunday school teacher, President of Epworth League, and in other capacities in her local church. In the Caravan she is specializing in Citizenship and Community Service.

Wilson Canafax

Wilson Canafax is from Fort Worth, Texas, and is a senior at Texas Wesleyan College. He is president of the Fort Worth District Young People's Union, and is assistant pastor of Missouri Avenue Methodist Church in Fort Worth. He has been a local preacher for two years. In the Caravan, he is specializing in the field of Evangelism.

"TOTE FAIR" WITH YOUR CREDITORS

Some old preachers of the early days used to exhort the young preachers to fear three things: Dirt, Debt, and the Devil. An authority on economics has just stated in a newspaper article that, among the alarming signs of today, is this: "People no longer seem to be embarrassed by debt." And he wasn't speaking of national debts, but personal debts. High-pressure salesmanship, with the ever-enticing installment plan, and the desire to "keep up with the Joneses," and enjoy the modern conveniences and comforts of life—whether one can afford them or not—have led many to contract heavy debts, and often with no very good prospect of early liquidation. The preacher must be extremely cautious or he will be severely embarrassed by debt. But if debt becomes a necessity, as it sometimes does, be sure to "tote fair" with your creditors. Some preachers do not. That is a blunt statement, but it is true. Mind you, I said some preachers. Preachers are honest and want to pay their debts, but some, through carelessness, have been known to ignore past-due bills month after month for six months or a year, without a word of explanation. Business men are often shocked at such conduct, coming as it does from a minister. If it is utterly impossible to make a payment on a long-standing debt, one should at least write his creditor, explain his financial condition, and assure him that he is not unmindful of the debt he has contracted.

Among the best and most helpful friends a preacher has are the merchants and others who extend generous credit, knowing that the minister's salary is not always paid promptly. Such kindness deserves to be rewarded with the utmost courtesy and consideration. Preachers are not the only offenders in their attitude toward their creditors. What has been said above applies equally to laymen—not a few of whom need these words of caution, but I am especially concerned that ministers so conduct themselves—"that the ministry be not blamed."

XXX.

LAKE JUNALUSKA, N. C.

Lake Junaluska, N. C., center of numerous Methodist activities in the summer of 1939, will offer events sponsored by the Board of Christian Education of the Methodist Church, as follows:

Young People's Leadership Conference, July 11-22; Pastors' Conference, July 25-30; one-week Leadership School, August 1-8; Leadership School, August 10-24.

The Rev. O. W. Moerner, Nashville, of the division of Christian Workers' Schools and Young People's Training Conferences, will serve as dean for the one-week Leadership School, and the Rev. J. Fisher Simpson, Nashville, director of the division of Leadership Training, Board of Christian Education, will be the dean for the Leadership School from August 10 to 30.

Faculty members and platform speakers for the one-week Leadership School include: Bishop W. W. Peele, Richmond, Va.; Miss Barnett Spratt, Rock Hill, S. C.; and Miss Lucy Foreman, Dr. U. C. McPherson, Jr., the Rev. O. W. Moerner, and the Rev. Walter Towner, all of Nashville, Tenn.

For the Leadership School, August 10-30, the faculty members and platform speakers and other leaders will include: Mrs. J. C. Burrow, Columbia, Miss.; Mrs. W. A. Jenkins, Birmingham, Ala.; Mrs. W. B. Ferguson, Nashville, Tenn.; Miss Barnett Spratt, Rock Hill, S. C.; Dr. F. A. Lindhorst, conference director of Christian Education, Midwest Region; Mrs. Grace Sloan Overton, Ann Arbor, Mich.; Mrs. Helen B. Bourne and Dr. H. P. Myers, of the Methodist Board of Missions, Nashville, Tenn.; the Rev. Horace Williams, director of Division of Missionary Education; the Rev. A. J. Walton, division of Extension and Promotion; Dr. S. C. Kincheloe, Chicago Theological Seminary; Miss Sallie Lou MacKinnon, Nashville, foreign work secretary, Board of Missions; Dr. A. J. Meyers, Hartford Theological Seminary; the Rev. M. Leo Rippey, Nashville, Tenn.; Miss Lucy Foreman, Miss Alleen Moon and Miss Frances C. McLester, all of Nashville, Tenn.; Dr. J. K. Benton, new dean of Vanderbilt School of Religion, Nashville, Tenn.; Miss Mary Skinner, Nashville, Tenn.; and Miss Muriel Lester, noted author and lecturer of London, Eng.

HOME-COMING DAY IN THE METHODIST CHURCH OF WEST POINT, MISS.— JUNE 19, 1939

The Board of Stewards and others decided to have a "Home-Coming Day" in West Point church on Laymen's Day, which was set as June 19th. The committee, consisting of Mr. A. B. Cottrell, Mr. B. T. Schumpert, Mr. N. H. Malone, Mrs. B. M. Howorth, and Mrs. B. Smith, decided to go back to the very beginning of the history of the first Methodists in West Point, even before there was a West Point, and set the changes in places of worship in pageant form by means of an episode for each church building in which Methodists worshipped in this area. They appointed Mrs. Howorth to write the episodes. There was an episode dated around 1830, when three Methodist families worshipped with all other denominations at old Church Hill, a mile and a half from what is now West Point. There were only cotton fields and woodlands then. The next episode concerned the Union church in West Point where four Methodist families worshipped, then others joined, and a Methodist congregation was organized at Flannigan Hall. This was in 1866 and 1869.

The next episode was in the First Methodist church which was built in 1872 and burned in 1893. The next was in the Second Methodist church, which was sold to another denomination in 1920. The last episode was in the present beautiful church. A very interesting feature was that the parts were taken by descendants of the original families in every case, Mrs. Howorth giving the Prologues to explain lapse of time.

Another pleasing feature was that the songs were those used in the old days, one being the first song sung in the First Methodist church. At one time the pastor, Rev. J. H. Holder, represented Rev. Amos Kendall, who was pastor when the First church burned.

The large auditorium was filled, many being from other denominations who were interested, a number from out of town. At the close an appeal was made for funds to help pay the debt still on the church that it might be dedicated soon. Quite a sum was subscribed.

MRS. B. M. HOWORTH.

METHODIST CHURCH, WEST POINT, MISS., J. H. HOLDER, Pastor

WEST POINT VACATION SCHOOL

The Methodist Vacation School running from June 12 to 23rd, was most successful. There were 162 in attendance. Of these 33 were teachers and workers. There was no one from outside West Point. The church school has run a Vacation School for 8 years as part of its work. The Superintendents of the Beginners, Primary, Junior, and Intermediate Departments meet with the General Superintendent some time in advance and make plans. Each superintendent secures as many of her regular teachers as possible and supplies the places of others from the church school, usually from the Young People's Department. Returning college students are a great help. This year the W. P. A. gave us three recreational leaders, and the N. Y. A. furnished a young man to help in woodwork.

It is our custom to use the Mission Unit, the one furnised in booklet form, for the Primary and Junior departments. We are able in this way to get much better results than by the plan of having one session on Sunday, and one in the week. By this plan we get almost all the children for every session. The sessions follow each other each day so that interest is not lost. The sessions are two hours of work and one-half hour of outdoor recreation each day. Thus there is plenty of time for handwork and projects which are developed from the course, largely by the children themselves. We are able to run it just as public school teachers run units, and some of the public teachers help us. This time we used the unit on Brazil, ninety children and fifteen workers thus had the advantage of this course. They followed the text book but added much more. They made maps, posters, booklets of several kinds, scrap books, mounted some especially good pictures for the wall, made a frieze, made a mission school and campus on one sand table and an Indian scene in a jungle on the Amazon River, with a missionary coming in, on another sand table. At the close there was a public program and an exhibit of their handwork. Thus parents and friends were reached with a message from Brazil. The offering for missions taken during the school was $3.83.

At the Sunday session before, an introduction was made to the course, and interest created. At the Sunday session coming in the middle of the course, the unit work was carried on. At the closing Sunday session a review of some interesting things was given by the children for the benefit of those who could not come. At the public program there were committees of children to be hostesses in each room and explain their exhibit. Besides the work on the mission unit by the Primary and Junior departments the Beginners department used the unit "Our Homes."

The Intermediate Department used a text on Famous Religious Pictures. A set of famous pictures studied was ordered for each pupil from the W. A. Wilde Co., Boston. Beautiful booklets were made of these with writing to correspond, by each pupil. Large colored pictures of the same were on the walls during the study and the public program. During this program four of the pictures were told of by a committee of Intermediates. Two of the art teachers of the city had assisted this group in developing appreciation for good pictures. Certainly these Intermediates will appreciate these beautiful and famous religious pictures more whenever they see them hereafter. The Intermediate girls did some sewing both in learning for themselves and in making things for the church (scarfs and dish towels), and sun suits to be sent to the Orphanage. The boys made and painted things of wood for the church, and some for themselves. They made tables, bookcases and benches for the church.

During the recreation period there was constructive play, teaching fair play, kindness, thoughtfulness of the little

ones and of others. Brazilian games were played also. There was a picnic at the close for all attending. This too is constructive, teaching the qualities above and sharing of good things.

At the close of the public program 85 certificates were given, for perfect attendance, being on time, and good work done. No worker is paid.

We feel that a Vacation School each year is of untold value and that every church school should incorporate one as a necessary part of their summer's program.

MRS. B. M. HOWORTH,
General Supt. of the Church School of West Point, Miss.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

I frequently receive cards and letters expressing approval of things I say in these "Pointed Paragraphs." Recently I recived a letter from a doctor in New Orleans. I would like for him and all the others who write letters and cards of commendation to know that I appreciate their expressions of commendation.

* * *

In conversation recently with a superannuate preacher, who has given many years of fine service to the churches of the Mississippi Conference, I understood what he meant when he said: "I feel lonely." To avoid this feeling of loneliness since my own superannuation, I have tried to keep busy preaching for the pastors of the city of Meridian when they have to be absent from their pulpits, teaching Sunday school classes, and preaching for the country churches in the vicinity of this city whenever the opportunity offers. But since I have no pastoral duties to engage my attention, I devote most of my time to reading, in which exercise I come across a great many good things said and written by other preachers and laymen. I am here and now passing on some of these good things in the following paragraphs.

* * *

In one of his weekly comments on the Sunday school lesson, Dr. J. R. Countiss said: "The church and ministry of today are cursed and paralyzed by routine." If this be true, is it not because the complexity of the programs and organization of the modern church demand so much of the pastor's time and energies that he does not have the time to prepare for his pulpit work?

* * *

In a recent editorial, Dr. W. L. Duren said: "Unless the ideals of the church permeate its educational enterprises, the church college, like Ephraim, is 'cake not turned.' It will be a liability and not an asset." Let our college authorities, who like to talk about "academic freedom," sit up and take notice.

Shall we have an open or secret cabinet in the Unified Church? This is a question which vitally concerns a suffering minority and one to which an answer must be given in the near future. I have long believed in and contended for an open cabinet, and I am gratified to have read in a recent issue of the Nashville Christian Advocate a strong editorial in favor of an open cabinet. To my mind, the arguments of Dr. King are unanswerable. I refer the reader to the June 23 issue of the Advocate where the editorial may be read in full which, after all, would be much better than any review. I cannot refrain, however, from pointing out a few of Dr. King's statements as follows: "The method of secrecy has been very rare in the Methodist Protestant Church and is not now practiced in the Methodist Episcopal Church. It so happens that about nine-tenths of the United Church do use the open method."

"We are confident that as preachers have an open and frank consideration, they will undertake the hardest and most difficult tasks."

"The secret method has put the laymen in a suspicious attitude, which will be largely removed when the laymen are dealt with fairly and openly."

"We cannot continue to carry on a partial policy. Some preachers know where they are assigned before the final announcement and some do not. Reverence must be shown for the personality of every preacher, regardless of his position."

"If the nerve-wracking method is to be continued, then by all means make it uniform and universal. Why should some preachers and their wives have full information as to their future appointments, while other preachers and their wives are held in a high nervous tension of uncertainty?"

"The open method avoids the unfortunate situation of after-conference changes. In one conference a short time ago it was necessary to make some thirteen post-conference adjustments."

"The open method in the United Church should no longer be regarded as optional, but as imperative."

"All preachers, whatever the size of their charges, must know what their appointments are before the final announcement. The personality of every man must be respected."

"In the interest of harmony of administration, all the bishops should follow the same policy, and there is no policy for the future except the open method of making the appointments."

* * *

I have given the above quotations from the pen of Dr. King, so that any who may not take the Nashville Christian Advocate, may have the benefit of them, and I want to here and now, with all possible emphasis, reaffirm my perfect agreement with the editorial in its entirety.

So far as I know there is no law in our Book of Discipline, and never has been, authorizing or requiring the bishops and their cabinets to practice the secret method of making the appointments. The fact is it is only traditional and the practice is continued because some people are obsessed with the idea that we must do what "our fathers" did; but in this day the secret cabinet is nothing more nor less than an absurd anachronism. It is akin, if it does not partake of, the spirit of a dictatorship, and now, when democracy throughout the world is fighting for its life with its back to the wall, the church at least should be democratic in its practices; but THAT IT CANNOT BE AS LONG AS THE SECRET CABINET EXISTS which, in its very essence and application, is a humiliation to the personality of the suffering minority—the preachers who do not know where they are going while the "high steeple" preachers have been given full information of their future assignments. Now that Methodism is entering upon a new era with the Unified Church, it is to be hoped that the traditional anachronistic, secret method of making the appointments will quickly pass forever into oblivion. Amen!

Christian Education

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CHURCH SCHOOL LESSON JULY 16, 1939

By Dr. J. R. Countiss

REHOBOAM: A MAN WHO MADE A FOOLISH CHOICE

Golden Text.—A man's pride shall bring him low.—Prov. 29:23.

1 Kings 12:1-5, 12-17, 20

1 Kings 12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

Many things are entirely beyond the control of the individual. He has no option as to birth or birthplace, as to parents or native land, but he is nevertheless a free moral agent and life is full of voluntary choices. Life, however, is conditioned, and not even the freest choices are made in a vacuum. Each individual makes his decision according to age, sex, vocation, economic condition, social status, previous experiences, immediate desires, or purposes for the future. Were a great department store thrown open and a little child, a debutante, a jungle savage, a miner, and a professional man instructed to help themselves to as much as each could carry away, it is not probable that the same item would be chosen by any two of them. In such a group choice might be determined by appetite, by gaudy colors, by fashion, by utility, by selfishness or by altruism. Again, the choice might be hasty or deliberate, wise or foolish, calculated to produce permanent satisfaction or to cause vain regret.

Choices are great and small, and character may be determined either by the cumulative results of many little choices or by one compelling and comprehensive decision of destiny. Drifters who set no goal and fix no direction find themselves unprepared when life's great moments come, and decision is the result of trends and tendencies, of habits and associations, rather than of deliberate thought and sound resolve. In a well ordered life little choices will be made in the light of one great controlling choice and purpose to which all others are secondary and subservient. Such a life finds its polar star in consecration to Christ or in dedication to a great cause, never again to be disturbed by the ripples and shallows that make shipwreck of lesser lives—lives without a central aim.

Rehoboam, the pampered pet of the royal palace, to whom nothing had ever been denied and who had never known toil or hardship, was wholly unprepared for the great decisions required of a king. He was handicapped not only by his own personal habits and limitations, but he had trained with others of his own sort—the fast set of his day. It is not bad to "go with the crowd" if one goes with the right crowd. Social endorsement and cooperation are mighty assets or tremendous liabilities. They make us or break us. Unfortunately, Rehoboam's associates were utterly without any sense of human kindness or of royal responsibility. To them kingship meant power, privilege, prerogative. They counseled him to crush the complaining populace by adding to their already intolerable burdens and by making penalties doubly harsh. He met their complaints with contempt and refused their request with scorn. His foolish choice wrecked a great empire and changed the course of human history. It is but recent tragedy that another king renounced the throne of the world's greatest empire to follow the lax ideals of the fast set with whom he had trained.

There were alien enemies to gloat over Rehoboam's folly, and to aid and encourage the division of the empire. They well new that two kings would fail where one might succeed, that they would destroy each other by fratricidal wars and bickerings. Egypt and Assyria were as anxious to cooperate in "saving" the Jewish people as were Italy and Germany to "save" the people of Spain. The way of destruction is broad and crowded with traffic. Its travelers have plenty of company—of a sort!

Great choices result from the personality we have built. If our interests have been trivial, our goals uncertain, our methods slipshod, it is unlikely, if not impossible that we shall rise to wisdom and greatness in the hour of crisis. If we drift with the current, we shall reach a point at which no human power can prevent our going over the falls.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar Dewitt Jones

LET'S QUIT APOLOGIZING

When the prodigal son came to himself he said—well, what did he say? He might have said, "I am not to blame for this; there is no living at home with that brother of mine. He is a sourpuss. He made life unendurable for me. That's why I left the old home place." But he didn't say that.

Dr. Jones

He might have said, "It isn't my fault that I am here, penniless. I had an ancestor somewhere along the line who was a gay dog. He's living again in me. I couldn't help but get into trouble in the far country. But I'm not to blame. Charge it up to hereditary influence." But he didn't say that.

He might have said, "Oh, well, this thing isn't so bad after all. I have had my little fling, but it isn't serious. I'll live it down. Come to think of it, it's part of my education." But he didn't say that.

What he did say, when he came to himself, was this: "I have sinned. I am no more worthy to be called the son of my father. I am going back home and ask his forgiveness." And with these sentiments in his heart, he arose, journeyed back to his father's house, and the story of his reception is of imperishable beauty.

Let's quit apologizing. Usually it is a sign of weakness. Let's quit apologizing for religion. It's the one victorious power that we have not taken seriously, or made adequate provision for in our lives and society. "O earth, earth, earth, hear the word of God." There are many voices but only one Voice. Imagine a Scotch Covenanter apologizing for his robust faith. Fancy a Quaker in apologetic attitude for his convictions against war.

Let's quit apologizing for the church. With all its frailties and mistakes, it is the best institution we know. Professor Albert Einstein said recently that he has a new appreciation of the church due to the fact that when the deification of the State began in his homeland, the only institution to stand out and protect was the church, through an heroic company of her ministers, notably Pastor Niemoeller.

Let's quit apologizing for America. Our country has its vexatious problems. Nor have we fully lived up to the fundamentals of our political and religious faiths. But it's a country worth living and dying for. Let's quit apologizing for its imperfections and do something about them. Let us magnify our citizenship.

A GOOD ADVERTISEMENT

A brick manufacturer, who is a very substantial man, advertised for a boy. A boy appeared, and he was running over with questions.

"How much wages do you pay?" was the first question.

"Five dollars a week and board," was the reply.

"What kind of board?" said the sharp applicant for a position.

"Well," said the corpulent and good-natured manufacturer, "I eat it."

"Give me the job," said the boy, with a smiling glance at his prospective employer.

The proprietor was a good advertisement of the food that he gave his workmen. If you and I should ask some one to become a Christian, would he look at the gospel's results in our lives and say, "I want it?"—Sunday School Chronicle.

HOPE

Always somewhere in the world it is midnight. The shadows are as deep as death. Where darkness is, fear reigns. Even so, it is also true that, as it is written on a sundial on a pier at Brighton, England, "'Tis always morning somewhere in the world." This hopeful suggestion is worthy of our remembrance. As we look at some parts of our world, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem invincible. Sin and moral chaos appear to rule for the time being. Just as surely, however, there are parts of our world where the opposite is quite true. These are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of the darkness are driven to their lairs. Fear and terror cannot thrive there. The radiance of hope turns devastation into gardens, dries the tears of grief and replaces them with the happy smile of expectant faith, dispels the quaking fears of evil, and inspires the courage of the conqueror. God is not dead, and rebellious man lives and reigns only a brief span. It is always morning somewhere, and it is going to be morning everywhere, some day. The days of sin and pain cannot always last. "Weeping may endure for a night, but joy cometh in the morning."—Watchman-Examiner.

HOW BABY SPIDERS CALL THEIR MOTHER

By Rev. G. B. F. Hallock, D. D.

Naturalists tell us that there are certain kinds of spiders that make their nests in the form of a ball of yellow silk. In this nest the baby spiders live, and during the day the mother spider leaves them alone a good deal. The nest is usually hung up in the branch of a small tree, or more likely a bush, and it is attached by means of silken threads. Touch one of these threads and the baby spiders all rush out and appear to be very much frightened. Almost at once the mother spider comes climbing up a thread which runs from the lower part of the nest to the ground.

The manner in which she knows that her babies are in danger is very interesting. To each one of the little spiders is attached a thread of silk, and all of these are joined to several long threads which are connected with the body of the mother spider. When the babies run out, they naturally give their threads a sharp tug, and this is instantly felt by the mother spider, who may be roaming about on the ground below some distance from the nest. In this way she knows that her babies are calling her, and so quickly makes her way back to the nest.

—The Presbyterian.

The people will worship a golden calf if it be a golden one.—Proverb.

Electing an indifferent church member to an office in the church with the view to getting him interested is bad policy. It doesn't work.—The Religious Telescope.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Each afternoon at four o'clock, at the Uniting Conference, special evangelistic services were held. It was indeed a real privilege to hear some of Methodism's outstanding preachers—Dr. Ralph Sockman, of New York; Dean Harold Lynn Hough, of Drew University; Dr. Merton Rice and Dr. H. H. Crane, of Detroit; the Hon. Isaac Foote, of London, and Dr. Z. T. Kaung, of Shanghai. All were men of great power with messages exceedingly pertinent for this day.

Dr. Merton Rice used a most unique text which was "He washed his face and came out." He stated he doubted if anyone in the congregation could tell where it was found, but after anxious waiting for sometime by the congregation, he told that it was found in the story of Joseph, who was sold into slavery by his false brothers. It was a most stirring message on "Courage to Face Life's Problems."

Dr. Kaung is pastor of the great Moore Memorial Church in Shanghai—that church whose auditorium seats 1,400 people, and there is never a vacant seat at its services. Dr. Kaung is the man who baptized and took into the church General Chiang Kai-shek. Bishop Selecman, in introducing him, described him as "the combination of the warm heart and the trained mind." His sermon was a plea for a Christian world and asking what part this New Methodist Church, of eight million members, will have in making it so. He pleaded for fully surrendered lives and exclaimed, "God can have me without reservation." What wonderful Christians these Orientals do make!

One of the high points of the Uniting Conference was the Sunday afternoon service for the Consecration of Bishops. The opening scene was most effective, with the great processional making its way down the center isle of the huge auditorium. First came the Boston University Choir in their dark red gowns and white surplices; then the bishops of the new church (about 40 of them). Following these were the two new bishops, James Henry Straughn and John Calvin Broomfield, and the "Consecrating Bishops," who were attired in black robes as John Wesley of old.

The service of the "laying on of the hands" was most solemn and impressive. Each Bishop was given a Bible and admonished "to give heed unto reading exhortation and teaching." It was indeed a deeply sacred and memorable occasion.

(Special Occasions of Uniting Conference to be continued.)

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

At the request of the class taught by Mrs. W. B. Landrum, at the Pastors' School at Biloxi, June 19-24, we print the following:

"MY CHURCH"

By W. H. Body

"Before I was born my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

"My church enriched my childhood with the romance of religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten, and then, when else I might have surrendered to foolish and futile ideals of life, the truths my church taught became radiant, insistent and inescapable.

"In the stress and storm of adolescence, my church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

"When first my heart knew the strange awakening of love, my church taught me to chasten and spiritualize my affections, sanctified my marriage, and blessed my home.

"When my heart was seamed with sorrow and I thought the sun could never shine again, my church drew me to the friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

"My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it. I will help her do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith."

In the note enclosed with the above, Mrs. Landrum says: "I am now in New Orleans at the station, waiting to take the train for Texas and home. My mind and heart are full of the memories of a happy week and my beautiful vase is a tangible evidence of your friendship. I have it boxed beside me and am guarding it more than my bags. Through you, I thank all the members of the class."

The Eastern Zone of the Brookhaven District, held its second quarter's meeting with the Tylertown auxiliary, with the leader, Mrs. Van Miller, presiding.

The program on "Christianity in Action," was presented by Mrs. W. C. Wharton, of Tylertown, and Mrs. L. R. Abel, of Kokomo. Mrs. Paul Arrington spoke on "Why Missions?"

Two visitors from the Tylertown Negro Women's Auxiliary, gave a splendid report of the work they are doing among their people.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Mission and Bible Study

The class for Mission Study leaders held at Mathiston, June 5-11, in connection with the Conference Training School, was splendid. Mrs. W. B. Landrum, who led the class, was at her best. The North Mississippi Conference was most fortunate in having Mrs. Landrum spend a week within its bounds. Besides the excellent leadership in class, Mrs. Landrum was in conference with different groups most every hour of the day.

On Tuesday afternoon the Mathiston auxiliary was hostess at a tea given in the home of Dr. and Mrs. Webber, of Wood's Junior College, for the women attending the Training School and the auxiliaries of the Mathiston zone. Mrs. Landrum was guest speaker. She brought a most inspirational message on "Women in the New Church—What I expect for women in the United Church." Great! Great! Indeed it was.

On another afternoon at the last of the week, we had an informal meeting in the lovely parlor in Miller Hall, at which time plans were announced for Coaching Days. Mrs. Landrum then spoke on the work to be done in various departments of the W. M. S. other than the study department. Mrs. M. E. Woodson, Conference Director of Children's Work, and Mrs. Kent, explained requirements in Children's Work. One person described the week as being "a school of instruction in every phase of the Woman's Work."

The program for Coaching Days is ready. Groups in each district, except the Aberdeen District, have assignments made from the class. There being only one member from the Aberdeen District in class, that program is incomplete as yet. Mrs. Woodson and I expect to attend and lead each district meeting. We are calling all Children's Workers in the W. M. S. and the Church School, to attend Coaching Day along with the Mission and Bible Study Superintendents.

As soon as the places and exact dates for the meetings are ready, you will receive notice.

Topic for the Fall Study: "Christ in a World Community."

Texts: (1) "Through Tragedy to Triumph," by Mathews, 60 cents. (2) "The World Mission of the Church," by Myers, 10 cents.

PREACHING BEGINS AT FORTY

By Herman C. Johnson

A Young Minister's Reflections

Walter B. Pitkin has adduced a bookfull of evidence to show that people can learn, play and work after forty better than before. Others have begun to take the thesis seriously in certain specific vocations. For example, a man named Henry Simler has founded in New York a committee for the express purpose of fighting "Fortyphobia" in the world of business. Through one questionnaire this committee found employers 75% in favor of men over forty for loyalty, teachability and cooperation. Another survey showed that the greatest volume of selling was being done, not by men in their thirties or forties, but by men in their fifties.

It is time some one ventured the suggestion that maturity is as great an asset in presenting the gospel as in less exacting vocations. The Simler statistics could easily be matched with figures gathered from any one of the denominational year books. I have taken a cursory glance through the Massachusetts Directory of the Congregational and Christian Year Book, and find that over half of the churches are served by men whose ordination dates from 1923 or earlier, indicating that there are more ministers in Bay State pulpits above forty than below. The 24 churches in the Commonwealth with memberships over 1000 are served by pastors who average about 48½, and 25% of these pastors are actually in their sixties.

Indeed church history itself is an open testament to the importance and opportunity in religion of a man of years. Moses, Jeremiah, Paul, Augustine, Calvin were all leaders whose influence was feeble at first and only gained power as it gathered momentum. Ignatius Loyola was 43 when he founded the Jesuit Order. Pastor John Robinson was 55 when he sent forth his Pilgrims from the church in Leyden; and "Elder" William Brewster, who led them across the Atlantic, was 60.

By its nature, religion is the peculiar gift of the twice-born to the young. The gospel is a cumulation of testimony. How the Old Testament writers chanted that theme! "We have heard with our ears, O God, our fathers have told us." Benvenuto Cellini, in beginning his autobiography when he was himself 58 years old, says, "All men of whatsoever quality they be, who have done anything of excellence . . . ought . . . to describe their life with their own hand; but they ought not to attempt so fine an enterprise till they have passed the age of forty." While preaching is not autobiography, it is worthless if it is not based on experience. All men who have discovered anything about God ought to describe those discoveries with their own lips; but they ought not to attempt so fine an enterprise until they have something to describe.

Again, the art of communicating or sharing is more difficult and requires a longer apprenticeship in religion than in other realms of discovery. Even though a young man be hit by the full weight of a divine revelation, it takes him till old age to adjust himself to it and learn to express it in words. The art of preaching belongs to maturity. Thornton Wilder turned a good sentence in **The Woman of Andros:** "Of all the forms of genius, goodness has the longest awkward age." The depth of that observation apparently impressed him as time went on. He finally took it as his text for a new novel and wrote **Heaven's My Destination.** If it takes a shoe salesman fifty years to become most proficient in his technique, an interpreter of goodness cannot be expected to master his art in the three-year period of a seminary course. There is a long awkward age after that. Charles Webster Hawthorne, who founded at the turn of the century the famous art colony in Provincetown, insisted that the hardest thing in the world is to see things simply. "When a man is sixty or seventy, he may be able to do a thing simply, and the whole world rejoices."

Well-meaning boys in the ministry who capitalize on their bodily vigor, social charm and organizing ability to get ahead are doing the church a disservice. It is time for modern disciples to remind themselves that there is still a place for asceticism in Christianity. Let the young preacher learn a proper restraint, and be willing to serve his apprenticeship before he attempts the work of a master. Emerson's essay on "Self-Reliance" is a caution as well as an encouragement to ambition; he reminds us not to [illegible] if promotion seems to come slowly. Even from the selfish point of view that is the greater prudence; the man who prepares himself long and matures with leisure will be the richer and stronger in the end. "Let no youth have any anxiety about the upshot of his education," writes another New England sage, William James; "whatever the line of it may be. If he keeps faithfully busy each hour of the working-day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out."

And on the other hand, it is the responsibility of the older pastors to be true to the trust that has been given them. Plain senescence does not make a saint. Churches have so often been betrayed by discouraged, weary old ministers that they are not to be blamed entirely for suspecting gray hairs. Veterans in the manse, and even those in middle age, must be on the alert for signs of pessimism and complacency. These are symptoms of disillusion, and disillusion is loss of faith. Old Polycarp, at the age of 86, was still growing. It is reported that, as he was tied to the stake to be burned, his last words were, "Now I begin to be a disciple."

Preaching does not begin till forty—or thereabouts. Young men, let us be patient! Old men, may you be steadfast!

—Advance.

SUB ROSA

Wife (reading)—"It says here they have found a sheep in the Himalaya Mountains that can run forty miles an hour."

Husband—"Well, it would take a lamb like that to follow Mary nowadays."

—Border City Star.

* * *

Teacher: "How many sets of teeth does a person have?"

Charlie: "Three."

Teacher: "Three? Name them."

Charlie: "Temporary, permanent, and false."

* * *

Laborer: "Boss, will you give me twenty-five cents advance on my time? Our preacher is gwine away, and we wants to give him a little momentum."

* * *

"Did that rabbit's foot you carry around in your pocket ever bring you any luck?"

"Sure thing, my wife got in my trousers pocket once to get something and thought is was a mouse."

REVIVALS

(Continued from page 5)

and stores and talk to individuals. We must read God's Book in the homes. We must pray in the homes. We must have conversions in the homes. We have stood on the steps of a porch and told about Jesus and His love to men, women, and children gathered from the neighborhood, and every time there have been conversions.

Jesus sat at a well—Jesus went down to the court house—Jesus went down to the seaside—Jesus went to the homes of publicans and sinners for dinner—but wherever Jesus went, He secured followers and disciples. If we are to follow Jesus, we must follow Him to see the outcast and the sinner.

Let us pray that during this revival season that thousands of our preachers, Sunday school teachers, stewards, missionary women, and young people will leave our church buildings to carry the message of Jesus to those who need Him. We hope that the following articles will prove helpful for the Summer Revival Season.—Tidings.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dear Co-Workers: I do wish I might have a visit with each group. There are matters I would like to discuss with you and questions I would like to ask you. But I suppose a letter, with all its limitations, will have to suffice.

In my daily Quiet Hour I claim your promise of prayer on behalf of our missionary interests and for me, and I am conscious of a spiritual fellowship with you. Your faithfulness and loyalty give me a feeling of assurance and confidence for our work, but also bring to me a feeling of personal humility. May we truly "widen our horizons" as we work together this year.

Our year is half gone. We should be half way through the goal we have set ourselves. I am sure this goal will be higher than last year. We cannot stand still. We either progress or retrogress. Let us use these warm summer months for quiet but steady growth and cultivation, both personal and in the group. It may be too warm for much physical activity, but mental activity will not bring about much increase in temperature; so let us make some plans for fall and the cooler days. Have some note paper in a convenient place and as these plans come to you jot them down. They may need to be revised later but they are too valuable to be lost.

Read the fall study books, make notes and you will be able to do more effective work at Coaching Day and in the group study. One of the fine impressions I received at the Uniting Conference, at Kansas City, was how well informed our leaders were. It was most inspiring.

Do you like the new "Minutes"? I find them most usable. I believe you will find in them almost any information you may need. Using the Minutes will increase your feeling of sureness about our program.

You have, I know, enlisted new members during these two quarters. Cultivate and train and hold these as well as your members. We need the cooperation of all these women. Be ever watchful for new women in the community or for possible enlistment of older residents. Constantly strengthen and re-inforce your groups.

Please do not let your finances drop during these warm months. It is much easier to keep up than to catch up when ground has been lost. Remember that Baby Specials, Children's Work, Cultivation of Young Women and Life Members are all ways of adding to our finances as well as strengthening our groups. And, after all, this is a measure of our interest and efficiency. Our mothers and grandmothers first organized these groups to raise money for missions. This is the only way we have of promoting the Kingdom of God to the uttermost parts of the earth. We do not want to neglect this part of His work.

The superintendents of various departments are bringing you messages concerning their part of our work. Check and see if you are up along all lines. Have you selected your Negro Woman for Holly Springs? You multiply your avenues of service through these cultivations.

In closing I would like to quote from a letter from Mrs. Bourne. "You are the grandest women in the world and I love each of you. Let us pray and work for keener intelligence, better understanding, greater skill and more devotion. Thus through stronger fellowships, higher purposes, and deeper consecration, we shall be able to serve more effectively in His Kingdom." CORA B. RATLIFF.

Nothing splendid has ever been achieved except by those who dared believe that something inside themselves was superior to circumstances.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

There is more loneliness than we are aware of. And if the lonely soul cannot turn to the Church for real companionship there is something lacking.

THE PRAYER-ROOM TODAY

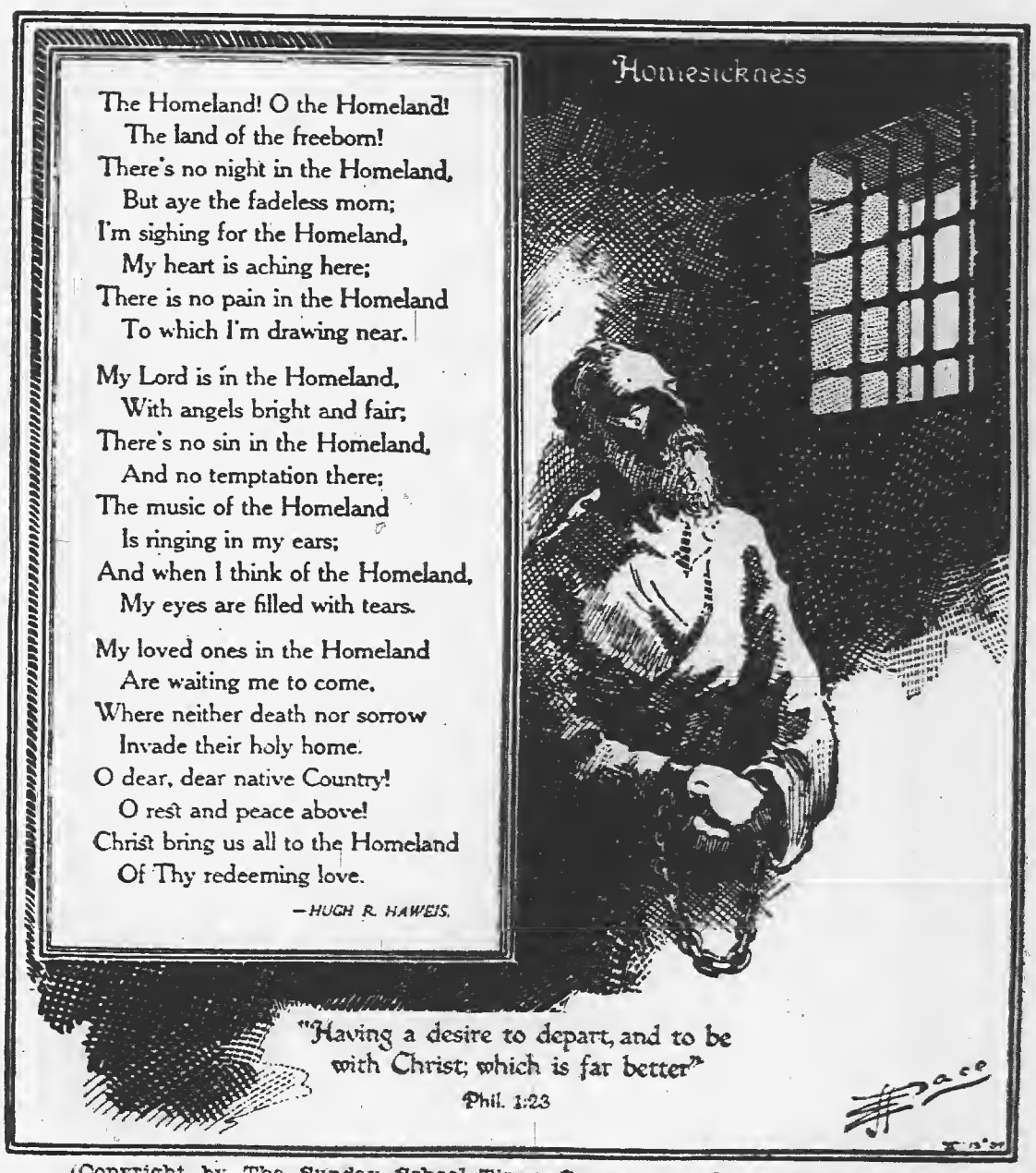
In silence Thou dost dwell and in silence our hearts would seek Thee out. Come, O God, in Thy mercy to all who cannot find Thee, to all who have blinded their vision by sin or fear, and all who have turned away from Thy love. Give us healing for our hurts, balm for our sorrows, light for our darkness, and peace for our strife. In the silence hearken to the voice of our silence and receive our adoration. And unto Thee, nameless and holy, be the honor and the power and the glory now and for ever. Amen.

—Joyce Rutherford.

Vol. 86. No. 29.

NEW ORLEANS, LA.
THURSDAY, JULY 20, 1939.

THE HOMELAND



Wallet of the Week

THROUGH CHINA's mountainous lines across the forests and the plains of Szechuan are said to be laid with a new product. It has the tensile strength of stopping the jolts of the Chinese railroad which they break and fashion into brave ties. In order to prevent such destruction the telephone companies have resorted to the practice of keeping spare wires around the base of the poles and thus provide the people with new ties and new telephones.

* * *

A HUNDRED FEET covering several thousand square miles in the North China provinces is one of the unspeakable results of the undeclared war on China. In addition to the devastation by war, the broken dykes have caused vast regions to be flooded, and many millions have been brought to the verge of starvation. In North Honan alone thirty-five hundred villages have been flooded for more than a year. War conditions have made it impossible to repair the dykes and in some places people have nothing except the roofs left for food.

* * *

THE HEALTH RECORD this year, on eight major diseases, is an improvement over 1929, according to statistics compiled by the Metropolitan Life Insurance Company. For the first five months of the year as compared with the same period last year, declines in mortality were registered in tuberculosis, pneumonia, puerperal conditions, chronic nephritis, appendicitis, diarrheal diseases, diphtheria and scarlet fever. When medicine and sanitation are able to report declines in the entire list of major ills the race will begin to breathe a little easier.

* * *

THE ROYAL ERMINE once served as a badge of economic, social and political distinction. There was a time when the wearing of furs was regulated by law and, like the numerals on paper money, they had a distinct social value. Poor people never wore furs, only the most distinguished members of a church could wear them and only the rulers of countries could wear ermine. But fur as a badge of social distinction is a relic of the past. The beer baron, the gambler and the social nondescript strut in the costliest of furs in the presence of the lordliest rulers of the world.

MODERN SCIENTIFIC DEVELOPMENTS, accepting it as seem either legal or pure guess for knowledge, the results are immediately turned into practical channels, and the effects in turn condition the whole social life. The telephone, radio, stainless steel, and rayon (artificial silk), are instances of applied scientific developments which have freed the masses of people and have largely influenced the vocation, employment and the earning capacity of workers throughout the civilized world.

* * *

WHO'S WHO IN AMERICA, whose pages have been often cited to prove our theories as to social results and the value of our cultural assets, is now resorted to again in order to establish the importance of education as a factor in the achievement of success. The Southwestern Life Insurance Company, of Greenville, S. C., finds that of the twenty thousand successful living persons listed, eighteen thousand and eighteen are college graduates, nineteen hundred and sixty are high school graduates only, and twenty-two completed the eighth grade only.

* * *

THE MAURETANIA, the largest ship ever built in England and the successor in name to the speed queen whose rule of the Atlantic lasted for almost a generation, arrived in New York on her maiden voyage June 24. The new ship is a Cunard White Star liner, is more than two thousand gross tons larger than the former Mauretania was. It has ten decks, and passenger accommodations for fifteen thousand people—cabin, tourist, and third classes. The ship left New York on its eastward voyage June 30.

* * *

PROTESTANT MISSIONS IN CHINA are said to be operating in six hundred and one mission stations, where five thousand seven hundred and fifty-three workers are employed. These missions have six thousand churches and chapels and have a membership of four hundred and fifty thousand. These figures are impressive enough until we know that the Protestant membership represents one-tenth of one per cent of the population, and that four hundred and forty-nine million five hundred and fifty thousand Chinese in five hundred districts and three hundred and fifty thousand villages are practically without a mission station or worker. The task is not finished.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A LEAST COMMON DENOMINATOR OF FAITH

The proposed union of the main Protestant churches of France in one body to be known as the Reformed Church of France, raises one of the very serious problems which always accompany church union upon the broad principles of a common Protestant interest and aim. Upon the very threshold, a church with a sound theology and a militant evangelism faces a demand for compromises which are little less than appalling. Such compromises are not always set out in the declarations of the creed which is agreed upon, but they may appear in half concealed and apparently unrelated modifications. The Declaration of the Reformed Church of France is as evangelical and as experimental as one could desire, but its force is largely vacated by a seemingly unimportant and unintentional statement in the Liturgy of Ordination: "Without binding yourself to the letter of its formulae, you will proclaim the message of salvation which they express." There is scarcely anything so liberal or so individual that it might not claim the blessing of the church under that unlimited and sweeping gesture of tolerance. One cannot help but feel a profound respect and sympathy for the weak and struggling bands of Methodists who have hesitated long before taking a step which seems to surrender everything, and especially in a country like France where the influence of secularism is overwhelming. The loopholes which appear harmless today may be invoked as constitutional liberties in the next generation and it behooves us to stand fast both in our personal faith and in the corporate declaration of what we believe.

A RETURN TO ASCETICISM

We have had accounts of a few meetings in recent months which featured a "dumb" session, usually a brief period of time when there was no conversation whatever, or a night of solitary meditation and prayer. More recently we notice an account of a three-day ministers' retreat sponsored by Ohio Northern University which was devoted chiefly to introspection. The invitation to the Ohio ministers said: "Not for fellowship, not for discussion of problems, not to secure greater efficiency in our work, not even to listen to eminent leaders, but to reverently and devoutly worship and to strengthen our faith in spiritual realities."

We would not criticize either the purpose or the spirit of this three-day retreat, for we share the feeling of Wordsworth in the lines:

> "The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers.
> Little we see in Nature that is ours."

On the other hand, we cannot escape the feeling that the tendency of such meetings is toward a revival of the monkish devotions of the Middle Ages and the asceticism of the monasteries. The monasteries may have created great saints, but not a great society. We believe in the inner assurance of salvation, but we believe also in a constant witness which relates our experience and our faith to every person with whom we come in contact.

Buddha gazed at his toes, the ascetic did not know that there was anything except his own insides, and the monks thought to generate within themselves spiritual power which would become effective by telepathy. The modern Christian may have ignored too much his inner spiritual life, but we are not ready to go back bag and baggage to a philosophy of salvation by emanations—a gospel of spiritual radio-activity.

SPECIAL ISSUES

We seldom announce our plans for future issues of the Advocate, but what we have in mind will be of such wide interest to the people of all three of our patronizing Conferences that we feel that it is but fair we confide in them to a limited extent—as far as we can do so without the risk of misleading them.

Here is what we have in mind: Five special issues of the Advocate for the month of August. Three of

Laura Wesley

[illegible]

[illegible]

[illegible]

[illegible]

THE EDITOR'S OFFER

To every new subscriber between July 20 and August 21, the Editor will send as a personal gift any one of the three following books—Francis Asbury, The Top Sergeant, or Charles Betts Galloway—of all which the editor is himself the author. The only requirement is a postage charge of 15 cents. We have these books and we are glad to make this gift to the Advocate cause.

Remember the book is free, any one of the three.

Laura Wesley

[illegible]

[illegible]

I remember the last ball I pitched in the last baseball game I ever played. "Believe it or not," for four years I was what is now called the "ace" of an amateur team. We were playing a picked team of college stars at a famous summer resort—it was vacation time. The score was 1 to 0 in the ninth inning in our favor. Two men were down and the bases were loaded—a single would tie the score. The batter had hit well over .300 during the college season. I struck him out on three pitched balls—the last a quick-breaking curve that caught the outside corner of the plate. I have had many pleasant surprises in my life—but that was one of the greatest. (I wish I could forget that other game when I walked the first three men up, and the fourth hit a home run!)

I remember the biggest fish I ever caught—it weighed 38 pounds. But the story of that thrilling event will have to wait—I'm going back to the kitchen to see if I can find some cold biscuits and onions.

THE LAND OF BEGINNING AGAIN

By Chaplain Albert N. Corpening

When Julius Caesar came into power in ancient Rome, January and February did not exist. March was the first month of the year, and the year was three hundred fifty-four days. This custom had gone along so long and the priesthood had changed the length of the months so often that in 46 B. C. the shortest day in the year was coming in May instead of December. In order to make the civil and astronomical years coincide Caesar added January and February to the regular calendar and had a year of four hundred and forty-five days in length, the year of great confusion. He figured that a year was three hundred and sixty-five days and six hours long. In four years, these six hours that are lost in our calendars amount to an additional day which was to be added in February. He made a mistake about the length of time it takes the earth to go around the sun; for instead of being 365 days and six hours, it is 365 days, 5 hours, 48 minutes, and 45.51 seconds long. In the course of several hundred years this extra eleven minutes a year runs into days. By 1382 the civil calendar was ten days behind the astronomical calendar. Gregory XIII, the Bishop of Rome, ordered that the day following October 4th should be October 15th, and that the leap year at the beginning of a century should be omitted unless the century could be divided by 400. So it was that there was no leap year in 1900, but there will be one in the year 2000.

Protestant countries refused to accept this correction to the calendar because they did not want to be dictated to by the Pope. Scotland adopted the new calendar in 1600. As late as 1751, when it was February 11th in England, Sweden, and Russia, it was February 22nd in France, Spain, Italy, and Germany. England made the correction in her calendar in 1752, and George Washington's birthday was moved from February 11th to February 22nd.

Although Julius Caesar had made January the first month, the new year was to begin with the first new moon following the shortest day in the year. Thus it was moveable like our Easter. Pope Gregory ordered that January 1st should be New Year's Day. England held to March 25th until 1752 when she accepted January 1st.

It may be a little surprising to realize that New Year's Day can be any day in the year by order of a dictator or pope or by the vote of a parliament. There is no physical reason why this cannot be, however, for when the earth makes its trip around the sun, it makes an imperfect circle, and any point in this circle or cycle of days may be considered the beginning of the circle or the beginning of the year.

Many other things run in cycles: depressions, sun spots, large schools of fish, pestilences of locusts, grass-hoppers and the like, the appearance of comets, high fatality from diseases, and even the span of life. "Once a man, twice a child" is true. In the latter case, the child may have a beard and be bald and very dependent and child-like.

This recurrence of cycles suggests the possibility of beginning again, starting over again. Of course, if one has lost a limb, he cannot replace it; and if he becomes a child a second time, he has no assurance that he will be able to begin life over again in the flesh and again grow into young manhood. Beginning again can very definitely refer to the mental and spiritual sides of life and the things controlled by them.

Many a young fellow has graduated from college in recent years and been unable to secure employment in the field of his study. He does get work in some other line and begins all over again in the understanding of a new trade or business. I knew a man who stopped out of school in the fourth grade who decided when he was twenty-one years old to pierce the circle of the year and begin over. Fourteen years later, he finished college, aged thirty-five, and was a member of my graduating class. At Camp McDowell is a war veteran who lost a thumb and some fingers in the World War, and since then had been unable to write. Recently he decided that he would again learn to write. He has progressed so well that a specimen of his writing has been posted on the bulletin board as an encouragement to the other men. It may be difficult, but it is possible for the mentally alert to learn many new tricks, to start over again in a little known field.

This is true of habits. In the August 1938 issue of the **Reader's Digest** is an account of a man who had smoked for twenty-three years and was smoking as many as sixty cigarettes a day. He decided to change the habit. By leaving his cigarettes or matches out of reach, by putting out the cigarette before he had a really good puff, and otherwise interrupting the processes of the habit, his smoking became occasional instead of something that he did unconsciously. At the time the article was written, he had not smoked in about six months. He had pierced the circle of time and begun a new year in that habit. Swearing, cursing, or profane language is also a habit that may be done unconsciously. The other day a lad in one of my camps was playing pool when he suddenly began talking to the cue ball in a most disrespectful manner. I walked over, looked at it, and mentioned that it looked like most cue balls. He looked at me with astonishment, wondering why I said that to him. He had not realized that he was speaking disrespectfully to a cue ball. Such is habit. If a bad habit is recognized and one deliberately interrupts the habit, as did the smoker, it may be curtailed and entirely broken if desired. Or, one can deliberately build up a habit that is considered beneficial even though he has never practiced it before.

If we lived in a country governed as is Germany or Russia today we could not at will pierce the circle of time and begin a new year in the matter of a hobby or an occupation. We might be permitted our freedom in the matter of most habits, but even these would be limited. On the other hand, we might be compelled by government order to leave one occupation and take up one that was wholly foreign to us. In America, this is not true. America was largely settled by people who were beginning again. They had been unable to worship as they wanted to or had been unable to make a satisfactory living in their old countries. Many came from debtor's prisons. Many were politically oppressed. They came in order that they might begin again. So great is the demand of people who want to come here to begin again that immigration laws have had to be passed to restrict the number. To-day, there are thousands of oppressed and now penniless people who are begging for the privilege of entering America as The Land of Beginning Again.

God has made it possible for us to pierce the cycle of time in order to begin any worthwhile effort or practice. He has made it possible for us to live in a land of beginning again. God forbid that those of us who are born here should leave it to those who come from other lands to seize the opportunity of beginning again habits of worship, respectful language, and reverence; the opportunity to break any detrimental habit, the opportunity to study or even to take up a new occupation. These are our natural rights, being born Americans. May to-day be a new year's day for us in the Land of Beginning Again.

—The Army Chaplain.

The best way for us to start on our new program in the new church is to increase everywhere the circulation of the Advocate.

IVAN LEE HOLT.

MISS MABEL HOWELL ILL

The entire church is deeply concerned on account of the critical illness of Miss Mabel Howell, of Scarritt College, Nashville. As will be recalled, she was seriously ill about a year ago and for that reason the report of her illness now causes the greater apprehension. She is in the Vanderbilt Hospital and her condition at last report was said to be critical. In addition to her consecrated life and personal influence, she is a woman of good judgment and superb business administrative qualifications. Many will be the prayers offered for her speedy and complete recovery.

"YOUR CHURCH MEMBERS WILL SURELY REFLECT YOUR ATTITUDE TOWARDS THE ADVOCATE"—J. W. REILY.

Conference News and Personals

Louisiana Conference

Miss Bessie M. Furse, a retired nurse, let us hear from her and a long-time friend of the editor, raises an glad with the message: "The Advocate I think is better each week."

Rev. C. H. Smith reports the largest Daily Vacation Bible School ever held in the church at West Monroe. The attendance was one hundred and forty. That was truly an achievement for that church and speaks well for its leadership.

We regret to learn that Rev. E. S. Williams, of De Ridder, is not in good health, which added to the weight of years gives life something of a drabness for us all. We hope that he may be on the road to health and a brighter day soon.

Rev. E. W. Day, pastor at Morgan City, reports good attendance, the organization of an Epworth League with twenty-five members, and a birthday party given him by his people, than whom none are more loyal to their pastor.

Miss Mary Bynum, of Bayne Memorial Church, will spend the summer at Montreat, North Carolina, and the Advocate will be her means of contact with the folk back home. We wish her a pleasant summer and a safe return.

Rev. C. D. Atkinson says that he has experienced none of the ordinary slump in attendance, nor in church activity at Opelousas. Dr. Harper had just been with him for his third Quarterly Conference, a reminder that the Annual Conference is just around the corner.

Mr. Bill Wallace, son of Rev. and Mrs. W. H. Wallace, Jr., of First Church, New Orleans, is in Touro Infirmary, where he underwent an emergency operation for appendicitis a few days ago. At last reports he was making satisfactory progress with prospects of an early recovery.

Mrs. J. A. Alford, wife of Chaplain J. A. Alford, is in the Baptist Hospital, where she is receiving treatment. We regret to report that she has suffered considerably during recent months, and we hope that she may get great good from her period of hospitalization.

Rev. Ellis Smith, pastor at Kaplan, is still in an undetermined condition at the Baptist Hospital, New Orleans. We saw him a few days ago and found him making little progress toward recovery. His friends may reach him at the Baptist Hospital, Room 329.

Rev. J. W. Booth, after spending a total of seventy-three days in the hospital, was able to go home again on last Thursday. His recovery has been retarded by an abscess which heals very slowly. His friends may reach him at 236 Oliver St., Algiers, New Orleans, La.

Rev. J. M. Alford, at Gordon Avenue, Monroe, is exhibiting the energy characteristic of him. In addition to routine he has carried almost to completion a program of wholesale renovation, debt-paying and he expects to have the church dedicated before Conference. He has received thirty members since last Conference.

Rev. S. S. Bogan says that the Rhodessa church is one of the most unique in Methodism. An eight-day revival had just been closed which Bro. Bogan describes as "remarkable both in spirit and results." He was assisted by Rev. George Pearce, Jr., who led the music, had charge of the work with young people and preached every other night and morning. Bro. Bogan commends Bro. Pearce to those needing assistance in revivals.

Rev. B. C. Taylor, dean of the Pastors' School at Centenary College, says: "Since I have not seen any mention of the Pastors' School in Louisiana, I think you will be interested to know that there were one hundred ninety people registered, more than two hundred attended the school, and one hundred forty-five received credit for the different courses." Bro. Taylor overlooked our editorial in the issue of July 6, wherein we gave all that we knew of the school.

Mississippi Conference

Miss Ariel Stewart says that she is still interested in and enjoying the Advocate, and best of all she is helping us to make it a greater paper.

Rev. S. N. Young, pastor of Waynesboro circuit, is laboring away at his task and, like any man who gives of his best, is getting results. We appreciate his loyalty to the Advocate.

Rev. E. A. Kelly is giving a good account of himself at Richton, and he assures us that he expects to do a perfect job in his Advocate campaign—a thing which we expect for his entire church program.

Mr. J. E. Norwood, Magnolia layman, does a very gracious thing in that he subscribes annually for the Advocate which goes to some superannuate or the widow of a superannuate. Rev. J. H. Jolly is his pastor.

Rev. L. M. Reeves, pastor at Bucatunna, left last Friday to attend the World's Assembly for Moral Re-Armament in California. We presume that he expects to be away until some time in August.

Rev. C. E. Allan favors us with a copy of the "Church Loyalty Number," of the bulletin which he issues for his church at Poplar Springs, Meridian. It is in good form and neatly printed—a credit to Bro. Allan and his church.

We regret to learn of the death of Mrs. G. H. Galloway, which sorrowful event occurred March 19 last, in Galveston. Notice reached us to this effect during the past week and we give it here for the benefit of those interested in that historic name and family.

North Mississippi Conference

Rev. J. S. Maxey, pastor at Lake Cormorant, is getting forward in his work, especially in getting debts cleared off and other evidences of constructive effort.

Rev. E. C. Driskell reporting for Vaiden and West charge, says: "All goes well, interest good, one new Church School." Bro. Driskell is doing a good work and looks faithfully after every detail of his task.

Mrs. R. I. Allen, formerly a Miss Luter, of Winona, whose late husband was a member of the North Mississippi Conference, is living at Altoona, Florida, and is a member of the church to which Rev. J. S. Purcell was recently assigned. Her daughter, who was born at Carrollton, is organist for the church.

Rev. W. M. Wright, a superannuate of the North Mississippi Conference, is spending the summer at Weaverville, North Carolina. Writing from his retreat in "The Land of the Sky," he says: "Please send my Advocate to the above address. I did not realize how much I would miss it, or how valuable it is until I missed a few copies."

Rev. C. A. Northington, pastor of Verona charge, reports poor crops in that section, but he secured his collections in full last spring, has held two of his meetings, and salaries are well up. He expects, therefore, to be able to make a good report for the year. This is an exhibition of what we would call godly foresight.

General

Dr. Bascom Anthony, of the South Georgia Conference, who reached his

"YOUR CHURCH MEMBERS WILL SURELY REFLECT YOUR ATTITUDE TOWARDS THE ADVOCATE"—J. W. REILY.

eightieth birthday on July 7, has long been an outstanding figure in Georgia, and in his retirement he is not forgotten. The Advocate joins his many friends in wishing him many happy returns of the day.

The Forrestry Service of U. S. Atlanta, Georgia, has prepared a brochure map and pamphlets in order to assist tourists who desire to visit the Southern National Forests this summer. It contains information designed to make such trips through the South comfortable and profitable.

The Bishops, effective and retired, and their wives, are to be the guests of the Methodists of Chicago, December 6-10. The Council of Bishops is meeting at that time to make preparations for the First General Conference of the new church, which is to meet the latter part of April following.

Dr. and Mrs. Henry N. Snyder celebrated their fiftieth anniversary on July 9. Dr. Snyder, a Georgian by birth, has been president of Wofford College at Spartanburg, S. C., since 1902, and is one of the ablest and most influential educators and churchmen of the South. We join the many friends of Dr. and Mrs. Snyder in felicitation and good wishes.

DEDICATION NOTICE

Please announce through the Advocate that Bishop Watkins will dedicate the Walls Methodist church, at Walls, Mississippi, Lake Cormorant charge, on the afternoon of July 30. All former pastors are cordially invited to attend.

J. S. MAXEY,
Pastor.

DEDICATION NOTICE—TCHULA

Bishop W. T. Watkins will be with us Sunday, July the 23rd, and will preach at the eleven o'clock hour and dedicate our church.

All former pastors and presiding elders are invited to attend.

M. E. SCOTT, P. C.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension, of the Methodist Episcopal Church, South, will hold its first meeting for the fiscal year closing March 31st, 1940, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Thursday, September 7th, 1939, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 1st, 1939. No application will be entered on the calendar after this date.

T. D. ELLIS,
Secretary.

PERSONAL—TO MINISTERS AND THEIR WIVES

By A Minister's Wife

I have just finished re-papering my pantry. It is a hot June night and I am tired. As I worked, I could not refrain from wondering what the next preacher's wife would think of my work. You see we probably have only a few more months to live in this house and everything we do now is done more for the next family than for ourselves. We have papered, painted and renovated. Our congregation is parsonage conscious after many months of seeming disinterest. If the next minister's family does not take pride in keeping the parsonage and grounds clean and beautiful, much that we have done, through great effort, will have been in vain.

Always there is the wonder in the back of our minds as to what kind of a parsonage we will find when we move. Will we have to start all over at the business of putting on door knobs, tacking in screens, hauling off tin cans, painting and cleaning? In the great brother and sisterhood of the Methodist ministry why can't we be Christian toward each other to the extent that we will try to leave parsonages clean and in good repair. Should we be so shiftless and such poor housekeepers that it is necessary for the ladies of the church to spend hours of hard work cleaning up for the new preacher after we have moved out? Surely, if cleanliness is next to Godliness, as I truly believe it is, our parishioners must have poor opinions of many of us and our relationship to God.

In my humble opinion congregations are never to blame for poor parsonages. After some thirty years spent living in parsonages, I have yet to find a congregation that would not rally to the minister and his family that tried to make the parsonage more attractive. In fact they will do more than they are asked to do in most cases. Our people are amazingly loyal to us in spite of the fact that often the parsonage is ill-kept, the furniture abused and a general run-down appearance prevails.

May I submit a few rules for parsonage families concerning the care of their homes?

1. Always strive to leave property in better repair and more attractive than it was found when you moved in.
2. Never tolerate uncleanliness in the house or on the premises.
3. Leave the house in such a condition that your successors can move in and unpack without having to clean the house first.
4. Teach your children to have respect for the parsonage and its furnishings.

Truly if these simple rules were observed, we could have more respect for our predecessors, and our parishioners would have more respect for us. Will you not join us in making these rules your own?

RESOLUTIONS OF LOVE AND RESPECT

Whereas, in June, God, in His wisdom, saw fit to call in to the Heavenly Land our member and co-worker, Miss Lillie Nabors; and

Whereas, her life has been an example and inspired the confidence of others by her upright Christian character, her long kindness and devotion to her church, to her friends and to her family; and

Whereas, be it resolved that we, the Methodist Missionary Society, extend our heartfelt sympathy to her family and a copy be put on our records and a copy sent to the New Orleans Advocate and the Advertiser.

Signed: MRS. SAM GWIN,
MRS. J. B. PATTERSON,
MRS. WILLIE C. PAGE.

"YOUR CHURCH MEMBERS WILL SURELY REFLECT YOUR ATTITUDE TOWARDS THE ADVOCATE"—J. W. REILY.

MISSISSIPPI HISTORY

"Methodism in the Mississippi Conference, 1846-1870," a 500-page volume by Rev. J. B. Cain, is being given to the publisher and should be ready for distribution in October. This volume begins with the first General Conference of the Methodist Episcopal Church, South, and continues with a rich description of Methodism in Mississippi and Louisiana down in the heart of Dixie before, during and following the Civil War.

This volume is being published by the Hawkins Foundation of the Mississippi Conference and will be priced at $2.00. A special advance subscription price of $1.50 is available until August 10, and the advance subscriber will have his name listed in the back of the book.

Bishop Dobbs and the presiding elders, together with a number of fine laymen, have made substantial contributions to the book and will have their names enrolled as sponsors.

All advance subscriptions and special contributions should be sent to Rev. Geo. H. Jones, 619 Duling St., Jackson, Miss.

GEO. H. JONES.

A BRIEF HISTORICAL SURVEY OF THE FIRST METHODIST CHURCH OF YAZOO CITY, MISSISSIPPI

By Charles William Crisler, D. D., Pastor

From the best information obtainable, the first religious services held by the Methodists in what is now known as Yazoo City, were conducted in 1828, in a small building, said to have been a log cabin, which was located on what is now East Jefferson Street, near and in front of the old cemetery.

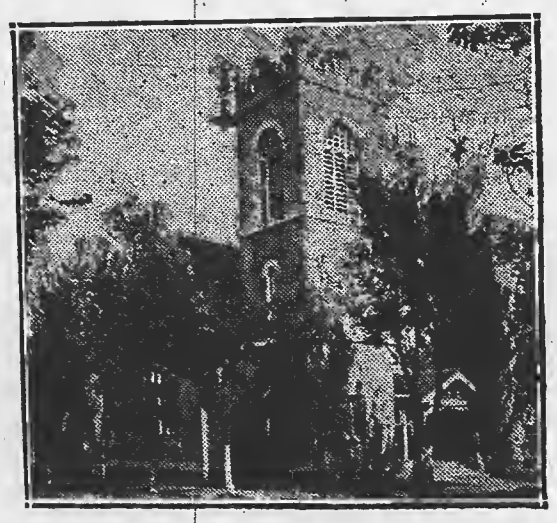
This building was the property of Mr. J. O. Hunter, and its use was tendered free of charge to members of the Methodist Church by him. Probably services were held in this building for about eleven years. Rev. John G. Jones was the local pastor in 1828, and at that time the territory now embraced by the city was simply a small settlement called "Hanan's Bluff."

The records disclose that in 1839, Rev. Elias R. Porter, a member of the Mississippi Conference and pastor at Jackson, Miss., conducted a revival meeting for two weeks in the upstairs of a building situated on the site now occupied by the Yazoo Hardware Company, on Main Street.

From 1839 until 1843, the Methodists held their preaching services in a frame building located at what is at present the corner of Mound and Jefferson streets, the site now occupied by The Goyer Company. On October 29, 1842 this property, being now Lot No. 141, of Yazoo City, was purchased from Judith N. Perkins, for an expressed consideration of $5.00, and title taken thereto in the names of the following trustees: Peter James (member of the Mississippi Conference, father of Peter James, Jr., and grandfather of the late Dan. A. James), John W. Purvis; Dr. Haden Leavel (a local physician, and licensed to preach the same year); Thomas Peacock, Edward W. Cooper, James R. West, John O. Hunter.

The church on this lot was completed and dedicated in the year 1843. No records are available relative to the cost of this building, but it was evidently paid for when completed, otherwise it could not have been dedicated. During the last ten years of its existence, it was valued at $5,000. It was a brick building with simply an auditorium, providing no separate rooms for Sunday school purposes.

It is interesting to note that this building was used as a hospital for some time during the Civil War. The pastor in 1842 was Rev. Asbury H. Shanks. In 1843 Rev.



METHODIST CHURCH, YAZOO CITY

James Walton was the pastor. This building was the home of the Yazoo City Methodists for 46 years. Under date of November 6, 1888, this property was sold to W. F. Cummins for a consideration therein mentioned of $2,500, cash, and the exchange of certain real estate valued at $2,500. Under the terms of this conveyance, the building and pews therein were conveyed to the purchaser, and title to all personal belongings retained by the church, and it was expressly stipulated in said deed that the congregation should have the use of the building until July 1st, 1889. The names of the trustees who executed this instrument were: Fountain Barksdale, Geo. M. Powell, N. H. Luse, Dr. R. L. Dunn, L. B. Warren, Dr. G. P. Blundell, and R. G. Hudson.

In this connection it may be interesting to note that in 1829 this municipality was incorporated under the name of "Manchester," which was changed to Yazoo City in 1846.

On November 23, 1888, the trustees named above purchased the site upon which the present church building stands from J. F. Powell, for the recited consideration of $2,857; at this time Rev. Robert S. Woodward was pastor of the church.

Just when a church was erected on this lot is not known. In 1889 the pastor reported to the Annual Conference that the church owned no building, but in 1890 he reported the ownership of a new building valued at $11,000. A safe presumption is that this building was erected in 1890, during Dr. Woodward's pastorate, as it was dedicated by him during the pastorate of Rev. Ransom J. Jones, who succeeded him. This new building, located at the corner of Washington and Madison streets, was erected under the supervision of the following committee: J. F. Powell, Chairman; I. N. Gilruth, Dr. R. L. Dunn, Geo. M. Powell, W. D. Pugh and R. G. Hudson. The contractor and builder was Mr. L. Antrim. This building was destroyed May 25, 1904, by the great fire which destroyed a large part of the business and residence districts of Yazoo City. From that date until April 29, 1906, the local Methodists held all their services in the county court house.

Dr. J. M. Weems, who was the pastor when the church building was burned, erected the present beautiful and commodious building which still takes care of the growing demands upon a modern church plant. The first service was held in the Sunday school auditorium of the present building, April 29, 1906. The building committee was composed of the following persons: N. A. Mott, Chairman; R. L. Bennett, A. H. Courts, with Dr. Weems ex-officio member. Both Dr. Weems and Mr. Bennett moved from Yazoo City before the building was completed. A report of the building committee dated November 15, 1907, and signed by Rev. P. D. Hardin, successor to Dr. Weems and the building committee, gave the total cost of the building to that date as $29,811.10. The church was dedicated by Bishop John C. Kilgo on February 23, 1919, during the pastorate of Rev. L. E. Alford, who, by unusual heroism and hard work, raised the remaining indebtedness upon the building.

During the six years pastorate of Rev. G. H. Thompson a very much needed and commodious substory was added to the building which cost several thousand dollars additional to the original cost of the building.

For the above data the writer acknowledges his indebtedness to a very clear and accurate paper prepared by the Hon. R. R. Norquist, one of the brilliant teachers of the Men's Bible Class.

The Methodists of Yazoo City have entertained four Annual sessions of the Mississippi Conference. The first was held December 4th, 1850, and was presided over by Bishop Capers. The second, December 17th, 1884, presided over by Bishop Parker. The third, December 4th, 1895, presided over by Bishop W. W. Duncan, and the fourth, December 9th, 1908,

which was presided over by Bishop H. C. Morrison. It will be seen that it has been thirty-one years since an Annual Conference has been held in Yazoo City.

The following elect Christians have held their membership with the Yazoo City Methodist church for over forty-five years: Mrs. J. B. Estes, Mr. and Mrs. L. A. Magruder, Mrs. N. A. Mott, Sr., Miss Mollie Everett, Mrs. John F. Powell, Mr. M. M. Gassaway, Mrs. J. W. Gregory, Sr., Mrs. Anna G. Johnson, Mr. E. F. Warren, and Mrs. Ella Ellis.

The church is fully organized and has the equipment to take care of all the demands of an up-to-date modern working plant. The church school, headed by Mr. J. R. Anderson, Jr., a finely equipped, experienced leader, is well officered and supplied with well trained teachers for handling all age groups.

The Woman's Missionary Society, lead by Mrs. Tommie Hall Upton, will compare with the best of the smaller auxiliaries, having only a little more than one hundred loyal members. Mrs. J. T. Glaser is leading the Epworth League group in the evening work among the young people. She has unusual gifts for this work.

The Board of Stewards, with Mr. E. G. Cortright, chairman, is made up of the following loyal, outstanding leaders of the church: E. G. Cortright, J. R. Anderson, Jr., J. P. Bennett, Miss Ruth Bunch, W. F. Craig, G. H. Critz, J. W. Coker, Miss Nannie Pearl Evans, J. E. Decell, O. C. Ingram, M. K. Lammons, T. M. Lightcap, L. A. Magruder, F. M. Patty, W. W. Prestridge, C. F. Stubblefield, D. M. Warren and R. M. Middleton.

CHARLES W. CRISLER, D.D.

Since the beginning of Methodism in Yazoo City the following men have served the church as pastors: John G. Jones, 1828; Alexander Talley, 1829; John Cotton, 1830-31; Samuel Cresswell, 1832; James R. West, 1832; Isaac Applewhite, 1833; W. S. Thornburg, 1834; Isaac Taylor, 1834; Anthony H. Holcomb, 1835; Andrew J. E. Harris, 1836; James A. James, 1837-38; John I. E. Byrd, 1839; Robert R. Gill, 1839; Elijah B. McKay, 1840; P. B. Bailey, 1841; Asbury H. Shanks, 1842; James Walton, 1843; S. G. Simpkins, 1843; Asbury H. Shanks, 1844; Thomas Price, 1845; John I. E. Byrd, 1846; H. H. Montgomery, 1847; Orsamus L. Nash, 1850; James A. Light, 1851; Preston Cooper, 1852-53; Levi Pearce, 1854; James A. Light, 1855; Wm. P. Barton, 1856-57; Chas. K. Marshall, 1858; Robert W. Lambuth, 1859-60; John W. McCrary, 1861-62; Ira B. Robertson, 1863; Joseph Carr, 1864; W. B. Lewis, 1865-66; E. H. Mounger, 1867-70; Julius T. Curtis, 1871; W. L. C. Hunnicutt, 1872 (part year); Charles B. Galloway, 1872-73; R. D. Norsworthy, 1874-77; W. E. Ballard, 1878-81; H. R. Singleton, 1886; Thomas B. Holliman, 1882-85; R. S. Woodward, 1887-90; Ransom J. Jones, 1891-94; H. W. Featherstun, 1895-96; Levi S. Jones, 1897-98; W. B. Lewis, 1899-1902; J. M. Weems, 1903-06; P. D. Hardin, 1907-08; T. B. Clifford, 1909-12; Nolan B. Harmon, 1913-14; W. M. Sullivan, 1915-16; W. H. Huntley, 1917-18; L. E. Alford, 1919-21; W. J. Ferguson, 1922-23; A. F. Watkins, 1924; H. M. Ellis, 1925; J. L. Neill, 1926-27; G. H. Thompson, 1928-32.

It will be noted in the early years of the church that it was part of a large circuit that often had two pastors. Beginning in 1844, when the church became a station charge with preaching every Sunday there has only been one.

TO THE DISTRICT SUPERINTENDENTS, PASTORS AND MISSIONARY WORKERS OF THE MISSISSIPPI CONFERENCE

The Missionary Conference, in which we are to participate, will be held at Lake Junaluska, N. C., August 1-8, 1939, and a very fine program has been arranged, which probably you have received.

I am sure that this will be a very profitable meeting to all who attend, and I am urging that as many of you attend as possible, for it will be worth so much to you in your work and leadership. It would be a very fine thing if the District Superintendent and District Missionary Secretary would arrange for one or more cars from their districts, to carry the district workers and what pastors can go. You will enjoy the trip in the car, going one way and returning the other, and thus see some of the most beautiful scenery in the country, and then have the car while there to use for sightseeing; but the main value of the trip will be in the good that you will receive, and the help that it will be in your work.

Please see what can be done about this at once, and try to have each district well represented, and make your reservation as early as you can for your room and board; but if not done before reaching there it can be done then. You will not have to miss but one Sunday from your church.

If I can serve you in any way, will be glad to do so.

Yours very sincerely,
W. D. HAWKINS,
Missionary Secretary.

REPORT FROM BARLOW CHARGE

My Dear Dr. Duren: Will you please allow me a little space in the Advocate for a report from the Barlow charge?

Despite the fact that we have experienced the most disastrous vegetable season in history, our people are loyal and the work on our charge moves forward with a fine spirit. We have just recently completed one of the very best Training Classes that we have ever had. It was held here at Rehoboth church, with four of the six churches on the charge cooperating. Rev. George H. Jones, our pastor at Millsaps Memorial, was with us as instructor, offering the course, THE EDUCATIONAL WORK OF THE SMALL CHURCH. Our people really fell in love with Bro. Jones, and he made a real contribution to the work of the Barlow charge. At the close of the school we issued twenty-seven certificates.

On Sunday, June 11th, we had our charge-wide Laymen's Day program at Pleasant Valley. Bro. H. T. Funchess, our charge lay leader, was in charge of the program for the morning hour, using our local talent, and presenting the program sent out by the General Board of Lay Activities. We had a fine program, followed in the afternoon with a sermon by the pastor.

We have just yesterday completed a Dollar Day program in each of the churches on the charge in the interest of the Benevolences. We sent out envelopes to each member asking that they contribute one dollar each for this purpose. The response that we received was much beyond even our fondest expectations. As a result of this program we are now practically assured that we will meet our entire acceptance. We were especially pleased with the response that we received from Rehoboth, Center Point, Pleasant Valley and Pleasant Ridge churches. Most of these practically paid their acceptance in full.

We are this week beginning our revivals for the charge. We have Rev. E. L. Ledbetter, of Utica, with us this week at Brandywine. We are enjoying his splendid messages and every indication is for a good meeting. Next Sunday we begin the meeting here at Rehoboth church, at the parsonage. In this connection we are to observe the Centennial of Rehoboth church. We are to have a great "Home-Coming" next Sunday, at which time we are hoping to greet many of the former members and residents of Barlow. On Friday, July 21, we are inviting all of the former pastors and presiding elders of the Barlow charge to come and be present for the day. There will be dinner on the ground both Sunday, July 16, and Friday, July 21st.

Despite the fact that we have a busy summer's work ahead, we intend to take care of our Advocate quota. And may I say again that we appreciate the splendid paper that you are giving us.

Would be delighted to have you visit us during our Centennial. Will try to get a little sketch of the church history to send later this week, and will appreciate it if you can run it next week. Thanking you, I am,

Very sincerely yours,
W. S. CAMERON, P. C.

REPORT FROM MANTACHIE CHARGE

Dear Dr. Duren: Just one line to let you know that we are planning to try to secure our quota in the forthcoming campaign for the New Orleans Advocate. When we came to this area in November there were no families receiving the paper. During the special drive we were able to secure only three subscriptions, but during this mid-year compaign we shall try to get a certain number in each congregation, and I am hopeful that we shall have a large number of new families join the Advocate reading list.

We have closed three Short Course Training Schools on this circuit with very pleasing results. Rev. Robert Richerson, from the Conference Board of Christian Education, was with us in these schools, in which we studied the course on "The Educational Work of the Small Church." We had 31 adults to enroll with 16 receiving credit for the work. This type of work will be of great value to the country churches in which we are working.

Beginning on July 16th, and for seven weeks following, we shall be conducting revival services over this circuit. During this series of meetings we hope to be able to build up the work and have a great increase in the membership of the many churches of the circuit.

I can see a decided improvement in the Advocate from month to month. Rapidly it is becoming a very fine church paper. The thing most needed is a great response on the part of the pastors in securing readers. One of the most powerful forces in the homes, on Methodist people, is the church paper. I hope we may be able to put many copies in the homes of the people here.

Best wishes to you and the Advocate, I remain,

Yours truly,
F. L. LOONEY.

REV. THOMAS W. LEWIS

An Appreciation

A man unmistakably called of God, whose ministry and life were wholly devoted to the spreading of the gospel of salvation from sin in the most effective way he knew how, can be truly said of Rev. Thomas Wiley Lewis, who died April 1, 1939, in full ministerial harness in the state of Mississippi. He had but one message to deliver, and that was Christ became flesh and dwelt among us; offered himself upon the cross as a sacrifice for the restoration of the broken moral law; rose again from the grave to give hope and buoyancy to the redemptive scheme agreed upon by the triune Godhead before the foundation of the world was established. He was like some of the apostles and disciples of old in determining to know nothing but Christ and him crucified, the story of which never grew old to him, and the people who heard him were made glad and more resolute in their determination to think in lofty terms and to work upon a higher plane of usefulness.

It will not do to say he was not ambitious, but it did not turn in the direction of himself, but toward others. The dominant passion of his whole life was to introduce thoughtless and wayward mankind to the cleansing and transforming power of Jesus Christ, knowing that nothing in all the world could be more helpful and enduring than that. He never sought to become what the world calls a great preacher, but was never so happy as when he was bringing into the Church of God "such as were being saved." I have often wondered what he

would do in heaven, where everybody was saved and no one expected to join the Church. He did not spend much of his talent or time in discerning the technical points in theology, although no man in his special calling understood them more thoroughly or was more pronounced in carrying out his views, if necessary. In my judgment, his workmanship as a minister of the gospel, in all of its phases, would have pleased the Apostle Paul, because he rightly divided the Word and spoke with unction and power.

The members of the many churches he served in effective pastorates over fifty years loved him sincerely and followed him as perfectly as they knew how, which confidence he, in turn, appreciated and never betrayed. I sat under his preaching and labored with him seven years as a member of one of the big churches he served in Memphis, and knew him and understood his true merit and appreciated him as a worthy ambassador of the Church of Christ. He came as near being a foursquare man as I have ever met. While the pulpit was his throne, yet in his official administration, as well as in the visitation to the homes of his flock, he displayed the outstanding marks of a man of God, shedding light where most needed in a very tender and brotherly way.

About the only time he ever expressed disdain was when he saw some of the brethren, as well as outstanding leaders, in social circles violating the fundamental rules of the Gospel and in some instances double-dealing with their fellowmen. He did not hesitate to call them by the same name that Christ himself gave to the scribes and Pharisees on more than one occasion. I confess my deep love for him and shall ever be grateful for the helpful messages he always delivered on all occasions from the pulpit, as well as in a life devoted to the cause of his Master. I join many hundreds, yea, thousands, who wept and sighed deeply as the last rites were being said Sunday afternoon in his blessed memory: "Blessed are the dead who die in the Lord; from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them." There is no doubt in my mind that the gates of the celestial city were opened wide to receive him, and many souls gave him a joyful welcome in the city over there.

The Board of Stewards of Madison Heights Methodist Church in Memphis, where he served as pastor for seven years, from 1918 to 1925, inclusive, had this to say about him after he had passed away: "Character, simplicity, and a consciousness of right were always the outstanding traits in the mental makeup of Dr. Lewis, than whom no one more loved or worthy ever wrought in His name. Just what heaven is like we do not know; yet we may dream of its purple hills and palaces of eternal love—a place befitting the abiding home of our beloved friend."

At a Quarterly Conference of the Methodist Episcopal Church, South, in Calhoun City, Miss., they said: "We truly appreciate his three years and a half of faithful service in our church, city, and community, and deeply deplore his untimely passing away. Resolved, that we hereby set apart a page of our record book to the memory of our late friend and brother and pastor, Rev. T. W. Lewis, by transcribing a copy of these resolutions thereon." THOMAS B. KING.

RESOLUTIONS OF RESPECT AND LOVE BY THE METHODIST MISSIONARY SOCIETY

Whereas, God, in His infinite wisdom, has seen fit to call from our midst our loved member and co-worker, Miss Rosalee Reid;

Therefore be it resolved, that we extend sympathy to her family.

It has been recorded that there are three words we can not allow to fade into obscurity. They are sympathy, service and sacrifice. Our beloved co-laborer, Miss Rosalee Reid, possessed these qualities in an eminent degree, and as she sits inside the gates of gleaming pearls, in the Beautiful Home of the Soul, she still admonishes us never to allow our "Service Star" to lose its luster in the outstanding work of the years before us.

Resolved, that a copy of these resolutions be recorded in our minutes and a copy be sent the New Orleans Advocate.

Signed: MRS. SAM GWIN,
MRS. T. H. DORSEY,
MRS. WILLIE C. PAGE.

The report that the judges were unable to read the signature of the successful architect for the new Dundee art college recalls the classic story relating to a medical man's prescription:

After receiving the medicine, the patient used the prescription for years as a railway pass, twice as an invitation to a dance, once as an invitation to a society wedding, and later as a letter from his employer instructing the cashier to raise his salary. And in the evenings his daughter played it over on the piano!

—Edinburgh Dispatch.

"CHURCH WORKER'S PRAYER"

Author Unknown

O Lord, I come to Thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair, instead,
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's spree,
An old-time supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
The pastor's slippers I have worked with care;
In kindergarten and hospital I have done my share.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes.
My children roam the streets from morn till night;
I have no time to teach them to do right;
But Thou, O Lord, considering my cares,
Will count them righteousness and heed my prayers.
Bless the bean supper and the minstrel show
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our program advertise,
Because I've chased those merchants till they hid
Whene'er they saw me coming—yes, they did.
Increase the contributions to our Fair,
And bless the people who assemble there;
Bless Thou the grab bag and the gypsy tent,
The flower table and the cake that's sent.
May our euchre club be to Thy service blest,
Each dancing party gayer than the rest,
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen.

—The Peekskill Evening Star.

"Payroll Bandit Gets Parole."—Headline appearing in a daily newspaper recently. We wonder if this is intended to be humor, or is it a charge of surrendering the evidence as well as the cash?

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 23, 1939

By Dr. J. R. Countiss

ASA: A LIFE OF TRUST

Golden Text.—Help us, O Lord our God; for we rest on thee.—2 Chron. 14:11.

2 Chronicles 14:2-12

2 Chron. 14:2 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

While under Rehoboam the worship of Jehovah still received official sanction, the idolatrous practices introduced by the pagan wives of Solomon became the fashionable religion of the period. The "high places" were centers of vice and their rites were orgies of licentiousness. Good king Asa did much to destroy this corruption of his people in the name of religion and to unify their loyalty to Jehovah. With one God they became one people with one goal. It must have been especially difficult for Asa to depose his queen mother and to grind to powder and destroy the obscene image which she had set up for the people to worship, but his righteous zeal was not quenched by royal opposition. This clearing of the ground and removal of places of temptation was a part of Asa's preparation for bringing all his people into the fellowship of Jehovah.

During the reign of Asa there was peace and quiet—the people had rest from strife and war with their neighbors. He took advantage of the occasion to fortify his cities and to make strong his defenses against alien enemies. He believed in preparedness, and in this he was in accord with the best standards of his day as well as with the practice of the great nations of our own time. Whether the custom is either wise or Christian may well be doubted. It seems calculated to arouse fear and to awaken rivalry, and so to be both foolish and vain. Christians are called upon to die for a cause, but not to kill others—and that is no appeal to cowardice.

Asa taught his people to help themselves to the limit of their ability and resources and to trust God completely for success and for victory. He prayed and worked; he toiled and trusted, remembering always that men and God are partners and that God will not fail to do his part when men have done theirs. When the enemy swooped down upon his country with vastly superior numbers, he sent against them carefully trained and well equipped armies that utterly routed the invaders. His victory was not followed by vainglory and boasting. On the contrary, he ascribed all the honor to God to whom he had prayed for help in the protection of his people.

On his return he was met by Azariah, the prophet, who warmly congratulated and encouraged him, assuring the people that their victory was the result of God's favor, and warning them that he would assuredly forsake any people that forget him. The Hebrew people were consistently taught that all national issues came by the hand of Jehovah, defeat and disaster if they had done evil, victory and prosperity if they had done well. We cannot accept a commercial religion—so much of obedience bartered for so much material reward, but we are forced to believe in a moral universe in which the progress of the race is controlled by the character of the people.

We still have with us entrenched and organized evils as dangerous to our people as was idolatry to the Jews. A genuine Christianity must be set firmly and aggressively for their overthrow. Private devotion and public worship are not enough. Nor is Christian education sufficient. In every community there are snares set for children and youth, places of debauchery and corruption which the Christian churches cannot tolerate without failing in their duty to prepare the way of the Lord.

Worth A Moment's Thought

Jesus is God's last and best disclosure: the C Major of this life, who governs the vast keyboard of the world's endeavour.

—Dr. George A. Buttrick.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

RELIGION

Religion is difficult to define though the derivation of the word means to bind again that which is broken. Almost every definition of religion contains the idea of "a Power not of ourselves that makes for righteousness," not of ourselves alone, rather ourselves cooperating with this Power — to paraphrase the quotation.

Dr. Jones

Someone has defined theology as "man's idea about God" and religion, as "the life of God in the soul of man." Theology is related to religion as is astronomy to the study of the heavenly bodies.

No better description of religion has been given than that of the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." And no grander embodiment of religion in action has been mirrored than that of Simon Peter, who said of his Master, "He went about doing good."

Religion, even the most spiritual, to be effective, must be lived. So many of us are wondrously strong on the profession and pitifully weak on the practice. Emerson hit it off perfectly when he wrote, "How can I hear what you say, when what you do keeps thundering in my ears?" And Jesus understood our failings when He said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is a tragic thing when men dispute, quarrel, and fall out over religion. It is to be expected that men will feel deeply about religion, will fight for it, and die for religion. Great souls have done that and will do so again, but this is quite a different thing from the petty partisan bickerings done in the name of religion.

Religion is most commended when the one who professes his faith seeks always justice, magnanimity, forgiveness, forbearance, and a deep reverence for the truth.

REAL PREACHING

Preaching should always be rooted in the present needs of men. One of the gravest charges against the Church is that it is not relevant; that it does not touch life effectively. This means that the preacher will have to preach, not more sermons, but to living people of living issues. Straw men must depart, and reality, even tragic reality, enter. It was interesting to hear Dr. Emil Brunner recently place practical stress on the pastoral ministry. At no point is the preacher such a wise pastor as when he stands in the pulpit. If he has lived with his people, they have shown him their problems, revealed to him their needs, indicated where they live, and laid bare their souls. After a Sunday morning service, a woman came to the preacher saying, "Why you speak as though you understood us." That is real preaching!—Dr. Karl Quimby.

A PLEA FOR THE BLUE JAY

By Juliette Frazer

It was a frosty October morning. A blue jay perched upon a fence post, hammering at an acorn, held my attention as I stood by my window.

His motions were vigorous. The mellow sunlight caressed his handsome coat of blue, edged with black and white. He seemed fully aware of his distinction, judging by the proud way he held his crested head.

Finally the acorn shell dropped to the ground. The bird took to the air with a loud scream of jay-jay-jay—just in time to miss being hit by a sling-shot aimed by a thoughtless boy.

"Don't shoot at birds," I called to the boy.

"Oh, I'm only shooting jays and the like. Pa wants 'em killed, 'cuase they do so much damage," replied the boy.

I recalled having seen this same boy on other occasions strolling along the edge of the wood. I remembered the day I found an injured sparrow struggling in the grass along the path. When I picked up the little sufferer, blood oozed from his head, and after a few gasps, he died in my hand. Another time I found a blue jay with a broken wing.

Boys who shoot at birds with a sling often let their victims lie wherever they drop, regardless of whether they are dead or only wounded and suffering.

There are many birds, including the blue jay, that are thought, by some people, to be far more destructive than they really are. For instance, shocking stories of murder in the song birds' nests have branded the blue jay with a bad name. But scientists who have turned the searchlight on his deeds find that his sins have been greatly exaggerated. The jay is more apt to eat the eggs in the song birds' nests than he is to eat the nestlings. Wild berries, acorns, nuts and the larger seeds of trees and shrubs, are what the jays gather in the fall. Most of these are stored away, squirrel-fashion, for winter days. Most of his food during the summer months consists of insects. A couple of years ago, when caterpillars were about to destroy the leaves on all the trees about our house, I welcomed the blue jays as I watched them eat these pests by the hundreds. Considering the large number of caterpillars, ants and other destructive insects that form the blue jays daily bill of fare, we should not begrudge him a bit of grain, a few nuts or berries from our fields. His beauty alone justifies his existence, and entitles him to protection by lovers of beauty.

—Our Dumb Animals.

THOUGHT FOR THE WEEK

Of all men God makes one demand: No coward compromise! Whose work's half done or falsely done, condemn'd with God his whole word lies. We must give sanction to this teaching by living it and not by preaching.—Henrik Ibsen.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The climax of the great Uniting Conference came with the "Service of the Declaration of Union," which took place on the last night of the Conference. The municipal auditorium was packed—the nine hundred delegates seated on the arena floor and the galleries filled with thousands of visitors. There was excitement in the air and a spirit of expectancy as the "wedding ceremony of Methodism" was about to take place.

Bishops Edwin Hughes, John M. Moore and James H. Straughn read the "statements of Union." It was a solemn moment when the delegates and bishops rose to their feet and raised their right hands and said "To the Methodist Church thus established, we do solemnly declare our allegiance and upon all its life and service, we do reverently invoke the blessing of Almighty God. Amen."

Then Bishop John M. Moore read the following declaration: "The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church are and shall be one United Church," to which the delegates, with uplifted hands, responded "We do so declare."

Those who heard Bishop Hughes' address that historic night shall never forget it. We felt there might be shouting as he rose to heights of oratory and exclaimed: "Gazing with curious interest upon the racial composite, black, yellow, brown, we have felt that God wrote in the rainbow across the skies 'The Methodists are one people'"—and again—"Carrying hither the loyal remembrances of our spiritual forefathers, touchingly recalling the sacrificial lives and loves of our nearer religious ancestry, we have done away with the Jericho walls between our camps by trumpeting the challenge 'The Methodists are one people.'"

This sacred holy service closed with the "Hallowing of the Union," and the new Methodist Church was consecrated "for the worship of God, for the ministry of the Word, for the celebration of the Holy Sacraments, for the training of youth, for the persuasion of those who have not yet believed, for the evangelization of the world, and for brotherhood with all men."

Ministers often fail, not because they do not study, nor because they do not visit, but because they do not pray.
—Thomas Chalmers.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The women of the Mississippi Conference join in extending sympathy to Mrs. H. M. Bullock, secretary of the Jackson District, because of the passing away of her father, Rev. Mr. Sargent, of Birmingham, Alabama.

A recent meeting of the Brookhaven auxiliary was a happy one for Mrs. R. H. Clegg, wife of the district superintendent of the Brookhaven District. It was her birthday and she was made a life member of the Woman's Missionary Society by her husband, who presented her with the pin. The certificate was presented by Mrs. John Boone. The feature speaker of the afternoon, Mrs. Anna Onstott, spoke on "Woman's Work Since the Church Has United."

Miss Mary Cameron, our Mississippi girl who is now at Scarritt, is spending the summer doing rural work near Bedford, Va., where she is directing vacation church schools in each of the five churches of the Bedford circuit. She writes of the joy which these schools bring to her.

Our president, Mrs. Paul Arrington, is completing the six-weeks course at Scarritt, which will qualify her as a mission teacher, and will go from Nashville to Mount Sequoyah, Ark., where she will conduct the forum on Race Relations during the Christian Social Relations seminars July 18-29.

Miss Birdie Hegeman, of Holly Bluff, daughter of Mrs. W. T. Hegeman, spiritual life leader of the Vicksburg District, is spending six weeks at Scarritt on a special scholarship for young women.

The Northeastern Zone, of the Brookhaven District, held its second quarter's meeting with the Pleasant Valley auxiliary, with over a hundred present and nine auxiliaries represented. The zone leader, Mrs. John H. Green, presided.

"The Church" being the theme of the program, it was fitting to have a short time given to the history of the church in which the meeting was being held. This was presented by Miss Alice Decell. Different departments of the church were discussed by Miss Robbie Lee Leggett, and Miss Bess Wroten spoke of the "Youth's Crusade."

Life Memberships presented during 1939 will have a very special significance for those who receive them, as this is a historic year in our work. There are many auxiliaries planning to honor some member in this way—why not do so now?

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Belmont Missionary Society

The ladies of the Belmont Missionary Society met with the ladies of Old Bethel church, Belmont charge, Corinth District, and organized a Woman's Missionary Society. There were nine members. Officers were selected from both the old Protestant Methodist Church and the Methodist Episcopal Church, South. This is the first society organized in the Corinth District since the churches were united. We hope that it is the first Missionary Society of the new Methodist Church.

The officers elected for the Old Bethel Missionary Society are as follows: President, Miss Doris Montgomery; Vice-President, Loyce Montgomery; Corresponding Secretary, Allie Lee Pharr; Recording Secretary, Alice Montgomery; Treasurer, Mrs. C. L. Juy; Supt. of Local Work, Mrs. Effie Northcutt; Supt. of Bible Study and Missions, Mrs. G. C. Montgomery; Supt. of Supplies, Mrs. R. P. Montgomery; Supt. of Children's Work, Mrs. M. E. Montgomery.

Mrs. Dunn Hostess at Luncheon Honoring Members of Missionary Society

Mrs. J. N. Dunn was hostess at an elegantly appointed luncheon, Monday at noon, when she entertained twenty members of the Alligator Methodist Missionary Society and several guests, Mrs. H. L. Stoddard, Mrs. H. L. Talbert, of Clarksdale; Mrs. George Krosp and Mrs. Hartgroves, at her lovely home.

From a beautifully appointed table which was overlaid with a lace cloth and held as the centerpiece, a silver bowl filled with specimen larkspur and baby's breath, the delicious luncheon was served in buffet fashion and the tempting viands were enjoyed in the sun parlor at daintily laid card tables.

After the delicious luncheon had been enjoyed a splendid program was presented under the leadership of Mrs. Dunn, Chairman of Christian Social Relations Committee.

Mrs. H. L. Talbert opened the meeting with prayer and the Scripture reading by Mrs. Billy Butler. An interesting and instructive talk on "Practical Christian Citizenship," was given by Mrs. C. M. Callicott.

Questions on election laws were asked by the program leader and answered by various members of the society.

An enlightening talk on "Intelligent Voting" was given by Mrs. Hartgroves, after which a short business session was

conducted by the presiding office before adjourning for the summer months.

MRS. BILLY BUTLER,
Chr. Literature and Publicity.

Program of Work—July, 1939

(1) Business Meeting; (2) Sending Negro woman to Holly Springs School, July 17-26; (3) World Outlook Program; (4) Study Efficiency Aim.

SUBSCRIPTION CAMPAIGN

(Note—These figures do not include subscribers sent in during the new subscriber campaign, nor those at any special price, except to superannuates.—Editor).

LOUISIANA CONFERENCE

	Since Last Report	Total To Date
Alexandria District		
R. H. Harper—District Superintendent		
Alexandria—M. S. Monk	..	15
Boyce—C. W. Lahey	..	4
Bunkie—R. M. Bentley	..	4
Campti—Leroy Shumaker	..	..
Colfax-Montgomery—J. C. Rousseaux	..	..
Ferriday—E. C. Dufresne	..	1
Glenmora—T. T. Howes	..	2
Jena-Olla—B. D. Watson	..	1
Jonesville—J. C. Sinsintaffer	..	1
Lecompte—W. D. Milton	..	4
Marksville—G. A. LaGrange	..	17
Melder—F. P. Moss	..	..
Melville—C. B. Powell	..	1
Montrose—W. C. Mann	..	3
Natchitoches—R. R. Branton	..	25
Oakdale—J. H. Midyett	..	1
Oakdale—C. R. Lahey	..	1
Opelousas—C. D. Atkinson	..	7
Palestine—J. D. McCann	..	..
Pineville—H. N. Brown	..	1
Pollock—	..	..
Pleasant Hill—J. C. Price	..	2
Provencal—Donald George	..	1
Rochelle-Tullos—Don Harwell	..	1
Sicily Island—J. L. Lay	..	4
Trout-Goodpine—A. J. Cain	..	1
Winnfield—G. A. Morgan	..	4
TOTAL	..	100
Baton Rouge District		
J. Henry Bowdon—District Superintendent		
Amite—A. A. McKnight	..	3
Angie—D. T. Williams	..	2
Baker—W. A. Cross	..	2
Baton Rouge, First—J. R. Spann	..	17
Baton Rouge, Istrouma—W. H. Royal	..	10
Clinton—S. J. McLean	..	2
Denham Springs—J. D. Nesom	..	3
Franklinton—E. B. Chaney	..	7
Greensburg—A. D. St. Amant, Jr	..	2
Gonzales—Ralph Cain	..	1
Hammond—Carl Lueg	..	..
Jackson—J. P. Bonnecarrere	..	9
Kentwood—R. L. Clayton	..	..
Lottie—R. V. Pulton	..	2
Natalbany—J. L. Beasley	..	1
Pine Grove—M. D. Felder	..	..
Plaquemine—Wm. Schuhle	..	5
Ponchatoula—A. T. Law	..	11
St. Francisville—M. S. Robertson	..	2
Springfield—A. M. Martin	..	6
Walker—P. W. Sibley	..	1
Zachary—J. E. Hearn	..	2
TOTAL	..	88
Lake Charles District		
B. H. Andrews—District Superintendent		
Abbeville—J. A. McCormack	..	2
Alco Circuit—Wm. Fraser	..	..
Church Point—B. F. Roberts	..	..
Crowley—G. W. Pomeroy	..	15
DeRidder—A. S. Lutz	..	3
Elizabeth—A. M. Shaw	..	3
Eunice—G. H. Corry	..	1
Gueydan—K. W. Dodson	..	4
Hackberry—T. D. Lipscomb	..	..
Hornbeck—R. T. Pickett	..	2
Indian Bayou—W. T. Gray	..	..
Jeanerette—W. F. Howell	..	1
Kaplan—Ellis Smith	..	2
Kinder—J. A. Knight	..	3
Lafayette—A. L. Gilmore	..	1
Lake Arthur—C. F. Sheppard	..	..
Lake Charles—H. L. Johns	5	10
Leesville—Briscoe Carter	..	6
Many—L. N. Hoffpauir	..	..
Merryville—J. A. Davis	..	..
Moss Bluff—W. R. Corrigan	..	..
New Iberia—R. H. Staples	..	10
Rayne—J. D. Fomby	..	2
Sulphur—Martin Hebert	..	..
Vinton—Alonzo Early	..	3
TOTAL	5	68
Monroe District		
W. L. Doss, Jr.—District Superintendent		
Bastrop—W. H. Giles	18	30
Bonita—Wm. O. Byrd	..	4
Columbia—V. D. Morris	14½	51½
Delhi—S. S. Holladay	18	20
Gilbert—Ira W. Flowers	..	3
Lake Providence—S. A. Seegers	..	1
Mangham—W. W. Perry	..	29
Mer Rouge—W. F. Roberts	9	10
Monroe, First Church—W. C. Scott	2	45
Monroe, Gordon Ave.—J. M. Alford	2	6
Oak Grove—E. B. Emmerich	7	7
Oak Ridge—A. M. Wynne	..	..
Pioneer—H. W. Ledbetter	..	13½
Rayville—Wm. J. Reid	10	17
Sterlington—J. F. Dring	..	5
Swartz-Girard—	..	..
Tallulah—D. W. Poole	15	23
Waterproof—C. M. Hughes	..	3
West Monroe—C. K. Smith	4	16
Winnsboro—O. L. Tucker	9	19
Wisner—F. J. McCoy	12	18
TOTAL	120½	321
New Orleans District		
E. C. Gunn—District Superintendent		
Bogalusa, First Church—J. B. Grambling	10	23
Bogalusa Circuit—Richard Walton	..	..
Covington—H. W. Rickey	2	6½
Cov. Mission—T. V. Peters	..	..
Donaldsonville—C. F. Reed	..	1
Franklin—J. T. Harris	..	1
Golden Meadow—M. W. Beadle	..	..
Houma—		
First Church—David Tarver	..	1
Houma Heights—Oakley Lee	..	..
Lockport—C. J. Thibodeaux	..	..
Morgan City—E. W. Day	..	2
New Orleans—		
Algiers—J. W. Booth	..	1
Aldersgate—W. B. Van Valkenburgh	..	3
Carrollton—H. M. Johnson	..	4
Chalmette—H. A. Rickey	6½	6½
Epworth—W. D. Kleinschmidt	..	9½
Felicity—J. G. Snelling	..	4
First Church—Wm. H. Wallace	..	7
Gentilly—A. W. Townsend, Jr	..	..
McDonoghville—A. R. Hoffpauir	..	..
Munholland Mem.—Karl Tooke	..	2
Parker Mem.—H. B. Hysell	..	2
Rayne—W. W. Holmes	..	..
St. Marks—H. A. Rickey	6½	7½
Second Church—W. E. Trice	..	..
Pearl River—Fred S. Flurry	..	1
Reserve—C. M. Morris	4	6
Port Sulphur—L. J. Sinder	..	..
Slidell—L. E. Douglas	..	..
TOTAL	27	59½
Ruston District		
D. B. Raulins—District Superintendent		
Arcadia—R. M. Brown	..	..
Athens—A. S. J. Neill	..	..
Bienville—A. R. Corn	..	..
Calhoun—E. M. Mouser	..	2
Choudrant—L. P Moreland	..	2
Clay—W. F. Henderson	..	2
Cotton Valley—J. F. Wilson	..	2
Dubach—W. B. Hollingsworth	..	3
Eros—	..	..
Farmerville—Thurman Spinks	5	9
Gibsland—J. E. Selfe	..	2
Haynesville—Louis Hoffpauir	..	14
Heflin—L. R. Nease, Jr	..	4
Hodge—D. B. Boddie	..	8
Homer—B. C. Taylor	..	12
Jonesboro—A. D. George	..	2
Lisbon—O. W. Spinks	..	1
Minden—N. E. Joyner	..	10
Ringgold—R. A. Bozeman	..	..
Ruston—G. M. Hicks	..	9
Springhill—A. C. Lawton	..	1
Sibley—W. R. Lyons	..	1
Simsboro—J. D. Hull	..	1
TOTAL	5	[illegible]
Shreveport District		
A. M. Serex—District Superintendent		
Belcher-Gilliam—L. W. Smart	..	2
Bossier City—F. A. Matthews	..	..
Converse—A. H. Baggett	..	..
Coushatta—Joe Brown Love	..	9
Grand Cane—A. P. Smith	..	3
Greenwood—H. E. Pfost	..	..
Hall Summit—L. A. Carrington	..	1
Haughton-Doyline—W. C. Mason	..	1
Ida-Hosston—T. F. King	..	1
Logansport—J. C. Whitaker	..	7
Mansfield—J. J. Rasmussen	..	..
Morringsport—D. F. Anders	..	1
Pelican—F. C. Collins	..	1
Plain Dealing—J. W. Faulk	..	6
Rodessa—S. S. Bogan	..	..
Shreveport—		
Cedar Grove	..	..
First Church	..	3
Mangum Memorial	..	3
Noel Memorial	..	..
Park Avenue—R. T. Ware	..	3
Wynn Memorial	..	..
Vivian—C. E. McLean	..	5
Zwolle—T. J. Holladay	..	10
TOTAL	..	56

MISSISSIPPI CONFERENCE

Brookhaven District		
R. H. Clegg—District Superintendent		
Adams—Guy L. Sigrest	..	3
Barlow—W. S. Cameron	..	1
Bogue Chitto and Pleasant Grove D. P. Yeager	..	..
Brookhaven—J. L. Neill	..	3
Crystal Springs—J. W. Leggett, Jr	..	..
Foxworth—D. W. Ulmer	..	1
Gallman—F. E. Dement	..	2
Georgetown—W. A. Terry	..	2
Harrisville—W. R. Murray	..	1
Hazlehurst—J. B. Cain	..	5
Magnolia—J. H. Jolly	5	5
McComb—		
Centenary	..	..
LaBranch Street	..	..
Pearl River Avenue	..	1
Meadville & Bude—E. E. McKeithen	..	1
Monticello—L. E. Alford	..	2
Nebo—J. C. Jackson	..	2
Osyka and Fernwood—J. H. Moore	..	4
Prentiss—L. L. Roberts	..	2
Scotland—R. E. Case	..	1
Silver Creek—J. B. Shearer	..	..
Summit & Topisaw—J. B. Holyfield	..	..
Tylertown—T. J. O'Neil	..	10
Utica—E. L. Ledbetter	..	1
Wesson—H. L. Daniels	..	..
TOTAL	5	47
Hattiesburg District		
W. B. Alsworth—District Superintendent		
Bay Springs—H. E. Raley	..	1
Bonhomie—J. B. King	..	..
Bucatunna—L. M. Reeves	3	3
Collins—J. S. Noblin	..	11
Ellisville—J. D. Slay	..	..
Hattiesburg, Broad Street	..	..
Hattiesburg, Circuit—W. B. Alsworth	..	..
Hattiesburg, Court Street	..	..
Hattiesburg, Main Street	..	2
Heidelberg—B. M. Lawrence	..	3
Laurel—		
First Church—M. L. McCormick	..	..
Kingston—T. C. Cooper	5	5
West Laurel—M. F. Lytle	..	..
Magee—R. L. Lane	..	10
Matherville—Norman Purvis	..	1
Montrose—J. H. Cameron	..	1
Moselle—G. H. McBride	..	..
Mt. Olive—E. W. Ulmer	..	12
New Augusta—A. M. O'Neil	..	..
Petal—H. A. Wood	..	..
Richton—E. A. Kelly	6	6
Seminary—V. S. Coleman	..	..
Shubuta—T. R. Holt	..	2
Sumrall—J. H. Hetrick	..	..
Taylorsville—A. F. Gallman	7	14
Waynesboro—J. T. Weems	..	..
Waynesboro Cir.—S. N. Young	1	1
Williamsburg—H. S. Westbrook	5	6
TOTAL	10	41
Jackson District		
T. M Brownlee—District Superintendent		
Benton—W. M. Sullivan	..	6
Bolton & Raymond—A. M. Broadfoot	..	..
Brandon & Pela.—G. P. McKeown	..	3
Camden—Fred Thompson	..	..
Canton—C. W. Wesley	..	8
Carthage—W. L. Blackwell	..	..
Carthage Cir.—Percy Vaughan	..	1
Clinton & Ridgeland—Felix [illegible]	..	2

Parnile—C. M. Brantley	..	4
Flora & Bentonia—W. J. Ferguson	..	..
Florence—J. Z. J. Ferguson	..	..
Forest—J. E. Morrow	..	..
Greenfield & Richland—W. C. McLelland	..	..
Harperville—Aubrey Smith	..	..
Homewood—L. T. Nelson	..	4
Jackson—		
Bethel Shands Mission	..	..
Capitol Street—E. M. Hunt	..	7
Galloway Memorial	..	6
Glendale—J. A. Wells	..	..
Grace—J. L. Smith	..	3
Millsaps Memorial	..	5
Lake—L. L. Mahony	..	..
Lena—D. M. Climer	..	1
Madison & Pocahontas—E. A. King	..	1
Mendenhall—E. E. Williams	..	3
Morton—L. D. Vaughton	..	4
Raleigh—S. W. Cranberry	..	..
Sharon—Chas. Schultz	..	..
Shiloh—C. T. Higginbotham	..	..
Terry—W. P. Baggett	..	..
Vaughan—F. M. Casey	..	1
Walnut Grove—J. W. Londendager	..	4
TOTAL	..	65

Meridian District

W. E. Jones—District Superintendent

Binnsville—Glynn Miller	..	..
Burnside—J. W. Courtney	..	4
Chunky—G. A. Breedlove	..	1
Cleveland—W. H. McRaney	..	1
Decatur & Hickory—T. M. Ainsworth	..	2½
DeKalb—E. D. Simpson	..	2
DeSoto—G. G. Yeager	..	6
Enterprise & Stonewall—T. E. Nicholson	..	..
Lauderdale-Daleville—S. C. Moody	..	..
Meridian—		
Central—J. H. Nicholson	1	4
East End—T. O. Prewitt	..	28
Fifth St.—J. L. Carter	..	..
Hawkins Mem.—Roy Wolfe	..	1
Poplar Springs—G. E. Allen	..	10
Wesley—N. U. Boone	..	..
Newton—M. K. Miller	..	..
Pachuta—W. J. Walters	..	..
Philadelphia—O. S. Lewis	..	6
Philadelphia Cir.—W. C. M. Baggett	..	1
Porterville—Waddell Roberts	..	..
Quitman—V. G. Clifford	..	3
Rose Hill—J. H. Grice	..	..
Scooba & Electric Mills—Murray Cox	..	1
Union—L. M. Sharp	..	..
Vimville—W. H. Lane	..	..
TOTAL	1	71½

Seashore District

J. F. Campbell—District Superintendent

Americus—N. S. Loftus	..	..
Bay St. Louis—A. J. Broyles	..	1
Biloxi, Main St.—C. H. Gunn	..	..
Biloxi, Epworth—R. E. Aiswerth	..	..
Brooklyn-Bond—A. M. Ellison	..	4
Carriere—S. E. Flurry	..	..
Coalville—T. B. Winstead	..	..
Columbia—C. C. Clark	..	14
Escatawpa—A. S. Byrd	..	3½
Gulfport, First Church	..	2
Handsboro—E. M. Lane	..	2
Kreole—H. Mellard	..	..
Leakesville—E. O. Lewis	..	1
Logtown—E. E. Price	..	..
Long Beach—H. J. Moore	..	2
Lucedale—R. A. Allums	..	..
Lumberton—H. W. F. Vaughan	..	1
Moss Point—R. L. Walton	..	..
Ocean Springs—R. I. Moore	..	..
Oloh—Jos. W. Jones	..	..
Pascagoula—Jno. W. Moore	..	..
Picayune—J. O. Ware	..	..
Poplarville—H. C. Castle	15	15
Purvis—J. O. Leath	..	2
Saucier—D. E. Vickers	..	4
Vancleave—P. Olla Nix	..	1
Wiggins—D. T. Ridgway	..	1
TOTAL	15	53½

Vicksburg District

H. A. Gatlin—District Superintendent

Anguilla—L. P. Anders	..	..
Centerville & Liberty—S. F. Harkey	..	1
Eden—J. F. McClellan	..	1
Edwards—M. H. Wells	..	1
Fayette—J. M. Corley	..	13
Gloster & Crosby—C. H. Strait	..	..
Hermanville—S. B. Watkins	..	1
Lorman—A. W. Wilson	..	2
Louise—F. L. Applewhite	..	..
Mayerysville—J. P. Payne	..	..
Natchez—C. A. Schultz	..	..
Oak Ridge—E. W. Wedgeworth	..	..
Port Gibson—J. E. Gray	..	12
Rolling Fork—P. H. Grice	..	..
Rosie—Wm. Fulgham	..	..
Sarartia—P. J. Jones	..	1
Silver City—Wesley Ezell	..	3
Vicksburg, Crawford St.	..	..
Vicksburg, Gibson Memorial	..	11
Washington—J. A. McRaney	..	2
Woodville—W. O. Sadler	..	1
Yazoo City—C. W. Crisler	..	1
TOTAL	..	31

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. J. Golding—District Superintendent

Aberdeen—E. E. Smoot	..	4
Algoma—J. A. Biffle	..	1
Amory—E. E. Cunningham	..	3
Becker—G. W. Robertson	..	..
Buena Vista—G. R. Meaders	..	2
Calhoun City—W. C. Galceran	..	1
Coffeeville—T. M. Dye, Jr.	..	2
Derma—Milton J. Peden	..	1
Greenwood Springs—T. F. Sartain	..	2
Houlka—E. M. Shaw	..	3
Houston—W. J. Dawson	..	15
Mooreville—R. E. Wasson	..	..
Nettleton—W. C. McCoy	..	14
Okolona—W. L. Storment	1	1
Paris—J. L. Nabors, Jr.	..	1
Pittsboro & Bruce—K. E. Clark	..	1
Pontotoc—T. M. Bradley	..	..
Prairie & Strong—S. W. Hemphill	..	..
Randolph—O. L. Elliott	..	..
Salem & Friendship—W. V. Stokes	..	..
Shannon—W. C. Beasley	..	2
Smithville—W. C. Mattox	..	..
Tocopola—T. G. Lowry	..	..
Tremont—J. W. Holliday	..	13
Tupelo—W. A. Tyson	..	26
Vardaman—A. C. Mayo	..	..
Verona—C. A. Northington	..	16
Water Valley, First—R. G. Moore	..	1
Water Valley, Main—R. P. Neblett	..	1
Woodland—S. P. Ashmore	..	..
TOTAL	1	108

Columbus District

L. P. Wasson—District Superintendent

Ackerman—A. Y. Brown	..	..
Artesia—J. R. Murff	..	5
Brooksville—W. M. Jones	..	..
Bellefontaine—E. G. Potts	..	1
Caledonia—S. B. Potts	..	3
Chester—E. M. Allen	..	..
Columbus, First—J. D. Wroten	..	..
Columbus, Central—W. N. Dodds	..	6
Crawford & Mayhew—N. N. Maxey	..	4
Durant—E. S. Lewis	..	2
Eupora—E. G. Mohler	..	2
Ethel—T. W. Smallwood	..	2
Kirkmichael—C. L. Oakes	..	..
Kosciusko Station—S. E. Ashmore	..	2
Kosciusko Circuit—W. S. Selman	..	..
Longview & Cedar Bluff—J. L. Nabors	..	1
Louisville—V. C. Curtis	..	7
Louisville Cir.—J. W. Gibson	..	1
Macon—J. M. Bradley	..	1
Macon Cir.—E. B. Sharp	..	1
Mathiston & Maben—E. L. Jernigan	..	..
Noxapater—W. R. Crouch	..	2
Sallis—E. F. Tucker	..	..
Shuqualak—M. E. Armstrong	2	8
Starkville—J. R. Countiss	..	2
Sturgis—L. H. Floyd	..	4
Weir & McCool—J. N. Humphrey	..	..
West Point—J. H. Holder	..	..
TOTAL	2	54

Corinth District

W. R. Lott—District Superintendent

Abbeville—B. D. Benson	..	1
Ashland—R. C. Nanny	..	2
Baldwyn—W. W. Bruner	..	1½
Belmont—J. Noel Hinson	..	..
Blue Mountain—J. B. Bruns	..	..
Booneville—W. L. Robinson	..	8
Burnsville—W. T. Bazzell	..	1½
Chalybeate—W. R. Liming	..	1
Corinth, First—C. A. Parks	..	6
Corinth, South Side—E. P. Craddock	..	..
Corinth, West Side—H. R. McKee	..	..
Dumas—Travis Filgo	..	1
Fulton—W. W. Hartsfield	..	..
Guntown—L. P. Jumper	..	1
Hickory Flat—W. H. Heath	..	..
Holly Springs—A. R. Beasley	..	..
Iuka—W. H. Mounger	..	..
Iuka Cir.—A. C. Bishop	..	..
Kossuth—A. M. West	..	..
Mantachie—P. L. Looney	..	..
Marietta—W. E. Andrews	..	..
Myrtle—P. H. McGee	..	..
New Albany—E. E. Scott	..	5
New Albany Cir.—W. M. Reuter	..	..
Oxford—J. A. George	..	..
Potts Camp—L. A. Bennett	..	..
Rienzi—E. C. Lewis	..	..
Ripley—C. M. Chapman	..	2
Sherman—J. V. Stewart	..	2
Tishomingo—W. L. Whitener	..	..
Waterford—Torrance Maxey	..	..
Wheeler—N. L. Threet	..	..
TOTAL	..	[illegible]

Greenville District

J. W. Ward—District Superintendent

Arcola & Murphy—K. I. Tucker	..	..
Boyle & Pace—W. W. Jones	..	1
Clarksdale—J. E. Stephens	..	2
Cleveland—J. J. Baird	..	..
Coahoma & Jonestown—C. W. Avery	..	..
Dubbs—W. R. Goudelock	..	..
Dublin & Mattson—G. A. Baker	..	..
Duncan & Alligator—W. W. Milligan	..	1
Friars Pt. & Lyon—W. M. Campbell	..	..
Glen Allen & Winterville—N. D. Guerry	..	..
Greenville—A. T. McIlwain	..	[illegible]
Gunnison & Bobo—J. B. Conner	..	..
Hollandale—W. C. Galceran, Jr.	..	2
Indianola—W. C. Newman	..	6
Leland—J. T. McCafferty	..	2
Lula & Dundee—W. T. Phillips	..	1
Merigold & Sherard—J. M. Guinn	..	..
Rosedale & Benoit—W. W. Woollard	..	5
Shaw & Litton—C. L. Rogers	..	..
Shelby—H. H. Wallace	..	4
Tunica—T. E. Gregory	..	..
TOTAL	..	6

Greenwood District

H. F. Brooks—District Superintendent

Acona—W. M. Langley	..	..
Belzoni—W. B. Baker	..	1
Blackhawk—M. A. Burns	..	2
Carrollton—L. C. Lawhon	..	11
Drew—W. I. Henley	..	4
Duck Hill—H. N. McKibben	..	1
Ebenezer—B. F. Hammond	..	..
Greenwood, First—S. H. Caffey	..	..
Itta Bena—G. H. Boyles	..	3
Inverness-Isola—R. T. Hollingsworth	..	12
Lexington—T. H. Dorsey	..	..
Minter City—W. L. Pearson	..	1
Moorhead—J. C. Wasson	..	3
Pickens & Goodman—G. C. Gregory	..	4
Poplar Creek—A. S. Brisco	..	1
Ruleville—J. O. Dowdle	..	..
Schlater & Cruger—W. D. Bennett	..	..
Sunflower & Doddsville—J. W. York	..	1
Swiftown—L. M. James	..	2
Sidon, Price Mem.—W. S. McAlilly	..	..
Tchula—M. E. Scott	..	5
Vaiden & West—E. C. Driskell	2	6
Webb & Sumner—W. O. Hunt	1	1
Winona—R. G. Lord	..	1
Winona Cir.—A. L. Davenport	..	1
TOTAL	3	[illegible]

Sardis-Grenada District

C. T. Floyd—District Superintendent

Arkabutla—J. A. Patterson	..	..
Batesville—P. F. Luter	..	1
Byhalia—H. D. Suydam	..	1
Charleston—A. C. McCorkle	..	1
Cockrum—Guy Ray	..	..
Coldwater—G. R. Williams	..	..
Como—Seamon Rhea	6	8
Courtland—G. H. Ledbetter	..	..
Crenshaw & Sledge—W. P. Bailey	..	..
Grenada—T. B. Thrower	..	15
Hernando—H. P. Lewis	..	10
Horn Lake—W. D. Smith	..	1
Holcomb—A. W. Bailey	..	2
Lake Cormorant—J. S. Maxey	..	..
Lambert-Crowder—M. McCormick	..	..
Longstown—C. W. Baley	..	2
Marks-Belen—J. E. Lawhon	..	1
Mount Pleasant—G. W. Curtis	..	..
Oakland—J. D. Simpson	..	..
Olive Branch—E. M. Sharp	..	7
Pleasant Hill—B. F. Bullard	..	3
Red Banks—George D. York	..	..
Sardis—H. L. Beasley	..	2
Sardis—W. J. Cunningham	..	10
Senatobia—J. W. Robertson	..	..
Shuford—H. E. Carter	..	..
Tutwiler—S. A. Brown	..	..
Tyro—W. R. Hammontree	..	..
TOTAL	6	[illegible]

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission, and the guarantee of equal rights to all peoples everywhere the end of our contention.

—Scottish Rite News Bureau.

THE PRAYER-ROOM TODAY

O God, let Thy Spirit dwell in me, that I may have light in the night when there is no light outside of what I have within me. Amen.

—Roy L. Smith.

Vol. 86. No. 30.

NEW ORLEANS, LA.
THURSDAY, JULY 27, 1939.

WILD MOUNTAIN GOAT, SANTA CATALINA

(Our Dumb Animals)

The ancestors of this wild monarch of the high hills are supposed to have been transported from Europe about four hundred years ago. (See story on page 13).

Wallet of the Week

[illegible]

[illegible]

[illegible]

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

MISLEADING ASSUMPTIONS

Discussions which practically assume the breakdown of theological creeds are much in vogue at the present time, especially with those who advocate the abandonment of our historic tethers in favor of what we would call an impressionistic religion. We are conscious of the problems associated with a too strict adherence to a dry-as-dust theology. It is doubtless true that our doctrinal statements invite some men to rationalize God and religion and they may cause some others to assume an attitude of indifference to all the great doctrines which undergird the church. But such reactions and attitudes should not be accepted as settling the question as to the true value of creedal statements. A skeleton is more or less unsightly, repulsive, but a body without a skeleton would be as helpless as a jellyfish. Motion, control, and purposeful operation are impossible without that unsightly framework—it is an elemental necessity. Such we believe is the relation and importance of systematized belief to the body of Christ—the Church.

On the other hand, the religion whose whole authority issues from the urns of our ancestors is not and cannot be the last word in the interpretation of a timeless message to a changing world. As a mere laboratory conclusion, it may be unassailable, but no laboratory test should be accepted as beyond the possibility of error. A certain formula for the compounding of sulfanilamide was thought to be chemically perfect, but the tragic consequences which followed upon its use proved otherwise. We do not mean by what we have said to endorse a rootless religion, a mere style of the generation. Great doctrines and great experiences explain and confirm each other, and both are necessary to great religious living.

A person may insist upon his doctrinal formula until he becomes too conservative—until he fears to launch out in Christian enterprise. It is no less true that a good road map, a standard guide, is a valuable asset in a strange locality. Everything human is open to some degree of question and uncertainty. No one can afford to become too sure of the perfection of his pet—baby, grandbaby, gadget, opinion, or discovery. Theology and experience are not normally opposed factors of religion—they rather fit the one into the other, and it is our responsibility to make a happy adjustment. To those who are disposed to be too dogmatic in either direction, we commend the words which George Eliot put in the mouth of Silas Marner: "The truth lies atween you: you're both right and both wrong, as I allays say."

ARE WE RULED BY EXTREMES?

John Andrew Holmes, a Congregationalist minister, lecturer, author and newspaper columnist of Wisconsin, is credited with the statement that, "In order to attract a large congregation a sermon must be extremely good or extremely bad." The meaning of this statement is that, measured by the size of the crowd attracted, good and bad sermons attain the same end. This result might be passed by as a surface effect of preaching if it were not for the fact that so few people even make an effort to think through what they hear. It is the mass impact of a crowd which impresses people most and it forms an important factor in shaping opinion as to the substantial content of a sermon. Again and again we have seen a building packed to hear a ranting and uninforming discourse on some obscure, unintelligible and even unimportant subject. On other occasions we have seen great crowds assembled to hear a very ordinary discourse from a foreigner or a man with a devastating array of titles and degrees. Not infrequently that same crowd assumes that the local pastor is commonplace and in doing so misses a substantial message. We know such a pastor in a little town in Mississippi and we never hear him without being uplifted. The crowd is not a discriminating hearer. Not so long ago we went to hear a world-famous man preach a simple, heart-searching and illuminating sermon on the subject of "Prayer," a sermon delivered to a painfully small congregation. To us all this argues that we are sensationalists who are ruled by a curious impulse to peer into the

[illegible]

LEGISLATIVE VIOLATION

[illegible]

We have never believed in the wisdom of such a method of election, no matter by whom or for what purpose used. To us it appears to be simply a means of intimidating small men in legislative assemblies. Whatever good end it may have served, we look upon it as an unfortunate violation in the legislative process of representative government. Our system provides a biennial review of the records of members of the House of Representatives and for one-third of the Senate, and a quadrennial review for the national administration. We are ready to vote our convictions straight down the line, but we do not like the suggestion of intimidating any representative great or small.

[illegible]

[illegible]

SIGNIFICANT—BUT INDISPENSABLE

By [illegible]

When it comes to fish bait, the earthworm is king. He's easy to find—if you know how. He's easy to keep. He's hardy with a little care. He will take almost anything in the waste pail and make food from scraps to sustain life. He is also a simple model of fleet for girls and mothers.

That's about all we knew concerning earthworms until we ran across some additional information a few days ago.

He is the most important animal in the world.

There are more than a thousand species of him distributed all over the world.

His average length is from two to ten inches, but one species grows to seven feet.

He lives mostly in the ground—hence his name; but a few varieties are found in fresh water, and one kind lives in trees.

There is an average of 3,000 to an acre of good garden soil, and half that number in primary fields.

Every year he brings up an average of seven tons of new soil on every average acre of land—soil that is rich and fertile.

Without his subterranean activities, successful agriculture would be impossible.

So it is this worm—seldom seen unless you are going fishing—that makes the earth habitable. No wonder the scientists call him the most important animal in the world! He is insignificant, but indispensable.

A lot of obscure people, too, are making an invaluable contribution to the welfare of humanity.

CONSERVING OUR RELIGIOUS IDEALS

By Dr. Chas. W. Brewbaker

A well balanced person is both an idealist and a realist. An idealist is one who pursues perfection and sees the best in people and in things. A realist is a person who believes in being true to nature and actual existences and experiences. The fact is a person is a bundle of ideals and at the same time has real experiences which fall below those ideals even though he struggles to reach them. In this discussion we desire to consider the theme "Conserving Our Religious Ideals." We all have religious ideals, but all do not have the same kind of religious ideals, neither are all religious ideals on the same level. However it is lofty idealism that motivates and drives to worthwhile achievement. Because of heredity, environment, experience and the allurements of evil it is easy for us to sag in our idealism and for us to become pessimistic realists. However we believe it possible to conserve our religious ideals and make them effective in both the individual and society. In order to do this the following is necessary.

Our religious ideals must be genuinely Christian, based on the personality, life and teachings of Jesus Christ. The fact is Jesus is our ideal in every way. He is above every criticism in every phase of living. Even Pilate said, "I find no fault in him." We must know Jesus as a person and see him not only as the human life of God, but as the ideal human person. Regardless of any theory of the atonement one may advocate or believe we dare not place him on the same level as other world renowned persons, for when we do this we so humanize him that we fail to conserve him as the human-Divine and as Lord and Master. It is impossible to paganize Jesus and at the same time maintain our religious ideals as Christians for then we become humanistic to the extreme and acknowledge that there is no saving person or power outside of ourselves. Much of the moral collapse and chaos that we witness today is due to the lowering of our Christian ideals concerning the person of Jesus. We need a restoration of the vision, experience and expression of Thomas who cried, "My Lord and my God." One's religious ideals depend much in and on whom one believes. Believe nothing and you will come to nothing.

If we would conserve our religious ideals we must live them in actual practice, or in our daily lives. "Faith without works is dead." "Him that knoweth to do good and doeth it not to him it is sin." Today we have too much idealistic talk and not enough of actual living. It is one thing to secure a prescription from a physician and it is quite another thing to have the prescription filled and then take the medicine. We witness plenty of social religious action today, but mind it it is mere business, not dividends or loaves in Christian fraternity. Many devote every their time to secular "church work," some of it is traditional and does minister to the fraternity and teachings of Jesus. Many are those who are, their selves Christians small the ten commandments, the two great commandments of Jesus and the little chapter of Paul and then wonder why the world is so wicked. Nothing will do so much to conserve our religious ideals as to obey the commandments of God and in the language of Reinard Mellana, "to work with a heart and a sense of world's need, liveness and at the same time cultivate mutuality and a fellow feeling for all with whom you associate."

To conserve our religious ideals we must aim to make these ideals effective in all human relationships. Personal and social ideals are intimately related for "no man liveth unto himself." For when a person tries to live to himself selfishness becomes dominant and there follows in its train many destructive forces and practices of evil. The social ideals of Jesus should be the social ideals of his followers. Not until this is done will we have a Christian society. Jesus summed up the practical application of his principles of living in the Golden Rule "Whatever you wish that men should do to you, do even so to them." When Christians follow the standard or ideal by which Jesus measured wealth, his ideal of recreation and the use of the Sabbath his ideal of the family and community his ideal of the citizen and state and the rule of God as the way to happiness and success, then and then only, will those ideals be rightly and eternally conserved. The Kingdom of God can come only when the rule of God is practiced and lived in all human relationships.

In closing may we say that one of our greatest present needs is the restoration of our religious ideals for we see them shattered and trampled upon everywhere even by many whose names are on our church membership rolls. We talk about salvation and then go pell-mell toward hell. We talk about chastity and virtue and then grovel in low beastly living. We talk about honesty and then plan how to rob our friends and neighbors. We talk about love and then we hate and kill. We talk about peace and then prepare for war. We talk devoutly about God and then act like the devil. There is only one real way to conserve our religious ideals and that is to incarnate them in personal and social Christian living as revealed in the life of Jesus and lived and taught by him. He said, "And I, if I be lifted up from the earth, will draw all men unto me." Here is idealism, sing it daily.

"I would be true, for there are those who trust me;
I would be [illegible], for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh and love and lift."

The Religious Telescope

FROM SANFORD, FLORIDA

Dear Dr. Duncan: If you can find the room for this letter I would like for this part to be a message of thanks to the pastors and others of the North Mississippi Conference for many kindnesses and very generous treatment of myself while I was associated with them in the work. They may say "Don't mention it"; for of course it is their nature and custom to be gracious. Please let it be known that I have invested the contents of the purse which was presented to me by the pastors of the Aberdeen District, in a rather beautiful chair. I trust that none of my friends will think that I have come back to this Florida Conference to spend my time sitting down. I did protest that I had no use for a chair just yet, but finally yielded to urgent advice. It is an ornamental piece of furniture; and as I look at it and try it out occasionally, I cannot keep from remembering those fine fellows of the Aberdeen District, although I would be thinking of them anyhow and with a great deal of pleasure.

After serving here for the seven months of the past year, I have, by the recent Conference, been returned under very favorable circumstances. The determination of our people to have a good year is already shown in extensive parsonage improvements, in the acceptance of a full budget, and in adding this year some $600.00 to our acceptances for Benevolences. We thus join the large number of the churches of this Conference in accepting the allotments in full. We are also to have the honor of entertaining the next regular session of the Annual Conference, likely June, 1940, of which the clerical membership is about 275 since the UNION.

Sanford, with a population of 11,000, is one of the most interesting little cities in Florida, having about all the attractions usual for Florida places and at the same time being situated in a very unique agricultural region, which enjoys a sub-irrigation system, its like not found anywhere else. This fact greatly accounts for its being the greatest celery growing section in our country. Sanford alone ships from 5,000 to 7,000 car loads of celery in the season; and this county, Seminole, boasts that it raises more celery than does the entire state of Cali-

(Co[illegible] page 8)

Conference News and Personals

Louisiana Conference

Rev. W. T. Gray, one of our faithful friends, has recently added to his responsibility the care of the Kaplan church during the continued disability of Rev. Ellis Smith, the pastor.

Mr. and Mrs. J. H. Carter, of New Orleans, are seeing New England and having a delightful visit with relatives. The editor appreciates a card of greeting and good wishes from them. At the time, they were at Maynard, Mass.

Rev. Carl Lueg is making a determined effort to liquidate the debt on the new church at Hammond by Conference. It has been reduced to $1800, and he promises to tell us more later.

Rev. Fred S. Flurry, who has accomplished many things on the Pearl River charge, drives forward without ostentation, but with sure and telling effect. After all the steady drive is that which counts in the end.

A letter from Bro. F. J. McCoy, at Wisner, reports that the Intermediate Camp held at Kiroli enrolled 80 and the Young People's Camp the week following enrolled 35, all, as we understand it, from the Monroe District. The Adult Camp is in progress this week.

Rev. A. S. J. Neill announces Home-Coming Day for Tulip church, near Athens, Louisiana, on Sunday, July 30. It will be an all-day service with dinner on the ground, and all former presiding elders and pastors are cordially invited, and this editor for good measure.

Rev. Ellis Smith, who has been in a New Orleans hospital for several weeks, left for Houston, Texas, on last Monday. His condition was not improved and he goes to the Methodist hospital in Houston where he can have the attention of his sister and be near to his own sons.

Luther Booth, son of Rev. and Mrs. J. W. Booth, of Algiers, was licensed to preach by the ad interim committee of the New Orleans District on last Thursday. He is pursuing his studies in Candler School of Theology, but during the summer quarter is at home taking care of his father's work while the latter is convalescing from a recent serious illness.

Rev. W. W. Perry, pastor at Mangham, whose illness from an eye infection following an operation, we have already reported, is back home again and is doing as well as could be expected, but has not been able as yet to fill his pulpit. He is up, however, and expects to be back at his task in a little while. He expresses his great appreciation for the letters and cards which came to him from his brethren during the time of his illness.

Mississippi Conference

Rev. B. M. Lawrence is making satisfactory proof of his ministry at Heidelberg and is demonstrating his friendship for and appreciation of the Advocate.

Rev. W. L. Blackwell is to begin his revival at Carthage on August 6. He says that his work is making satisfactory progress, and one of his recent achievements was a successful Daily Vacation School.

Rev. C. W. Wesley promises to take a day off before long and write us about the good people of Canton, where he is in the fourth year of a very happy and successful pastorate. We shall watch for the postman.

We appreciate a note from Rev. C. A. Schultz, pastor at historic Natchez. His classic brevity robs us of the privilege of making a detailed statement of the work of his parish. He concludes with, "More to follow," and we hope that he may give us that privilege then.

Mrs. C. M. Martin, East End, Meridian, is again taking a summer course at Mississippi College. She reports a great time and a hard course. Our good friend and campaigner for the Advocate writes us that she left that part of her work in good hands and that all goes well.

Rev. Andrew J. Boyles reports good progress in his work at Bay St. Louis. We regret to learn that Mrs. Boyles had to undergo an appendicitis operation recently, but we rejoice that she is now rapidly improving with every prospect of full and complete restoration of her health.

Rev. Otho M. Brantley reports good meeting on the Fannin charge, and the meeting at Fannin church in progress with Rev. W. L. Blackwell doing the preaching. We regret to learn of Bro. Brantley's recent illness from an attack of fever, but we rejoice to know that he is now well on the way to complete restoration.

Rev. Hilary S. Westbrook, pastor at Collins, had the assistance of Rev. Charles Assaf at Oakvale, and Rev. W F. Baggett at Santee, in gratifying revivals. Bro. Westbrook reports that the new church at Williamsburg is nearing completion and many comforts have been added to his parsonage home.

Rev. F. L. Applewhite writes that the visit of the Youth Crusade Caravan aroused enthusiastic interest at Louise and their work was eminently satisfactory. The local attendance was good and many came from other places in the District. The group consisted of Miss Robbie Lee Leggett, Counselor, Miss Mabel Lee Mix, Miss Mabel J. Manley, John Gruber and Wyatt Jones.

Rev. W. T. A. Haynes, of Virginia, whose forty-year friendship with the late Secretary Swanson ended with the passing of that worthy leader, pays a tender and beautiful tribute to his life-long friend as a man, a citizen, and a Christian, in the current issue of the Richmond Christian Advocate. His words of praise really increase one's appreciation of the political leadership of the country.

LETTERS FROM THE PEOPLE

Dear Sir: Kindly publish the following in your letters from the people:

I was born in Louisiana eighty years ago, and have never lived elsewhere. Never before have I been ashamed of my state. It behooves all of us now to do our best to stamp out this rottenness so that it will never return.

I must say that I feel we are disgraced and the laughing stock of the nation.

Yours truly,
A LOUISIANA DEMOCRAT.

North Mississippi Conference

Mrs. Julia Wiygul, who was for a time in Nashville, Tennessee, is back in Amory for a more or less brief sojourn, according to a note requesting the change of her paper.

We hear disturbing reports as to crop conditions in the eastern part of Mississippi. We learn that this crop failure is affecting the outlook for Benevolent and other church collections in that part of the North Mississippi Conference.

Clarksdale Methodist Church is expending $3,500 in redecorating the church and in the installation of equipment for improving its acoustical qualities. It is hoped that the sound equipment may materially change conditions as to echoes and dead spots.

Mr. J. H. Johnson, Conference Treasurer, Clarksdale, writes that crop conditions in the upper Mississippi delta are unusually good and that it looks as if there will be another bumper crop of corn and cotton.

We are glad to know that the section is thus favored.

Rev. W. C. Galceran, Jr., of Hollandale, is assisting his father in a meeting at Calhoun City this week. The music is in charge of Rev. Earl Edwards, of Houston. At the opening service on last Sunday, the Harrington quartette, of Houston, furnished a special program of song.

Mrs. W. J. East is to be at Box 125, Myrtle Beach, South Carolina, according to a request for the change of her paper. She has been at Senatobia. One of the best testimonials which we receive comes in the form of requests for the change of the paper, especially temporary changes. They mean that the subscribers are really interested.

Rev. T. E. Gregory describes Tunica as "the little town that does big things." Well, it sounds fetching to say the least, and we know that Tunica merits what it implies. Bro. Gregory reports good progress in his work and a building fund being accumulated for a new church. Three-fourths of his Benevolences are already in hand. He seems to be in clover.

Rev. Robert A. Clark, a North Mississippi Conference product, says that Union Avenue Church, Memphis, is going well in all departments. He is to hold his revival beginning September 17, when he will have the assistance of Dr. Harry Denman, with Ralph E. Johnson and wife assisting with the music and the work with the young people.

General

We appreciate the interest of Bishop W. C. Martin, of the Omaha Area, in our paper. We are happy to know that he thinks enough of it to ask for it at his new address, First Methodist Church, Omaha, Nebraska.

A severe earthquake occurred at Accra on the Gold Coast of Africa, June 22. The main shock occurred at 7:23 p. m., and tremors continued to be felt throughout the night. The people fled from their houses and slept in the open. Considerable damage was done to Methodist properties, but no lives were lost.

A very much appreciated letter from Dr. Forney Hutchinson, Tulsa, Oklahoma, brings us the distressing news that he has been laid up with a sprained ankle. We earnestly hope that this temporary incapacity of our good friend may soon be only a memory. No man in the Methodism of the South has a wider circle of friends and admirers than has the able and beloved pastor of St. Pauls.

Martha Frances, daughter of Rev. and Mrs. J. O. Hanes, Birmingham, was married to Rev. B. B. Cofield on the evening of July 13, the father of the bride officiating. Both are graduates of Birmingham-Southern College and the groom a graduate student at Yale University during the past year. They sail from New York on August 3, for work in Liberia, under the appointment of the Methodist Board of Foreign Missions. Bro. Cofield will be administrator and director of religious activities at Booker T. Washington Institute, Kakata, Liberia.

SENSE OF DECENCY SHOCKED

(Resolutions adopted by a group Quarterly Conference of the New Orleans District).

Dr. Wallace was chairman of a committee appointed Monday at a meeting of Methodist ministers to draw up the statement. Other members were the Rev. W. W. Holmes, Rayne Memorial Methodist church; the Rev. J. C. Snelling, Felicity Methodist church; the Rev. William H. Bengston, Eighth Street Methodist church; and the Rev. W. D. Kleinschmidt, Epworth Methodist church. The Rev. Elmer C. Gunn, superintendent of the New Orleans district of the church, presided at the quarterly conference.

The statement follows:

Our American system of government is based on separation of church and state, and in ordinary times it does not lie within the duty of churchmen to take part, as such, in any matter of a governmental or political nature.

Not only our government, but our entire civilization is based on the moral law as expressed by the Ten Commandments. Without the enforcement of the spirit of the Ten Commandments, the American nation cannot endure.

But we take note of the fact that conditions have existed in this state for several years that have shocked the sense of decency of the whole country. No man can deny that these conditions have been brought about by those who have wilfully and deliberately violated or ignored those elemental moral laws on which, not only our government, but our entire civilization, is founded.

Duty to Express Indignation

Since we, as ministers and officials of the Methodist Church of New Orleans, are charged with the joint responsibility with others, of upholding moral standards, we therefore feel it our solemn duty to express our righteous indignation against such corruption and fraud as has evidently been practiced in the state of Louisiana for some time.

We urge those charged with the responsibility of upholding law and order, to be true to their public trust, and, at this time, to prosecute without stint or favor, those who appear to be guilty of the misuse of public office, public trust, or public funds. While we do not want to appear to be vindictive, yet we do urge that those in high places of responsibility be prosecuted with the same zeal as those in lesser office.

There have been investigations of corruption and fraud in our state before, and nothing came of it, and many fear this will be a repetition of former experiences. We respectfully urge that this investigation be thorough and complete, and that a just punishment be meted out to the guilty. We warn that decent-thinking people of this state will not be content with anything less.

We call upon Methodists of the city, state and nation, and all other right-thinking people, Catholics, Jews and Protestants alike, to lend their moral and sympathetic support in this fight for clean, honest and democratic government in Louisiana. We know that only moral principles will prevail in the end, and we urge that our government return to such principles of action.

WIT AND WISDOM

Lawrence of Arabia once told how an Arab sheik, after hearing the Western scholar recount the wonders revealed by the telescope, said: "You foreigners see millions of stars, and nothing beyond. We Arabs see only a few stars—and God."—Michigan Christian Advocate.

FROM SANFORD, FLORIDA

(Continued from page 5)

fornia. This comparison, I am sure, is well understood. Those discoveries and inventions which brought about the development of this peculiar "sub-irrigation" system mentioned are properly credited to the genius of a Methodist preacher, Dr. T. W. Moore. Many kinds of vegetables are grown here; and there are also very extensive orange and grapefruit groves in the immediate neighborhood. It should be mentioned too that there are numerous lakes here, and the St. Johns River, and of course fine fishing.

Sanford has broad streets, several parks, a public library open at all times, a zoo, a band shell, a yacht basin, attractive hotels, an extensive public school system, and a goodly number of churches. The people generally are quite active in various lines of business; and the church people are the kind that is ready to get into church enterprises promptly and carry them through. It might not be considered that piety is their strong point, but they do "church work" mighty well.

Part of my excuse for writing you all this is in the fact that those who live here presently find themselves under the spell of the spirit of the "booster," feel compelled to brag a little, and to make the attractive appeal to tourists and visitors. Accordingly we will confidently look for a visit from you before long, and we will give you a hearty welcome.

Truly,
W. P. BUHRMAN.

618 Magnolia Ave.,
Sanford, Florida.

BELZONI METHODIST CHURCH

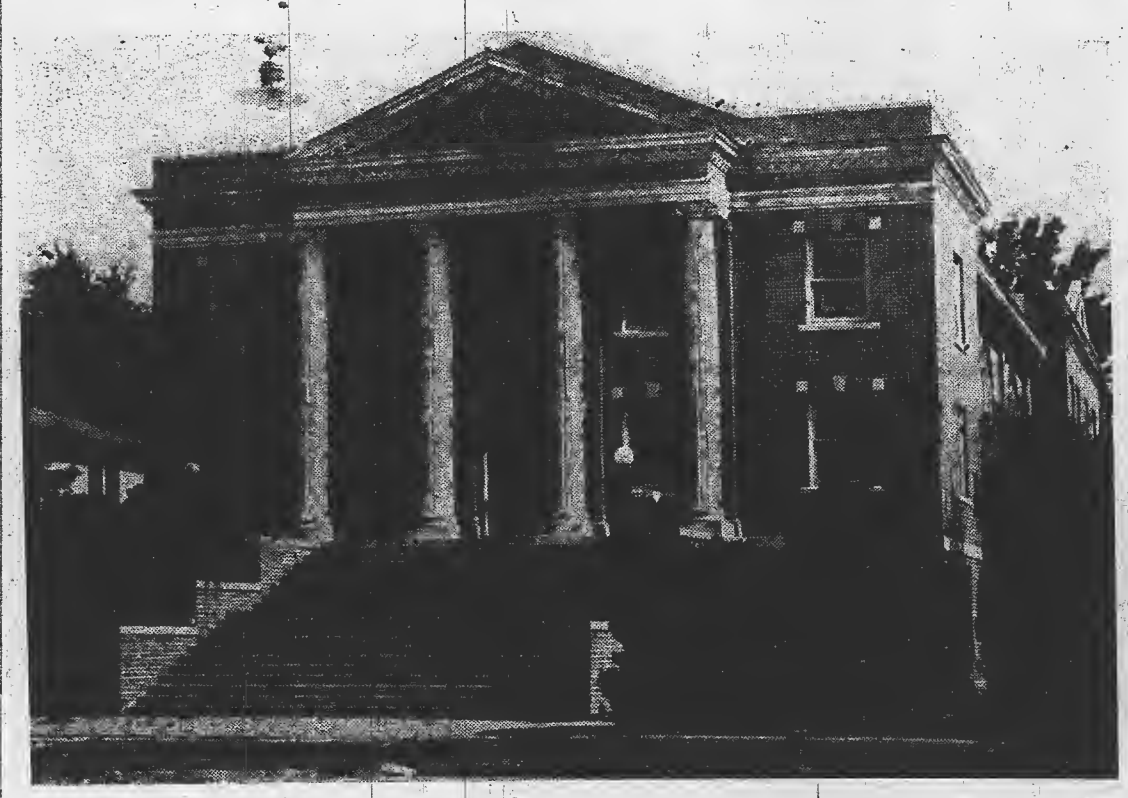
Courtesy Mrs. Carlle

Methodism at Belzoni had its origin in homes of the early settlers who would invite in ministers and congregate for worship in true neighborly fashion.

According to the late J. W. Duggan, pioneer settler and one of the fathers of an established church of his faith at Belzoni, Methodism, as a united body, had its real beginning in an arbor, which served about three years as gathering place for a small congregation. The place of worship was then moved to Belzoni, where a Sunday school was organized, over which Jim Unger presided as superintendent.

In 1882, the congregation, having become sufficiently organized, a small frame church was erected on the lot where now stands the post office, just opposite the present Methodist Church. In this little church were held union services for all Protestant denominations of the village.

In 1895, was purchased the lot on which the church now stands. A large frame building, which was modern with its double entrance and imposing spire, was then erected, with the following elected as building committee: W. S. Knotts, H. A. Sorrels, J. L. Forrester, A. B. Jones and L. H. Lyon. As there was a rapid increase in the population of the town through the following years, by 1920 this church had become wholly inadequate to meet the needs of a fast growing congregation.



METHODIST CHURCH, BELZONI, MISS.

During the pastorate of Rev. Walter M. Campbell, in 1920, was begun a campaign to raise funds for the erection of a new church and parsonage. Upon appointment, the campaign managers and committees fell to the task of securing subscriptions. The campaign opened on Monday, April 12, and on the following Wednesday night the committees were able to report to a large and enthusiastic membership a total of $52,975 in bona fide subscriptions. Owing, however, to an unfortunate turn in financial circles which was prevalent over the entire Delta about that time, the spirit of generosity was not to materialize until 1926, at which time the old church, after thirty-one years of service, was torn down and replaced by a handsome new edifice. During this period, the church was nevertheless to enjoy splendid growth under the pastorate of Rev. Mr. Campbell. Seventy members were added to the church roll during the first year of his ministry, and the Sunday school attendance was doubled.

In 1926 the plan for a new church building was finally realized, and with a building committee composed of A. B. Jones, chairman; L. H. Lyon, V. B. Montgomery, S. R. Strickland, R. L. Nelson, B. P. Brooks, and A. Cullander, erection of the church went steadily forward. The last service in the old church was held on May 20, 1926. Of much interest were the wedge-shaped wrought iron nails which were collected as souvenirs by many citizens of the town while the old church was being razed.

Ground for the new building was broken on July 9, 1926, the occasion being marked with an appropriate service which began at half past six in the afternoon. At the close of the program, J. W. Duggan, venerable friend and charter member of the church, lifted the first shovel of dirt. The following program, presided over by Rev. E. H. Cunningham, presiding elder, was then rendered:

Song—How Firm a Foundation; Prayer—Rev. J. H. Brooks; Address—Rev. J. H. Felts (Greenwood); Talk—Dr. Cunningham; Breaking Ground—J. W. Duggan; Prayer—Rev. J. V. Bennett; Dismissal—Rev. J. H. Felts.

The new brick building, which was erected by S. P. Azwell, local contractor, was completed just before the overflow in 1927. Mr. Azwell was ably assisted by R. L. Edwards as superintendent of construction. Mr. Edwards, who is a splendid builder, gave freely of his time in the erection of the church, receiving no remuneration for his services.

The church and its furnishings, which represent a cash outlay of approximately $50,000, are modern and well designed for both beauty and comfort. The auditorium has a seating capacity of four hundred; ample Sunday school accommodations are provided for five hundred pupils; and the pipe organ is one of the best in this section of the state.

Among those who contributed largely to the early success of Methodism, we cannot overlook the faithfulness and fidelity of the old Circuit Riders, many of whom have become great leaders of the church.

The Belzoni Methodist Church has been favored with many splendid ministers during its long period of existence, among whom, according to recollection of the older members, include: Reverends William Sanders, Norwood, Morse, N. G. Augustus, J. A. Pope, John Bass, R. E.

Duke, J. D. McWhorter, L. M. Lipscomb, R. A. Ellis, D. L. Cogdell, O. L. Savage, T. M. Brownlee, W. C. Wagoner, J. E. Lockhart, W. M. Campbell, H. P. Lewis, A. C. McCorkle, J. V. Bennett, S. H. Caffey, J. R. Countiss, S. L. Pope, T. M. Bradley, and W. G. Baker, the present pastor, who came in 1936. After a pastorate of two years, Rev. S. L. Pope died at Belzoni. The church membership now numbers more than 450.

Blessed with loyal membership and well organized departments, the church has enjoyed steady growth since its first establishment. The Sunday school, now under the able supervision of V. B. Montgomery, reflects the spirit of unity so characteristic of the Methodists as a whole. Assisting Mr. Montgomery in the Sunday school work is the following corps of efficient leaders:

Adult Division—G. C. Wofford, Superintendent (now gone); Men's Bible Class—G. C. Wofford; Women's Bible Class—Miss Mildred Copenhaver.

Young People's Division—Sale Lilly, Mrs. R. J. Jackson, Superintendents.

Intermediates—Mrs. S. E. Winslow.

Juniors—Mrs. R. L. Edwards, Miss Edrie Turner.

Children's Division—Mrs. V. B. Montgomery, Superintendent.

Beginners—Miss Sarah Bennett, Mrs. W. G. Baker.

Cradle Roll—Mrs. Effie L. Bain.

The Woman's Missionary Society, of which Mrs. S. R. McClintock is leader (1937), lends itself in every possible way to the spiritual welfare of the church. The three divisions, consisting of approximately forty-five members, labor diligently throughout the year to meet their many worthy objectives. Each of the three circles completely clothe an orphan, sending to each child $25.00 twice a year with which to meet this obligation. They meet a Conference budget of $360.00 annually. An honorary membership is given each year to the local member whose record of activity is most outstanding.

Rev. W. B. Baker

During 1937, several beautiful quilts were made, one of which was sent to Mercy Memorial Home, New Orleans. Each three months a box, averaging in value $10, is sent to Wesley House, and to Moore Memorial, at Biloxi. About $200 each year is expended locally, going principally for improvement and upkeep of the church and parsonage. Some assistance is given also to undernourished children. The local Woman's Missionary Society is also given Council Credit in the Missionary Auxiliary.

In early 1923, a committee composed of R. L. Nelson, J. T. Scroggins and O. J. Turner, purchased the residence of J. M. Cashin, on Central Street, which has since been used as a parsonage.

Reference: W. P. A. Historical Research Project, June 22, 1939.

The Board of Stewards is composed of: Irby Turner, V. B. Montgomery, W. A. Fisher, W. L. Solomon, E. W. Williams, Sale Lilly, W. C. Curle R. H. Nason, H. A. Sorrels, James Scroggins, R. L. Nelson and L. A. Tenhit. Miss Lola G. Sevier is treasurer.

Officers of the Woman's Missionary Society are Mrs. Wister Henry, President; Mrs. G. M. Selden, Vice-President; Mrs. Irby Turner, Corresponding Secretary; Mrs. W. A. Fisher, Recording Secretary; Mrs. Cleveland Turner, Treasurer; Mrs. V. B. Montgomery, Assistant Treasurer; Mrs. H. E. Covington, Supt. Mission and Bible; Mrs. Thomas Turner, Supt. Literature and Publicity; Mrs. S. R. McClintock, Christian Social Relations; Mrs. R. A. Byars, Supt. Children's Work; Mrs. J. N. Bryan, World Outlook; Mrs. Walter Jackson, Supplies; Mrs. R. L. Nelson, Spiritual Life Group; Mrs. W. B. Baker, Baby Specials; Chairman Circle 1, Mrs. S. R. McClintock; Chairman Circle 2, Mrs. R. L. Edwards; Chairman

(Continued on page 16)

THE CHRISTIAN HOME

The October issue of the CHRISTIAN HOME will be one of the best yet produced. It will contain articles of real importance for parents, encouraging them to bring their homes to the highest possible point of religious living. Practical suggestions will be offered concerning the planning of home worship, recreation, work, and other features of family life. Sample copies of this issue will be available later in August and can be secured upon request. A pastoral message for the homes of the church has also been prepared. Copies of this message will be sent to all pastors who desire to use it. Write the General Board of Christian Education, 810 Broadway, Nashville, Tenn.

CAMP BREWER WILL BE READY!

At a meeting of the Executive Committee of the Conference Board of Christian Education, at Camp Brewer, July 19th, the possibility of holding Assembly at Camp Brewer this year, August 7-12, was the main business. The Camp was thoroughly inspected, and was found to have a present capacity of 168. Charles N. White and R. H. Harper guaranteed that 7 more cabins would be built by Assembly, making a total capacity of 252. This was judged sufficient to care for an Assembly of 225 delegates, besides the faculty. Whereupon a motion prevailed that the Assembly be held at Camp Brewer.

It was found that the swimming pool will have to be concreted at a cost of $600. This may be too much to undertake, in addition to the cabins, before Assembly. However, there is a fine swimming place about a mile away, which may be used for this year's Assembly swimming. The secretary was instructed to notify, through the New Orleans Christian Advocate, all interested persons that the registrations for Assembly must be sent in by July 25th, and that the quotas for each District must be adhered to. It would not be wise to over-crowd camp the first year. The quotas are, Alexandria District, 29; Baton Rouge, 36; Lake Charles, 30; Monroe, 34; New Orleans, 29; Ruston 34; Shreveport, 36. The quotas are based on the number of young people in the district.

After July 25th, if any district has not sent in registrations up to its quota, the number of vacancies remaining will be allocated to other districts which desire them. So it is important to register by July 25th.

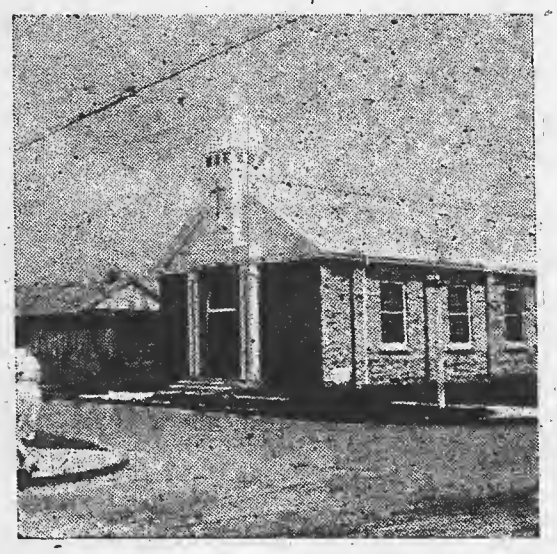
W. W. HOLMES,
Chairman.
HENRY RICKEY,
Secretary.

CHALMETTE METHODIST CHURCH

Typical of the phenomenal expansion of the New Orleans District during the present quadrennium is the construction of the new Chalmette Methodist Church.

This church began as the Gallier Street Church, in 1928, when R. H. Harper was presiding elder. The City Board of Church Extension rented quarters for the church on Gallier Street and later on Desire Street. A. L. Martin was the first pastor. David Tarver took charge in the fall of 1929, and built up the church noticeably.

In 1931, V. D. Morris was appointed to the church. In 1933, a fine lot, 90 by 105, was bought on Galvez Street. The City Board of Church Extension bought the lot and gave it to the church. W. L. Doss, Jr., was presiding elder. Laymen who had an important share in this project included I. G. Gauthier, R. S. Crichlow, W. H. Black, C. O. Chalmers and J. P. T. Roberts.



CHALMETTE CHURCH

In 1934, a frame building was erected under leadership of V. D. Morris, in which the church grew steadily. A. T. Law, W. T. Gray, and A. J. Cain served as pastors.

The church is well located, in a fast growing section, and it is the only Protestant Church in this large important area.

Ground was broken March 12 for a new brick church adjoining the frame building, which will serve as the educational building. Services were held in the new church on May 14th. It seats 200. It is well built, resting on 39 piles, driven 22 to 24 feet deep. It is neatly finished and well furnished, with new pews and pulpit furniture.

Plans are under way to make it a full time station, September 1st. The church will double in membership quickly in the new building.

Full cooperation from an aggressive and constructive district superintendent, the support of the City Board of Missions and Church Extension in paying off the paving notes, and willing assistance from Methodists throughout the city and Conference have made this building possible.

HENRY A. RICKEY,
Pastor.

LAMBUTH MEMORIAL DAY SERVICES

The Annual Lambuth Day and Memorial Services will be held in the Pearl River Church, on the Madison charge, on Thursday, August 3rd, 1939, beginning at 11:00 a. m., and closing about 2:30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by those who attend the services and will be spread together.

Pearl River Church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn off highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery near the church. All of the descendants of the Lambuth's are urgently requested to attend these services and bring any relics or anything of an historic nature concerning the Lambuths.

The program is as follows:

11:00 a.m.—Sermon by Rev. C. W. Wesley, pastor Methodist Church, Canton.

12:00—Basket lunch spread on the grounds.

1:30 p. m.—Devotional. Paper: What Happened in 1739, by Rev. J. B. Cain, pastor Methodist Church, Hazlehurst. Song. Paper: What Happened in 1839. Followed by short talks of a personal and historic nature.

2:30 p. m.—Doxology and benediction.

C. W. WESLEY,
For the Committee.

REVIVAL AT LABRANCH STREET, McCOMB, MISSISSIPPI

By Rev. James M. Lewis, Superannuate

Dear Doctor Duren: On the 4th Sunday night in June, Brother R. H. Clegg, our beloved district superintendent, opened the revival with a strong and spiritual message on "The Revival Spirit." On Thursday night, June 29th, Brother J. A. Wells, from Glendale Methodist church, Jackson, Miss., came to us, and continued the revival through Friday night, after the 1st Sunday in July.

There were good crowds throughout the entire meeting. Several times the church was packed to overflowing. Bro. Wells is not only one of our best pastor-evangelists, but he is a great singer also. His messages in song and sermon were of the highest type. He is one of our best

Holy Ghost preachers. There was power in every message. Sinners were convicted and converts and backsliders reclaimed, and the church was greatly revived. It was my privilege to attend the 4th of July services, and that night I witnessed an old-fashioned altar service with the altar full of penitent souls weeping for their sins, all of them young people too, and they stayed there until they found peace with God. I experienced the same power in me every time one of them rose up to claim the blessing; I tell you brother, it was a great service.

"I believe in the old time religion that our fathers preached a long time ago." It has power that the modern type of religion can't touch. Say all they please about educating children into the kingdom of God, it just can't be done. Somewhere along the route they get lost in this mad age, and nothing but a sin-killing, heartbreaking, soul-saving revival will save the youth of today. The most of them have a warped conception of religion, and very few know who God really is. The teaching about God and Christ that is going on now in our colleges is misleading. I say this advisedly and in the fear of God. Genuine repentance, genuine faith in the blood of Christ, to cleanse from sin, genuine self-crucifixion and dying to all worldly ambitions, which is the fore-runner of real sanctification, is what the youth of our world need today, and such preaching as Brother Wells does, will bring it about.

Brother Snelgrove is doing a great work at LaBranch Street. We all love him, he is pure, earnest, consecrated and tends to his own business, and is wholly consecrated to his church. He has almost completed the annex to the church, and it makes it look twice the size it was before. When it is completed it will be "A thing of beauty and a joy forever." It will be two stories high besides a large size basement that will accommodate the young people in their entertainments and the women in their work. The funny thing about it all is it is not costing much, and Brother Snelgrove and his workers are making so little noise about it that even the people of McComb know little about it. But God knows and some day Brother Snelgrove will receive a great reward.

I'm still living, loving, longing, lingering, and feeling better all the time, happy in the love of Jesus Christ, and want to get back to preaching and singing, if God wills.

I am praying for our young preachers, that they may be baptized with that holy fire.

JAMES M. LEWIS.

It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most public active life without it.

—John R. Mott.

DAILY BIBLE VACATION SCHOOL

On the morning of July 3rd, we begun a Daily Vacation Bible School, for the churches of Carthage, with the Methodist and Baptist workers co-operating in order to make it the best possible. There was in attendance, counting pupils and workers, about eighty. I think a lot of good was accomplished, in that the older pupils, Juniors and Intermediates, have a greater appreciation for their church, than when we began the school. At the close of the school, we had a little picnic of eats and drinks, all of which was enjoyed by those connected with the school. Glad to say we are planning for greater things and better work next year. May the Lord bless the children and the workers. God bless you all.

W. L. BLACKWELL,
General Superintendent.

TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS OF MISSISSIPPI CONFERENCE

Dear Fellow Workers: May I again call your attention to the Golden Cross, by thanking those who have put on the Enrollment and sent their money to F. Y. Whitfield, Treasurer, and to those who have not done this I am appealing to you to do this and send the money to the Treasurer right away.

Please read this statement from the Hospital at Hattiesburg:

"Last year the charity work amounted to $21,690, and this year there will be paid on the debt the amount of $30,000, with all interest to date, and all of the superannuates and their dependent families, all ministers receiving less than $1,200 per year are entitled to FREE HOSPITALIZATION, and all ministers receiving $1,200 or more are entitled to fifty per cent reduction."

This is certainly a fine report, and I hope that every charge in the Conference will do their part in the Golden Cross, for something could be sent in from every charge.

The following charges have reported to the treasurer up to July 14th:

Brookhaven District — Adams, Foxworth, Gallman, Harrisville, Hazlehurst, Nebo, Silver Creek.

Hattiesburg District — Bonhomie, Kingston-Laurel, Shubuta, Taylorsville, Williamsburg.

Jackson District—Canton, Clinton & Ridgeland, Walnut Grove.

Meridian District—Cleveland, Decatur & Hickory, DeSoto, Fifth Street, Hawkins Memorial, Pachuta.

Seashore District — Bay St. Louis, Epworth-Wesley, Picayune, Poplarville, Purvis, Wiggins.

Vicksburg District—Gibson Memorial, Washington.

Let's have a 100% Conference report, which can be done if each pastor will see that it is done on his charge.

W. D. HAWKINS,
Golden Cross Director.

CHRISTIAN ADVENTURE CAMP

The Christian Adventure Camp for the Seashore District was held at New Prospect Campground, Vancleave, Miss., July 10-14. There were twenty-eight intermediates in attendance and twelve members of the staff.

Reveille sounded at 6:30 in the morning and one-half hour later morning meditation was conducted. Breakfast was the next thing on the program. The dietician was Mrs. E. A. Ryals, who was assisted by her daughter, Kathryn. They both deserve recognition for the delicious meals they prepared.

There were three classes held in the morning. Rev. F. O. Lewis taught a class on "Worship." Mrs. Inman Moore was the instructor on "Our Church." Miss Sybil Hinson held a class on "India."

After the classes there was one and one-half hours for directed recreation. Rev. Featherstun Vaughan was the able director and many new games were enjoyed, especially some intricate marble games.

General assembly was held at 11:00 o'clock. Officers were elected as follows: Katherine Wilson, president; Clinton Cates, vice-president; Carolyn Byrd, secretary; and Hazel Hobby, treasurer. Each morning the business of the day was discussed and any announcements that were necessary were made. Committee meetings were conducted following general assembly. There were several committees appointed for different subjects, who performed their duties very efficiently. An Honor Council was selected as follows: Louis Lee Vice, Mary Agnes Guy, Clinton Cates, and Miss Hinson, advisor. They drew up the rules that the campers were to abide by and settled any matter in regard to the breaking of the rules.

Just before dinner the girls, and then the boys, enjoyed a swim in the creek. After dinner everyone went to his cabin and endured an hour of rest and quiet. Several interest groups were conducted in the afternoon.

(Continued on page 13)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 30, 1939

By Dr. J. R. Countiss

JEHOSHAPHAT: A LIFE OF OBEDIENCE

Golden Text: "Seek ye first the kingdom of God, and his righteousness." (Matt. 6: 33.)

(II Chron. 17: 1-6, 9-12)

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalism;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

Jehoshaphat who reigned for twenty-five years over Judah, was one of their noblest and most successful kings, in some respects superior to his father Asa. Like good King Asa, he sought to destroy the high places of pagan worship and the images used in idolatrous rites, though their efforts were much like the enforcement of prohibition laws in modern America—some places were broken up, but others seemed always to arise because the people were unregenerate. When Jehoshaphat ascended the throne he might have been puffed up at the thought of his rich and prosperous kingdom, and have indulged in the vices and extravagances rampant in the later years of the reigns of David and Solomon. On the contrary, in all humility and devotion he "walked in the first ways of his father David," following the godly example of David's earlier and more pious years.

The records show that in all his great undertakings, Jehoshaphat sought to know the will of Jehovah. He was not only himself a man of prayer, but he requested the prophets, the men whose business it was to rise above the prejudices and selfish desires of the people and the unworthy ambitions of kings and speak for God alone, to give him the benefit of their godly counsel. He had the good sense to accept the prophetic message, while his neighbor King Ahab despised any word not altogether flattering and any attitude except groveling, paying forfeit with his life for his egotism and stubbornness.

Jehoshaphat not only depended upon God, he used all possible wisdom and available means to help himself, accepting his endowment of common sense as a gift of the Lord and an aid to religion. He wisely made an alliance with Ahab his neighbor and kinsman of Israel, thus putting an end to war between people of common blood and kindred faith, and making both kingdoms stronger for their contests with alien enemies. He also fortified the cities of Judah against the attacks of marauders who might take away their stores of food and wealth. In all things he showed himself wise in his planning and practical in his execution.

In contrast with other rulers of his period, Jehoshaphat manifested unusual interest in the welfare of his people. He was not content to be rich and honored and powerful while his subjects wallowed in ignorance and paganism. As soon as he was thoroughly established on his throne he selected a group of the wisest and best leaders to be found and sent them into all the cities of Judah to educate the people in the elements of the Law that they might be informed as well as loyal. He evidently believed that a king should do more than extend his dominions and gather taxes, and that the greatness of his reign depended upon the intelligence, character, and devotion of his people.

Happily the growth of the king himself kept pace with the development of his people. He increased in the esteem of his subjects and in honor among his neighbors who brought rich gifts and stores and laid them at his feet. Other nations respected his ability and feared his power. Peace and prosperity are not to be regarded as commercial rewards for piety and obedience but it is inevitable that there should be the closest connection between worthy personality and enduring success. Clean living makes for clear thinking, for sobriety, industry, integrity, thrift, enterprise, and for that methodical orderliness that brings rewards both material and spiritual. "God helps those who help themselves."

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WAKE UP

Father Vincent McNab, a leading churchman, says that sleep is the greatest enemy of the Catholic Church. It is possible that sleep is the enemy of every church. The book of Proverbs, which is part of the Wisdom literature of the Bible, has a great deal to say about the dangers of sleep—too much sleep. As for example,

Dr. Jones

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy poverty come as one that travaileth and thy want as an armed man."

There is something curious in the fact that the three intimates of Jesus—Peter, James and John, slept on two important occasions when to have kept awake would have been great gain. They slept on the Mount of Transfiguration and awoke just as the glorious vision faded away. They slept in the Garden of Gethsemane while their Master struggled alone. And when he returned to find them sleeping, he awoke them saying, "Could thou not watch one hour with me?"—a poignant rebuke.

In Acts, the 20th chapter, there is a story of a young man, Eutychus by name, who went to sleep in church, with St. Paul doing the preaching. The young fellow was sitting in a third story window, and when he dozed off, fell to the ground and was taken up for dead.

Now there are three things which induce sleeping at divine service; bad ventilation, a poor sermon, and utter weariness. In this case, the ventilation was all right; the preaching must have been good, which leaves us to surmise that Eutychus was tired out and nature took her toll.

One thing about children so refreshing, is their reluctance to go to bed for fear they miss something worth seeing or hearing. We are growing old when we love a snooze more than we do a parade.

Intelligence, will-power and morality are very closely related. But moral sense is more important than intelligence. When it disappears from a nation the whole social structure slowly commences to crumble away.—Carrel.

WILD MOUNTAIN GOATS

Clarence M. Lindsey

Twenty-five miles from metropolitan Los Angeles, up in the hills of Santa Catalina Island, there are literally thousands of wild mountain goats; the forerunners of which probably were left there centuries ago.

Spain's early conquistadores and navigators had a pleasant habit of stocking islands in the southern channel group with animals from Europe, in their exploring trips along the coast line of what is now California; and Don Juan Cabrillo's 1542 expedition may be responsible for the huge herd of mountain goats on Santa Catalina today.

On this island there were luxuriant grasses and shrubs, and the goats grew to a greater size than their ancestors. A full grown buck, as found there now, may weigh as much as 350 pounds, with horn spread of up to 36 inches. There is a record of one Catalina wild goat with spread of 45½ inches.

These animals have no set color scheme; some being light fawn and some dark brown and black; and there are even some pure white specimens. A rare species, known as "Silver Tip," having a coat of silvery blue, is found up at the northern end of the Island. At a distance they may be mistaken for buffalo—a number of herds of which also roam the hills; the shaggy beard encircling the head of the Catalina wild mountain goat suggesting a mane.

The goats can scale the face of a sheer cliff with no apparent effort. The agile animal pictured on the front cover is evidently perched for a long view of the Catalina coast line.

—Our Dumb Animals.

"Say, waiter, I ordered strawberry shortcake, and you brought me a plate of strawberries. Where's the cake."

"Well, suh, that's what we is short of."

CHRISTIAN ADVENTURE CAMP

(Continued from page 11)

The boys and girls enjoyed another swim at 4:00 o'clock and then had supper. A song service was held after supper and then the Camp Fire Hour was the next thing on program. After this, games were played until time to retire.

At 9:00 o'clock devotions were conducted by each counselor. These were very impressive and inspiring. Taps were blown at 9:15, which ended the day.

The morning meditation and Camp Fire Hour will be remembered as the most enjoyable part of the day's program.

Mrs. Allums, wife of the pastor at Lucedale, was official camp hostess. Everyone will remember her as being a very delightful and entertaining hostess. She also acted as counselor of the cabin where the Intermediates from Lucedale stayed. Miss Lena Mae Rust, of Wesley House, Biloxi, brought three campers and was counselor of their cabin. Mrs. Inman Moore and Miss Sybil Hinson were the chaperones for the other two cabins of girls.

Rev. Inman Moore was in charge of one group of boys and Wyeth Ramsey was the able counselor of the other group. Rev. F. O. Lewis had charge of the worship services. He had different Intermediates to lead the services each day. Rev. P. O. Nix was an important member of the staff, being "general flunky" as well as Chairman of the Board of Managers.

CLEO TOATTE,
Business Manager
WYETH RAMSEY,
Advising Counselor.

Simplicity of character is no hindrance to subtlety of intellect.—Lord Morley.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Mid-summer brings to our minds the many opportunities of development for Christian workers. The Missionary Conference, which is now in session at Mount Sequoyah, at Fayetteville, Arkansas, is a project of the Board of Missions. A splendid program is offered this year. The morning hours are filled with class periods. The afternoons are given over to recreation and reading, and each evening some outstanding speaker is heard.

The following study courses are being offered: The Pastor and Missions, Dr. Robert W. Goodloe, instructor; Christ and the World Community, Miss Ruby Van Hooser, instructor; A Study in the Psalms, by Miss Mary DeBardeleben; Jesus and Social Redemption, Dr. John W. Shackford, instructor.

There will also be a conference each morning for district secretaries and conference officers, where plans and programs for the Woman's Work will be discussed under the leadership of Mrs. Helen Bourne and Mrs. Ina Davis Fulton.

At the evening services addresses will be made by Bishop A. Frank Smith, Dr. S. C. Kincheloe, Dr. John W. Shackford, Dr. Forney Hutchinson, Bishop J. W. Pickett and Mrs. B. W. Lipscomb.

The following from Louisiana are attending this conference: Mrs. J. H. Thatcher, district secretary of the New Orleans District; Mrs. J. J. Davidson, Jr., district secretary of the Lake Charles District; Mrs. C. C. Carver, Rayne, La., Conference treasurer, and Mrs. G. W. Dameron, Conference Superintendent of Bible and Mission Study.

On July 26th, the Leadership School and Seminar on "Missionary Education in a New Day," opens. Mrs. W. M. Ledbetter, Conference Secretary, will attend this interesting meeting.

Mrs. George Sexton, Jr., Conference President, was in New Orleans recently in the interest of the meeting of the Woman's Missionary Council, which will be held in New Orleans next spring. The presidents of the New Orleans Missionary Societies, the Conference officers living in New Orleans, and the New Orleans District Secretary, made up the committee on entertainment. Mrs. C. C. Bell will serve as General Chairman and will be assisted by Mrs. D. B. Carre and Mrs. W. W. Wallace, Jr.

The greatest homage we can pay to truth is to use it.—Emerson.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

A very successful Daily Vacation Church School was held in the First Methodist Church, Kosciusko, Miss., June 12-23. It ran for two weeks with 123 children enrolled. A public program was given Sunday evening at the close of the School when more than a hundred children were packed into the two choir lofts. At this service the Tabernacle that the Junior boys built was demonstrated. This Tabernacle was built according to the instructions given Moses to build in the Wilderness, on a scale of an inch to the foot, complete in every detail including all the furnishings and The Arc of the Covenant.

The courses studied in the school were:

Beginners—"Our Happy World"; Primaries—"Our Daily Bread"; Juniors—"The Land Where Jesus Lived"; Intermediates—"O Come, Let Us Worship."

So much interest was manifested that the children wanted the school to continue for a longer period. Another year we expect to run our Vacation Church School for three weeks.

Miss Violet Strahan, Superintendent of Children's Work of the Woman's Missionary Society, was the director of the School.

MRS. Z. O. GRAHAM,
President Missionary Society.

Report of the Itta Bena Methodist Missionary Society for the Second Quarter, 1939

Spiritual Life Groups have met each week.

Stewardship has been presented.

$10 has been sent for rural work.

A motor for the church organ has been bought and installed.

We have screened the basement of the church.

A delegate was elected to the District Conference.

Certificates were awarded the Bible Study Leader and the Christian Social Relations Superintendent.

Our Superintendent of Bible Study has continued the lessons from the "Radiant Heart."

We have begun the study of the "Invincible Advance," under the leadership of our pastor, Rev. G. W. Boyles.

We have had planned programs.

A Special Christian Social Relations Program was given by our C. S. R. Superintendent.

Our auxiliary had a good representation at the Zone Meeting held in Glendora.

Our World Outlook Superintendent is untiring in her efforts to secure subscriptions.

The Business Women's Circle continues to do good work.

MRS. J. E. CONE,
Supt. of Publicity.

ON RESTORING THE FAMILY ALTAR

Dear Dr. Duren: Quoting lines from Archbishop of Canterbury: "Beyond all doubt, the home is the center, not only of the first, but of the deepest and most lasting influence of human life," sincerely I can say from my own experience this is true. I was reared in the shadow of the family altar, and the influence of those childhood days has never left me.

My father was a great believer in family prayer, and I think he never missed at the hour for prayer to gather the family around the altar. Regardless of whatever else was left undone, that chapter in the Bible had to be read, and a prayer said before we had breakfast. He knew we would have our "daily bread," but he insisted we have the "Bread of Life," too. There are two pictures deeply engraved on my memory, that of my father conducting family services, the other seeing him seated in the "Amen Corner," close to his pastor.

I must confess though, that after grown and married, with a home and little folks of my own, I failed in my duty as a parent to follow my father's teaching and example, to erect a family altar, with so many cares, so many little things to do, the altar was left in the background, but since the little ones have become men and women, I look back over the years, and see where I could have left something undone, and had the family altar.

Grace Noel Crowley, the beloved writer, once said: "There isn't anything that will take the place of old-time religion in the home." How true that is. May the Great Master and Giver of all good gifts, give us grace and courage in these days of much tribulation and care to restore the family altar, and bring the old-time religion in our homes, that makes us love everybody. If this isn't done I marvel at the outcome.

Possibly some of us are thinking:

This old world we are living in,
"Am mighty hard to beat,
We get a thorn for every rose,
But ain't dem roses sweet!"

So we are sitting idly by with folded hands, content with the world as it is. I do not exempt myself, as I know I am one among the many idle.

MRS. J. G. KNIGHT.

SUBSCRIPTION CAMPAIGN

(Note—These figures do not include subscribers sent in during the new subscriber campaign at special price. They include superannuates and all others.—Editor).

LOUISIANA CONFERENCE

Alexandria District

	Since Last Report	Total To Date
R. H. Harper—District Superintendent		
Alexandria—M. S. Monk	..	15
Boyce—C. W. Lahey	..	4
Bunkie—R. M. Bentley	..	4
Campti—Leroy Shumaker	..	..
Colfax-Montgomery—J. C. Rousseaux	..	..
Ferriday—E. C. Dufresne	..	1
Glenmora—T. T. Howes	..	2
Jena-Olla—B. D. Watson	..	1
Jonesville—J. C. Sinsintaffer	..	1
Lecompte—W. D. Milton	..	4
Marksville—G. A. LaGrange	..	17
Melder—F. P. Moss	..	..
Melville—C. B. Powell	..	1
Montrose—W. C. Mann	..	3
Natchitoches—R. R. Branton	..	25
Oakdale—J. H. Midyett	..	1
Oakdale—C. R. Lahey	..	1
Opelousas—C. D. Atkinson	..	7
Palestine—J. D. McCann	..	..
Pineville—H. N. Brown	..	1
Pollock—	..	..
Pleasant Hill—J. C. Price	..	2
Provencal—Donald George	..	1
Rochelle-Tullos—Don Harwell	..	1
Sicily Island—J. L. Lay	..	4
Trout-Goodpine—A. J. Cain	..	1
Winnfield—G. A. Morgan	..	4
TOTAL	..	100

Baton Rouge District

J. Henry Bowdon—District Superintendent		
Amite—A. A. McKnight	..	3
Angie—D. T. Williams	..	2
Baker—W. A. Cross	..	2
Baton Rouge, First—J. R. Spann	..	17
Baton Rouge, Istrouma—W. H. Royal	..	10
Clinton—S. J. McLean	..	2
Denham Springs—J. D. Nesom	..	3
Franklinton—E. B. Chaney	..	7
Greensburg—A. D. St. Amant, Jr.	..	2
Gonzales—Ralph Cain	..	1
Hammond—Carl Lueg	..	..
Jackson—J. P. Bonnecarrere	..	9
Kentwood—R. L. Clayton	..	..
Lottie—R. V. Fulton	..	2
Natalbany—J. L. Beasley	..	1
Pine Grove—M. D. Felder	..	..
Plaquemine—Wm. Schuhle	..	5
Ponchatoula—A. T. Law	..	11
St. Francisville—M. S. Robertson	..	2
Springfield—A. M. Martin	..	6
Walker—P. W. Sibley	..	1
Zachary—J. E. Hearn	..	2
TOTAL	..	88

Lake Charles District

R. H. Andrews—District Superintendent		
Abbeville—J. A. McCormack	..	2
Alco Circuit—Wm. Fraser	..	..
Church Point—B. F. Roberts	..	..
Crowley—G. W. Pomeroy	..	15
DeRidder—A. S. Lutz	..	3
Elizabeth—A. M. Shaw	..	3
Eunice—G. H. Corry	..	1
Gueydan—K. W. Dodson	..	4
Hackberry—T. D. Lipscomb	..	..
Hornbeck—R. T. Pickett	..	2
Indian Bayou—W. T. Gray	..	..
Jennerette—W. F. Howell	..	1
Kaplan—Ellis Smith	..	2
Kinder—J. A. Knight	..	3
Lafayette—A. L. Gilmore	..	1
Lake Arthur—C. F. Sheppard	..	..
Lake Charles—H. L. Johns	5	10
Leesville—Briscoe Carter	..	6
Mamou—L. N. Hoffpauir	..	..
Merryville—J. A. Davis	..	..
Moss Bluff—W. R. Corrigan	..	..
New Iberia—R. H. Staples	..	10
Rayne—J. D. Pomby	..	2
Sulphur—Martin Hebert	..	..
Vinton—Alonzo Early	..	3
TOTAL	5	68

Monroe District

W. L. Doss, Jr.—District Superintendent		
Bastrop—W. H. Giles	18	30
Bonita—Wm. O. Byrd		4
Columbia—V. D. Morris	17½	54½
Delhi—S. S. Holladay	18	20
Gilbert—Ira W. Flowers	..	3
Lake Providence—S. A. Seegers	..	1
Mangham—W. W. Perry	..	29
Mer Rouge—W. F. Roberts	9	10
Monroe, First Church—W. C. Scott	2	45
Monroe, Gordon Ave.—J. M. Alford	2	6
Oak Grove—E. B. Emmerich	7	7
Oak Ridge—A. M. Wynne	..	..
Pioneer—H. W. Ledbetter	..	13½
Rayville—Wm. J. Reid	10	17
Sterlington—J. F. Dring	..	5
Swartz-Girard—	..	..
Tallulah—D. W. Poole	15	23
Waterproof—C. M. Hughes	..	3
West Monroe—C. K. Smith	4	16
Winnsboro—O. L. Tucker	9	19
Wisner—F. J. McCoy	12	18
TOTAL	123½	324

New Orleans District

E. C. Gunn—District Superintendent		
Bogalusa, First Church—J. B. Grambling	10	23
Bogalusa Circuit—Richard Walton	..	..
Covington—H. W. Rickey	2	6½
Cov. Mission—T. V. Peters	..	..
Donaldsonville—C. F. Reed	..	1
Franklin—J. T. Harris	3	4
Golden Meadow—M. W. Beadle	..	..
Houma—		
First Church—David Tarver	..	1
Houma Heights—Oakley Lee	..	..
Lockport—C. J. Thibodeaux	..	..
Morgan City—E. W. Day	6	8
New Orleans—		
Algiers—J. W. Booth	5	6
Aldersgate—W. B. Van Valkenburgh	..	3
Carrollton—H. M. Johnson	..	4
Chalmette—H. A. Rickey	6½	6½
Epworth—W. D. Kleinschmidt	..	19½
Felicity—J. G. Snelling	..	4
First Church—Wm. H. Wallace	..	7
Gentilly—A. W. Townsend, Jr.	..	..
McDonoghville—A. R. Hoffpauir	..	..
Munholland Mem.—Karl Tooke	..	2
Parker Mem.—H. B. Hysell	..	2
Rayne—W. W. Holmes	..	54
St. Marks—H. A. Rickey	6½	7½
Second Church—W. E. Trice	..	..
Pearl River—Fred S. Flurry	2	3
Reserve—C. M. Morris	4	6
Port Sulphur—L. J. Sinder	..	..
Slidell—L. E. Douglas	10	10
District	..	25
TOTAL	55	203

Ruston District

D. B. Raulins—District Superintendent		
Arcadia—R. M. Brown	..	..
Athens—A. S. J. Neill	..	..
Bienville—A. R. Corn	..	..
Calhoun—E. M. Mouser	..	2
Choudrant—L. P Moreland	..	2
Clay—W. F. Henderson	..	2
Cotton Valley—J. F. Wilson	..	2
Dubach—W. B. Hollingsworth	..	3
Eros—	..	..
Farmerville—Thurman Spinks	5	9
Gibsland—J. E. Selfe	..	2
Haynesville—Louis Hoffpauir	..	14
Heflin—L. R. Nease, Jr.	..	4
Hodge—D. B. Boddie	..	8
Homer—B. C. Taylor	..	12
Jonesboro—A. D. George	..	2
Lisbon—O. W. Spinks	..	1
Minden—N. E. Joyner	..	10
Ringgold—R. A. Bozeman	..	..
Ruston—G. M. Hicks	..	9
Springhill—A. C. Lawton	..	1
Sibley—W. R. Lyons	1	2
Simsboro—J. D. Huff	..	1
District	..	10
TOTAL	6	96

Shreveport District

A. M. Serex—District Superintendent		
Belcher-Gilliam—L. W. Smart	..	2
Bossier City—F. A. Matthews	..	..
Converse—A. H. Baggett	..	..
Coushatta—Joe Brown Love	..	9
Grand Cane—A. P. Smith	..	3
Greenwood—H. E. Pfost	..	..
Hall Summit—L. A. Carrington	..	1
Haughton-Doyline—W. C. Mason	..	1
Ida-Hosston—T. F. King	..	1
Logansport—J. C. Whitaker	..	7
Mansfield—J. J. Rasmussen	..	..
Morringsport—D. F. Anders	..	1
Pelican—F. C. Collins	..	1
Plain Dealing—J. W. Faulk	8	14
Rodessa—S. S. Bogan	..	..
Shreveport—		
Cedar Grove	..	..
First Church	..	3
Mangum Memorial	..	3
Noel Memorial	..	..
Park Avenue—R. T. Ware	..	3
Wynn Memorial	..	..
Vivian—C. E. McLean	..	5
Zwolle—T. J. Holladay	..	10
District	..	35
TOTAL	8	99

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent		
Adams—Guy L. Sigrest	..	3
Barlow—W. S. Cameron	..	1
Bogue Chitto and Pleasant Grove D. P. Yeager	..	..
Brookhaven—J. L. Neill	..	3
Crystal Springs—J. W. Leggett, Jr.	..	..
Foxworth—D. W. Ulmer	..	1
Gallman—F. E. Dement	..	2
Georgetown—W. A. Terry	..	2
Harrisville—W. R. Murray	..	1
Hazlehurst—J. B. Cain	..	5
Magnolia—J. H. Jolly	5	5
McComb—		
Centenary	..	..
LaBranch Street	..	..
Pearl River Avenue	..	1
Meadville & Bude—E. E. McKeithen	..	1
Monticello—L. E. Alford	..	2
Nebo—J. C. Jackson	..	2
Osyka and Fernwood—J. H. Moore	..	4
Prentiss—L. L. Roberts	..	2
Scotland—R. E. Case	..	1
Silver Creek—J. B. Shearer	..	..
Summit & Topisaw—J. B. Holyfield	..	..
Tylertown—T. J. O'Neil	..	10
Utica—E. L. Ledbetter	..	1
Wesson—H. L. Daniels	..	..
District	..	10
TOTAL	5	57

Hattiesburg District

W. B. Alsworth—District Superintendent		
Bay Springs—H. E. Raley	..	1
Bonhomie—J. B. King	..	..
Bucatunna—L. M. Reeves	3	3
Collins—J. S. Noblin	..	11
Ellisville—J. D. Slay	..	..
Hattiesburg, Broad Street	..	..
Hattiesburg, Circuit—W. B. Alsworth	..	..
Hattiesburg, Court Street	..	..
Hattiesburg, Main Street	..	2
Heidelberg—B. M. Lawrence	1	4
Laurel—		
First Church—M. L. McCormick	..	..
Kingston—T. C. Cooper	5	5
West Laurel—M. F. Lytle	..	..
Magee—R. L. Lane	..	10
Matherville—Norman Purvis	..	1
Montrose—J. H. Cameron	..	1
Moselle—G. H. McBride	..	..
Mt. Olive—E. W. Ulmer	..	12
New Augusta—A. M. O'Neil	..	..
Petal—H. A. Wood	..	..
Richton—E. A. Kelly	6	6
Seminary—V. S. Coleman	..	..
Shubuta—T. R. Holt	..	2
Sumrall—J. H. Hetrick	..	..
Taylorsville—A. F. Gallman	7	14
Waynesboro—J. T. Weems	..	..
Waynesboro Cir.—S. N. Young	1	1
Williamsburg—H. S. Westbrook	5	6
District	..	11
TOTAL	28	90

Jackson District

T. M. Brownlee—District Superintendent		
Benton—W. M. Sullivan	..	6
Bolton & Raymond—A. M. Broadfoot	..	..
Brandon & Pela.—G. P. McKeown	..	3
Camden—Fred Thompson	..	..
Canton—C. W. Wesley	..	8
Carthage—W. L. Blackwell	..	..
Carthage Cir.—Percy Vaughan	..	1
Clinton & Ridgeland—Felix Sutphen	..	2
Fannin—O. M. Brantley	1	5
Flora & Bentonia—W. J. Ferguson	..	..
Florence—J. E. J. Ferguson	..	..
Forest—J. H. Morrow	..	..
Greenfield & Richland—W. C. McLelland	..	..
Harperville—Aubrey Smith	..	4
Homewood—L. T. Nelson	..	

(The balance of this report will be printed next week).

BELZONI METHODIST CHURCH

(Continued from page 9)

Circle 3, Mrs. W. A. Fisher.

During the four-year pastorate of the present pastor, Rev. W. B. Baker, 96 members have been added to the church. The church debt has been reduced from about $12,000 to $4,500. The parsonage has been improved. The Belzoni church is one of the coming churches of the North Mississippi Conference.

PERSONAL AND OTHERWISE

Mississippi Conference

The Rev. and Mrs. Gayle C. Beanland and son Billie, who have been stationed at Cameron, West Africa, will land in New York City the last of July and hope to be in Oxford, Miss., by August 9. Mrs. Beanland is the daughter of Rev. W. M. Williams, Sanatorium, Miss.

THE CORRECTION OF AN ERROR

In the "Brief Historical Survey of the First Methodist Church, of Yazoo City, Miss.," published recently through an inadvertence of the writer, or by error on the part of somebody, the names of J. B. Cain, 1933-37, and of Chas. W. Crisler, 1938—, did not appear in the list of pastors serving the church. This omission is very much regretted, especially the failure to record the official relation of Bro. Cain to the church where he made such a fine record through the four years of his pastorate.

Yours fraternally,
CHAS. W. CRISLER,
Pastor.

A GOOD CITIZEN PASSES

Will A. Avery passed away at 2:30 p. m., on June 25th, at his home in Vaiden, Miss. He was 57 years of age, and had spent his entire life in Vaiden. He was a good citizen, a Christian gentleman, a faithful husband and father, and a true friend. He was in the cotton, produce and grocery business, and had been in business on the same corner for thirty-three years. He was a member of the Vaiden Methodist Church for many years, but later moved his membership, with his wife, to St. Clements Episcopal Church, of Vaiden, from which his funeral was held, with the Rev. Piper Jones in charge, assisted by E. C. Driskell, of the Methodist Church, J. K. Parker, Jr., of the Presbyterian Church, and Rev. W. C. Newman, of Indianola. He is survived by his wife, Frances Vaiden Avery, and one daughter, Daisy Hawkins Avery; three sisters, Mrs. W. P. Stuckey, Mrs. John E. McClurg, of Vaiden; Mrs. B. A. McCoy, of Greenwood; and two brothers, S. J. Avery, of Jonestown, Miss., and J. F. Avery of Memphis, Tenn.

STILL ON PROBATION

"The state of Germany is dreadful, and one does feel quite ashamed about that once really so peaceful and happy people. That there are still good people there I am sure, but they allow themselves to be worked upon in a frightful and shameful way."—QUEEN VICTORIA to the King of the Belgians, Windsow Castle, October 10th, 1848.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Importunity opens more doors than opportunity knocks at.

—Methodist Recorder.

THE PRAYER-ROOM TODAY

Forgive us, Lord of Life, that we waste the treasure of our loyalties, the magic of our dreams and the passion of our lives upon what has so little meaning for life. Grant unto us so to share the insight of Jesus that we may not spend ourselves for what is not bread nor reap such scanty harvests when a wealth of life beyond all our dreams is ours for the asking. In His name Who saw where we are blind without Him. Amen.

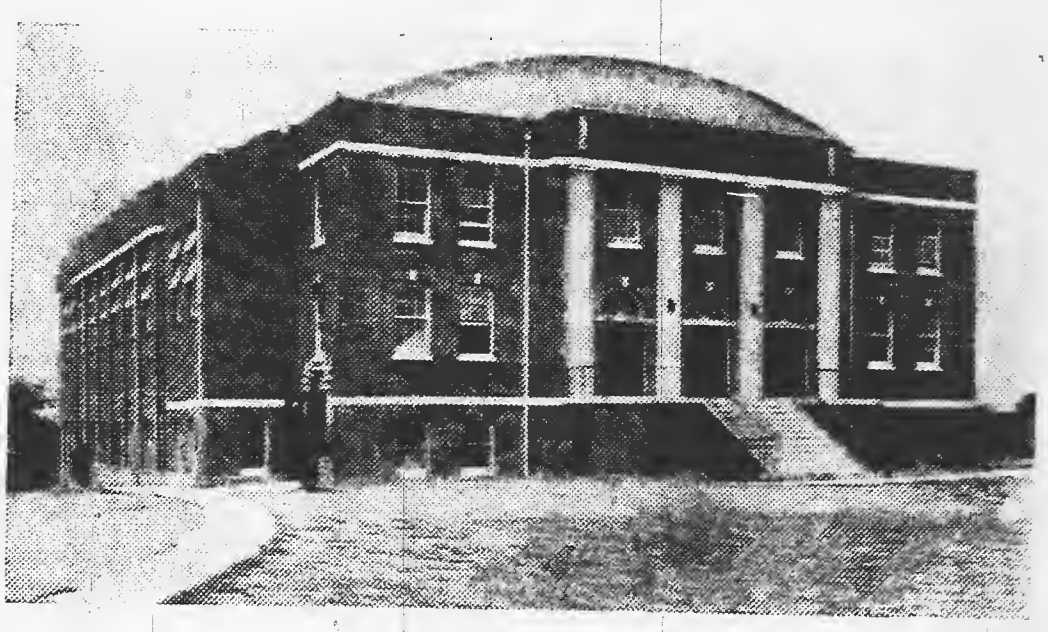
—Atkins.

Vol. 86. No. 31.

NEW ORLEANS, LA.
THURSDAY, AUGUST 3, 1939.

Marching On With Millsaps
Toward A Glorious Ideal!

NEW WOMEN'S DORMITORY



BUIE MEMORIAL GYMNASIUM

Milestones Already Passed

GREATER MILLSAPS MOVEMENT ISSUE

Wallet of the Week

WORLD UNEMPLOYMENT FIGURES, released by the International Labor Office at Geneva on July 3, are still far from satisfactory. In sixteen countries there was a decrease as compared with the figures of the second quarter of last year. In six countries, the United States, Australia, Chile, Finland, Hungary and Sweden, small increases were reported. The increase in the United States was a little more than seventy-eight thousand, bringing the total to eleven million one hundred forty-two thousand one hundred and three.

* * *

THE DIXIE CLIPPER, liner of the Pan American Airways, completed the first round-trip crossing of the Atlantic with revenue passengers when it landed at Port Washington, Long Island, on July 4. Thus is inaugurated a new and thrilling chapter in the story of trans-oceanic travel, and new laurels have been won in America's navigation of the air. The actual flying time of the round-trip was sixty-six hours and nineteen minutes—less than three days from New York to France and back to New York.

* * *

ROGER WILLIAMS who, like "Homer dead," is more renowned in his grave than he was in life, has been honored anew by the erection of a heroic-sized statue on Prospect Terrace which overlooks the city of Providence. The monument contains a crypt in which the dust of the martyr to the principle of religious freedom was deposited after the statue was unveiled. The statue was unveiled by a descendant of Roger Williams, and a delegation of Narragansett Indians in tribal costume and four military men in colonial costumes recreated for the occasion the atmosphere of the days of the religious pioneer.

* * *

THE POLISH GOVERNMENT, according to Paul Super, of the National Council of the Polish Y. M. C. A., in Warsaw, is ready to resist German attempts to take the free city of Danzig, with an army of six million men. He says: "If the Danzigers wish to return to the Reich, they may, but they may not and cannot take Danzig with them." He says that Danzig, located at the mouth of the Vistula, "historically, politically and strategically" belongs to Poland. The world is more or less well-informed as to the strategic importance of Danzig to Poland, but the military strength of the country is surprising.

SALISBURY CATHEDRAL, in England, has an ancient clock which dates from about 1386. In 1790 it was removed from a detached tower to the central tower of the Cathedral and it kept time until 1884—approximately five hundred years. It is constructed entirely of hand-wrought iron, it struck only the hours and had no dial. There is in Wells Cathedral a clock with several identical features, but the Salisbury clock is reputed to be the earliest at present known in England.

* * *

THE CZECH GOVERNMENT is said to have been compelled to annul all mixed marriages which have taken place in the Protectorate since January 1, 1939. It is also alleged that the divorces of all Aryan wives registered by Jews after the same date have been declared null and void. The suggested reason for this is that many Jews have been accused of divorcing their Aryan wives only for the purpose of entrusting to them their property holdings. It is a horrible situation to say the least.

* * *

UNPUBLISHED CENSUS STATISTICS in the Third Reich of Germany are said to show that of the 650,000 Jews residing in Germany in 1933, only 300,000 remain free in the Reich. Two hundred thousand have emigrated, 30,000 are in prisons and concentration camps, 20,000 have committed suicide, and 8,000 have been murdered. Of the 300,000 in Austria, 140,000 remain free, 130,000 have emigrated, 10,000 are in prisons and concentration camps, 10,000 have committed suicide, and 5,000 have been murdered. Jews in Vienna are not allowed to enter the public parks.

* * *

WONDERS OF THE EYE consist of its perfect adaptation to the seeing requirements of every creature. The cuttle fish has enormous eyes whose hard crystalline lenses were used by the Egyptians as glass eyes for mummies. Butterflies are said to have a multitude of eyes. Birds of prey have eyes shaded by a shelf of bone. The eyes of some crabs are miniature periscopes. The so-called four-eyed fish has its two eyes divided laterally—with the top half it sees upward and with the bottom section it sees downward. Birds and animals which travel in the night have eyes equipped with a fan-like diaphragm for increasing or reducing the light.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

MILLSAPS COLLEGE

Millsaps College was established at Jackson, Mississippi, in 1892, upon an altogether new foundation and without the prestige of a predecessor or the support of those who had other than a local or a denominational interest. This new institution came to a first place among Southern colleges with unusual suddenness, but not without consistent justification for its progress and its rapid development of educational influence. It began with what was regarded in that day as a substantial endowment and, with loyal support and conservative management, it has been able to maintain its place in the educational march of the nearly fifty years of its history.

It has now, as it has always had, an able and a devoted faculty. Among the alumni now scattered all over the South, indeed practically all over the world, are men and women in every profession and adorning every walk of life—doctors, lawyers, teachers, ministers, merchants, farmers and every other worthy place and vocation. In this multitude may be found many whose achievements reflect great credit upon their Alma Mater.

Among those who entered the religious field, may be found occupants of some of the outstanding pulpits of Methodism. It is easy to point out the brilliant and scintillating stars, but of far greater importance, perhaps, is that galaxy of steady and unfaltering sons whose occupancy of scores of smaller pulpits is exercising a marked influence upon the intellectual and moral character of Mississippi, Louisiana, Tennessee and other states. Long ago the day arrived when no promoter of the new college felt ashamed of his educational creature, or regretted the sacrifice which he made that it might come into being. No alumnus has occasion to think of his Alma Mater as other than an asset, no matter what may be his chosen field of labor.

The time has come, however, when a new generation of friends and sponsors must come to the help of Millsaps College if it shall keep pace with educational progress under the changed economic and social conditions which have come to pass in recent years. As the college nears the half-century mark of a truly romantic career, she girds herself for the days ahead and looks confidently to her great constituency and calls her loyal sons and daughters with maternal assurance that this ever-increasing army will register a worthy devotion in the hour of her need.

MARCH ON MILLSAPS

(A Contributed Editorial)

Swinging into stride with Mississippi's march of progress, Millsaps College, at Jackson, has launched a Greater Millsaps Movement which is destined to carry Methodist educational activity to new peaks of leadership. Jackson and Mississippi as a whole, proud of past achievements, are looking forward to a new era of progress. Toward this end, the college again pledges the loyal cooperation which it has always shown in any forward-looking movement . . . and is taking measures to make certain that the increased responsibilities and opportunities of the approaching grander day in Mississippi will find her ready to carry on the highest type of educational service.

Poised on the threshold of her greatest period of educational leadership, Millsaps is drawing inspiration from her honored tradition of service already half a century in the making. Following an ideal in the past has enabled the college to guide a pulsating stream of youth through the gates of opportunity. With adequate specialized training, built upon substantial cultural foundations, Millsaps graduates have always gone out, as they go out today, fully prepared to develop not only their own careers, but also the interests of the state which the college has served so well.

Conscious though it may be of constructive service in the past, Millsaps realizes that an even greater goal and an even higher trust lie ahead. Along a hundred fronts the movement for increased opportunities in Mississippi is being waged . . . and won. In agriculture . . . in industry . . . in outlook and spirit . . . in countless other splendid ways, the might of the Magnolia State is surging forward.

Education, through which the present secures for the future the treasures of the past, must continue in the front ranks if it is to hold high the torch of progress.

* * *

Looking forward to the Greater Millsaps, the two conferences of the Methodist Church in Mississippi, approved a program whereby all higher educational activities of Mississippi Methodism have been merged at Millsaps. An endowment drive, with Bishop W. T. Watkins as director, has as its goal $400,000 for college expansion purposes. "There is no option for Mississippi Methodists," says Bishop J. L. Decell, president of the Millsaps board of trustees. "Millsaps must be strengthened if it is to continue its present high standards. Mississippi Methodism will move forward with a greater Millsaps."

Calling upon Methodists and other friends of Millsaps to support the endowment movement, Dr. Marion L. Smith, college president, points out that "Millsaps College feels that the resources that have come to her from her founder, the church, national foundations, and friends of the college have been so conscientiously preserved and utilized, and made to accomplish an educational service so valid and significant," as to justify an increased capital investment.

"Most of the college's present resources were given by former generations, or at least former decades, to serve the present. The people of today are called upon to reinforce and strengthen the college of the future," he explained.

SPECIAL ISSUES, ETC.

This is the first of three special issues which we are getting out during August. The others will follow on August 17 and 31 respectively. Along with this we are trying to get out a special issue to feature the work of the men and another the work of the women in our three Conferences. We trust that the Advocate readers may find inspiration and encouragement in the story of living Methodism in our two states as it may be told in these issues. The Advocate campaign is drawing rapidly to a close and in a little more than two short months our round of Conferences will be on.

Editorial Miscellany

By Dr. H. T. Carley

A JUNIOR VACATION

Here comes a card from some friends who, after a leisurely transcontinental automobile trip, are enjoying the fair at San Francisco. The tantalizing message on the card is: "Not even a flat on the way out. Fair is great. Wish you were here."

Then comes a card from a friend at the New York fair: "Wonderful! Wish you were here."

And here's a card from a friend who has been somewhere in the mountains for two weeks or so. On his card is a picture of a beautiful mountain creek, with him standing by holding a string of trout. His message is: "Best fishing I ever had. Wish you were here."

And several others of like import.

We wish we were there, too—that makes it unanimous.

We can think of at least half a dozen reasons why we are not there, yonder, or somewhere else. The first is that, so far as we are concerned, the well-known depression has not yet taken an upsurge. We shan't bother to think up the other five reasons.

But the idea of a vacation is very intriguing. The thought struck us that even a slight change of scenery, if only for a day or two, would be invigorating. When you have a good idea, go to work on it. We have a friend here who was planning to make a rather extensive tour of points west within a day or two. He has a good car and a pleasant disposition—and I knew he would have a vacant seat on the trip. His itinerary would take him through a town about a hundred miles away, where I once lived and where I still have a few friends. By night I had a cordial invitation to occupy that vacant seat as far as I wanted to go.

The rest was just as easy. Unbeknownst to them, I gave myself an invitation to spend a day or two with those friends. By noon the next day we were on our way, and at 3 o'clock I walked into the office of one of them. He was so surprised he didn't have time to organize his defenses—and before he realized it I had accepted his cordial invitation to spend the night at his house. His wife was as gracious as he was—they couldn't have been finer if they had planned the visit!

And the contacts with other friends—a telephone call to come over and drink afternoon coffee; plenty of watermelons; the suggestion of chicken-pie for supper; cold drinks on the cosy porch under electric fans; a proposed fishing trip (that, unfortunately, I couldn't take); making friends with a darling thirteen-months-old baby; getting acquainted with a wonderful bird dog. Etc.

The next day the wife and the daughter drove over, and we came home in the cool of the evening.

A little vacation—with plenty of friends thrown in—is equal to a month in the mountains.

If you have the friends, you can do without the vacation.

Conference News and Personals

Louisiana Conference

Rev. C. B. Powell reports a good meeting at Melville, with large congregations, three accessions, and the singing led by the Cook trio of Emmet, Arkansas.

Rev. J. W. Faulk, pastor at Plain Dealing, reported a good meeting in progress last week with Rev. H. M. Wolfe doing the preaching and a large attendance at the services.

Rev. Bill Byrd, of Bonita, writes that he has returned to the work after the "delightful experience of an operation to remove his appendix." He was present at the Adult Camp, at Kiroli, last week, and looks none the worse for the experience.

Rev. Ira W. Flowers, pastor at Gilbert, is doing a splendid work on that charge. The editor had the pleasure of attending his quarterly conference at Boeuf Prairie church, on Sunday of last week, and the reports were gratifying indeed.

We acknowledge our gratitude to Rev. M. W. Moncrief for his generous words regarding the Advocate. It is always pleasant to know that there are friends who appreciate what we are trying to do.

Bro. J. H. Frazer, Chairman of the Christian Literature Committee, at Bastrop, was one of the interested and faithful representatives of that charge at Camp Kiroli last week. Bro. Frazer is not only a good friend of the Advocate, but is a good and faithful worker in his church.

Bishop A. Frank Smith is to have charge of the Conferences of Bishop Ivan Lee Holt during the latter's absence attending the World Council of Churches. This latter assignment of Bishop Smith's will give him a real task for the time involved.

Rev. E. W. Day, Morgan City, continues at the high standard of efficiency established in the work of his charge. Salaries are paid in full to date and the good part of the Benevolences, and all the details of his work are being cared for.

Dr. Wynn Rickey sailed for France on July 22. Bro. Rickey is the son of Rev. and Mrs. H. W. Rickey, of Covington. He secured his doctor's degree from the University of Bordeaux, and is now head of the French department of Southern Methodist University.

Rev. Carl F. Lueg, pastor at Hammond, writes that the Memorial Chime Tower for his church is about half way up and he expects it to be completed early in August. This tower will doubtless add much interest to the services of his church.

Friends of Bro. Ellis Smith will be glad to know that he reached the Methodist Hospital, in Houston, safely on Monday of last week. A card written by his son indicates that he is receiving every attention but still suffers a great deal. He can be reached at 411, Methodist Hospital, Houston, Tex.

Rev. Alonzo Early, Vinton, reports the purchase of a building which was removed to the church lot and will be used for educational purposes. This will give the church school ample room, and Bro. Early expects to pay off the total debt by the time of the meeting of the Annual Conference.

Misses Elizabeth and Frances Langford, of Monroe, will be remembered by many friends throughout Louisiana in the sorrow which has come to them through the death of their father. Bro. Langford suffered an apolectic stroke on Wednesday of last week and died the same evening. He was a good man and leaves a large family of children to mourn his going.

Mississippi Conference

Rev. W. Baylis Alsworth is making full proof of his ministry as pastor of Hattiesburg circuit according to reports reaching this office.

Rev. T. R. Holt, pastor at Shubuta, reports satisfactory progress in all departments of his work and his growing appreciation of the Advocate, both of which we are rejoiced to know.

Dr. and Mrs. T. F. McDonnell are now domiciled at 1028 Forty-First Street, Bellview Heights, Birmingham, Alabama. Dr. McDonell is the son of Mr. and Mrs. Fred McDonnell, of the Methodist Orphanage in Jackson.

We are sorry to learn that Rev. P. H. Grice, of Rolling Fork, was compelled to spend a time in the hospital, but we are glad to report his improvement and that he is probably back on his work at this time.

We thank Bro. M. L. McCormick, at Laurel, for his good work in behalf of the Advocate, in which Mrs. McClellan, church secretary, is a sharer. Bro. McCormick is one of our very best friends and follows through in all the details of the church program.

That good soldier and friend of the Advocate cause, Rev. W. M. Sullivan, adds a characteristic word at the end of his last communication, saying, "I am not through, you will hear from me again." That assurance could not be more true of any other man.

Rev. O. S. Lewis, pastor at Philadelphia, assisted Rev. W. A. Terry in a meeting at Georgetown, at which he reported fine attendance. Bro. Lewis paid a well deserved tribute to Mrs. C. M. Martin, of Meridian, by saying that he greatly missed her help in his Advocate campaign.

Rev. Roy Wolfe, pastor of Hawkins Memorial, Meridian, reports twenty-three additions in the revival meeting for that church. Rev. J. W. Leggett, Jr., and Rev. O. H. Scott assisted. At the time of his writing he was in a meeting at Oak Grove church and was being assisted by Rev. T. E. Nicholson, of Enterprise.

Rev. James L. Sells, retired minister of the Mississippi Conference living at Long Beach, has not been at all well this year, but despite his hospital experiences he is optimistic and is facing the future with an unabated interest in the work to which he devoted himself through so many years.

Rev. Hilary S. Westbrook, pastor at Collins, reports a good meeting at that place in which Rev. Irl H. Sells did the preaching. There were two additions to the church. At the time of his writing he was engaged in a meeting at Good Hope church where he was being assisted by Rev. J. B. King, of Bonhomie charge. The prospects were encouraging for a great revival.

Rev. A. S. Oliver, pastor of Pearl River Avenue, McComb, was in a revival with Rev. J. W. Loudenslager at Walnut Grove church, last week. Bro. Oliver, who has just assisted Rev. L. T. Nelson in a meeting, reports that Bro. Nelson's wife is making a good recovery following her stay at the Baptist Hospital, in Jackson, where she had to spend a time for medical attention.

North Mississippi Conference

Rev. F. H. McGee reports satisfactory progress in all departments of his work on the Myrtle charge and a delightful people to serve. We appreciate his good work for the Advocate.

Friends throughout North Mississippi will regret to learn of the illness of Mrs. S. L. Pope, of Weslaco, Texas. She was in a hospital for some time according to a note received from her daughter. Her late husband was one of the best be-

(Continued on page 16)

PRESENTING MILLSAPS
A College Worthy of the Name

As a living ideal of service, Millsaps College draws inspiration from intangible but dramatic beginnings.

Almost a century ago a lone Mississippi youth, making a slow and painful journey in search of an education far from the scenes of his birth, dreamed of making it possible for the highest type of Mississippi's youth to secure a Christian education within the Magnolia State.

Today Millsaps College stands in Jackson, product of a half-century of development, as the concrete realization of that dream come true. Major Reuben Webster Millsaps, its founder, lived to see the college recognized as an institution deep-rooted in the traditions of scholarship.

With material and inspirational support from Major Millsaps, the Mississippi conferences of the Methodist church resolved in 1888 to establish a college for men. Four years later, with four professors and a handful of students, Millsaps opened its doors in the city of Jackson. Co-education was instituted when the college began its seventh session.

The Rev. W. B. Murrah, of the North Mississippi Conference, launched the institution's career as its first president. President Murrah and the executive heads who followed him after he became a Methodist bishop, have played leading roles in making the institution the sound, widely-recognized college that it is today.

Presidents of the college have been W B. Murrah, D. D., LL. D., (1892-1910); D. C. Hull, M. A., (1910-1912); A. F. Watkins, D. D., (1912-1923); D. M. Key, Ph. D., LL. D., (1923-1938); and M. L. Smith, Ph. D., 1938—).

Growth of the college has been consistent and healthy. For the first 25 years attendance was almost static, fluctuating between 100 and 200. Then the 1920's witnessed the beginnings of a steady rise, reaching a peak during the 1928-29 session. The enrollment then remained between 400 and 500 until the 1938-39 session when it reached an all-time high of 609.

"No finer or more wholesome young people were ever assembled in any college community," in the words of a recent presidential report to the Methodist conferences of Mississippi. "They have made the reputation of Millsaps and have been excelled in no line of academic endeavor. Almost without exception they have found a place of useful service. They are the chief outcome of Methodist college effort in Mississippi."

Pointing out that the value of a college such as Millsaps, may be measured by the subsequent careers of those it trains, the report shows that an overwhelming proportion of those entering the Methodist ministry in Mississippi are Millsaps graduates.

"Not only through Millsaps-trained pastors, but also through her graduates who are teaching in the public schools and engaged in business and the professions, Millsaps is contributing to the highest interests of church and state," continues the report. "There are more than 400 Millsaps graduates and many more former students teaching in state schools. Most of the more than 1,500 graduates are now living in Mississippi."

Looking forward to a Greater Millsaps in recognition of its expanding fields of service, a $400,000 endowment drive was begun by the two conferences of the Methodist church in Mississippi during the fall of 1938. College needs for which funds are sought include an endowment increase, strengthening of the library, and a religion and fine arts building.

A new women's dormitory, necessitated by the merging of all Methodist higher educational activity in Mississippi at Millsaps, is already completed and will be occupied during the approaching session.

A keynote to the spirit of Millsaps College was recently struck by a prominent graduate who had returned to the campus for a chapel address. He paid tribute to his alma mater as an institution which instills in its students "a conception of the things which really count—the ultimate values." He added that "Millsaps 'goes in for' the things which widen one's vision . . . which enable him to look for the horizon which others have not yet seen."

MILESTONE AT MILLSAPS
Toward Methodism's Educational Ideal!

By Bishop W. T. Watkins

I shall give myself unstintingly to the promotion of every interest of Millsaps College and particularly for the success of the Greater Millsaps Movement now in process, for three good reasons:

First, I believe in the Christian college. Why? Because God, Christ, and the truths of the Sermon on the Mount are as real as the physical world or the principles of mathematics. Why teach biology, which is the science of living things, and still not teach men how to live? Why teach men geology, the truth about the physical earth, and not teach them the Sermon on the Mount, which alone can make that earth worth living on? If God is real, education is inadequate which takes no note of him. If the Christian religion is true, education which does not teach it is only a partial survey of reality. It is not "liberal" for it restricts its students in the search for final truth. If God is a fact at all, then he is the supreme fact, and education that omits reference to him is as inadequate as a geography of North America would be that took note of the fact that Missouri produces corn but paid no attention to the fact that she does it on a continent that is a part of a round world.

One thing we know: The conception of life and society which Jesus summed up under his thought of "the kingdom of God" is truth. Why are we so certain? Because you cannot build a society on the opposites of the kingdom of God that will stand up for one hour. If each citizen of the United States should set up in his life practices which in each instance were the opposite of what Jesus stood for, this country would crash within twenty-four hours. Surely we need an education which takes note of that without which we cannot exist as an orderly society. Why the Christian college? Because it alone even attempts to survey all the realities that must go into the making of the most meaningful life and the highest society.

Second, I believe in Millsaps College. Why? Because it is a Christian college. Millsaps accepts and seeks to achieve the ideal of John Wesley—that of joining together knowledge and vital piety. That it has been remarkably successful in this Christian task is abundantly proven by the contribution its graduates have made to the life of Mississippi. If all that these have contributed were withdrawn, Mississippi would be a far poorer state and Methodism in Mississippi would be a far less vigorous Methodism. Millsaps is doing an honest piece of educational work, maintaining both academic and Christian standards, and every Methodist should have a Christian pride in being a part owner of such an institution.

Third, I believe in Mississippi Methodists. The Methodism that nurtured Charles B. Galloway, and has through the generations been such a power in the life of Mississippi, may be counted upon to respond to any Christian call: The call of Millsaps at this time will be no exception. The need at Millsaps is great. The cause deserves the support of every Mississippi Methodist. I confidently believe our people will respond promptly.

AND THIS SHALL BE HER STRENGTH
The Church Looks to Her Children

By Bishop J. L. Decell

Mississippi Methodists do not belong to a "know-nothing party," nor are they a "do-nothing people." Our Methodism holds such real and potential values that frequently its ministers and members draw upon these personal and material resources to promote or sustain some worthy enterprise.

Since 1892 Millsaps College has been a channel through which Christian collegiate service has been rendered to our youth. This service has been of inestimable worth to state and church.

Millsaps College, noble in tradition,

(Continued on page 11)

In The Dormitories--

A gab-fest in the next room . . . tooth-paste all gone . . . feast on a box from home . . . can't find that book . . . that afternoon nap . . . borrowing money to go to the picture-show . . . a round of favorite jokes . . . alarm clocks going off at the same time . . . and everybody is just one big happy family.

- FOUNDERS HALL
- GALLOWAY HALL

Administration Building

Classes, Dramatic and Glee Club Presentations, Recitals, Assemblies.

MILLSAPS CAMPUS

"Br-r-r-ing"—sounds the gong. Crowds disperse . . . a hurried joke is told . . . notebooks are gathered up . . . a pencil is borrowed . . . a short greeting is made to an old friend seen for the first time this year . . . and then the nine-months trek to classes is begun. Another year of education is under way.

SEPTEMBER — and the campus hums with a new spirit—the excitement of going to school again pervades the atmosphere. We see new faces mingled with old ones. There is gay and carefree laughter . . . textbooks are bargained for . . . campus romances are in the making. A slight tinge of autumn is in the air. Football season is speculated upon . . . fraternities are seeking pledges . . . academic pursuits are discussed—but not seriously—yet.

- SCIENCE HALL, Classes are out.
- It's on to the next class or, maybe the Grill, or, perhaps for a stroll about the campus.

HIGHLIGHTS

This delegation seems to be headed toward the Grill—where the nickelodeon blares forth—where we get our mail . . . or read the morning paper. Here also that last minute studying for a test is done . . . we buy our best girl a drink . . . politics are discussed . . a game of pool is indulged in . . . late-risers grab a cup of java . . . and we see the lighter side of college life.

- KIDS AGAIN
- TALKING IT OVER
- CHAPEL TIME

MORE MILLSAPS HIGHLIGHTS

June—'tis a beautiful day—the bright sunshine sheds its warmth on the campus and fills one with exuberance and a glad-to-be-alive feeling. Nevertheless, there is a sort of quiet melancholy surrounding all—a sort of intangible something that is only felt when one is going away. Everything that happened has been covered in our minds by a net of mellow sentiment that embraces all recollections and softens them. Yes, we have come to the parting of the ways—and we regret it—so, it's . . . good-bye, 'til next year.

AND THIS SHALL BE HER STRENGTH

(Continued from page 6)

beautiful in location, and impressive in buildings, with excellent personnel in student body, faculty and administrative officers, "has come to the Kingdom for such a time as this" and, perhaps, was never more needed than today.

Educational service is so vitally important that standards of accreditation rightfully certify that in order to serve youth properly and effectively in this life-forming period certain conditions should obtain. We desire our Methodist institutions to have the equipment and resources with which to meet these demands of quality standards. With pardonable pride we acknowledge Millsaps to have all that is necessary to hold a place in the rank of the best liberal arts colleges in the nation, except adequate finances.

Need of strengthened resources retards the progress of Millsaps and hinders her larger usefulness. We admit this ought not so to be. Therefore, with and by the authority of the Mississippi and North Mississippi Annual Conferences and in view of a challenging opportunity, we are expected to raise this year in cash and good subscriptions, funds to enable Millsaps to keep in step with advancing times.

In August and September the ministers and members of Mississippi Methodism will be called upon to consider this important matter and respond with liberal contributions and pledges. No, this is not another added burden it is a blessed privilege of Christian investment.

MILLSAPS SPREADS OUT

Through Addition of an Extension Division

Carrying forward his program of placing educational opportunities before the greatest possible number of students, President M. L. Smith, of Millsaps College, has announced institution of an extension division at Millsaps during the approaching session.

Director of the new division will be Dr. Ray S. Musgrave, Ph. D., from Syracuse University, who comes to Millsaps this year from Russell Sage College, at Troy, New York. Dr. Musgrave also will organize and head a department of psychology at Millsaps.

While detailed announcement as to courses offered will be made later—and Dr. Musgrave is welcoming correspondence as to individual needs and desires—the following prospectus on the new extension division will be of interest:

General Statement

This department is being thought of as an extension of the facilities (instructional particularly) of the college to serve those many people interested in furthering their education but who for one reason or another find it impossible to register as full-time students. Its organization may be thought of as including (1) the Evening Division, and (2) the Off-Campus Division.

The Evening Division will schedule classes to meet on the campus, but at evening, late afternoon, or Saturday morning hours. It will make available to its students many of the regular facilities of the college, especially the library. Most of the courses offered by the Department of Extension Teaching would come in this division.

The Off-Campus Division will serve primarily the communities within easy driving distance of Jackson in which there might be groups interested in particular courses. We would not expect to do much with such out-of-town courses during the first year of our Department of Extension Teaching program; it seems more sensible in starting to serve more adequately the needs of Jackson residents who can come to the campus, first of all.

It Should Interest

(1) Men and women interested in developing and cultivating interests, professional or cultural, outside their fields of business activity.

(2) Men and women who wish to learn more about the world about them, and who get enjoyment from the widening of mental horizons which such study affords.

(3) Individuals who like to study selected subjects purely for the pleasure derived from such study.

(4) Persons who desire to obtain additional training to meet new professional requirements, or who wish to prepare for work in a new field.

(5) Professional men and women, business executives, and others interested in the analysis and interpretation of contemporary problems.

(6) Individuals who have begun a program of college work aimed at earning a bachelor's degree, but who for one reason or another, have not completed the program.

(7) Young men and women who wish to begin a program of college work leading to a degree, but who can not enroll as full-time students on the campus.

Admission Requirements

Serious students will be interested to know that the only requirement for enrolling in a class will be sufficient maturity and interest to enable the student to profit from his work. If college credit is desired, the student may receive it by fulfilling the regular college entrance requirements.

SEASHORE CAMP MEETING

The sixty-seventh annual camp meeting will open Sunday, August 6, in the tabernacle on the Seashore Camp Ground, Biloxi, Miss. Rev. Clyde H. Gunn, pastor of Main Street Methodist Church, of Biloxi, will conduct the meetings. Prof. A. P. Hamilton, of Millsaps College, Jackson, will have charge of the singing, and Mrs. A. H. Brown, of Biloxi, will be at the piano. The meeting will be continued during one week, closing with the evening service Sunday, August 13. There will be services at 11:00 a. m. and 7:45 p. m., on both Sundays, and only evening services will be held on week-days.

PHILLIP ROYAL INJURED

Phillip W. Royal, age 19, eldest son of Reverend and Mrs. W. H. Royal, of Istrouma Methodist Church, Baton Rouge, La., met with a very serious accident while diving in Port Allen swimming pool on Friday, July 14. His neck was broken at the fifth vertebra. He is confined to his bed in Baton Rouge General Hospital, Baton Rouge, La., and will be there for four weeks or longer.

Phillip was licensed to preach in 1936. He entered Louisiana State University two years ago, and was taking some work in summer school at the university at the time of the accident. For the past year he has been Director of the Young People's Work in Baton Rouge District, which work is the center of his affections and the source of much joy and satisfaction to him.

Phillip is a promising young man, and the members of Istrouma Methodist Church and all his friends ask for him the prayers of all for a speedy recovery.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 6, 1939

By Dr. J. R. Countiss

ELIJAH: A LIFE OF COURAGE

Golden Text.—The Lord is far from the wicked: but he heareth the prayer of the righteous.—Prov. 15:29.

International Uniform Lesson.—1 Kings 18:30-39

1 Kings 18:30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

There does not appear above the horizon of Old Testament history a nobler character than Elijah the Tishbite. Country born and country bred, he had trod the city streets and was familiar with urban vices and the corruption of the court. His spiritual vision was as keen and clear as the physical eyesight of the eagles among the crags of his mountain home. The moral stench of the cities offended his nostrils, and the immoral rites introduced among the Israelites by their pagan queen stirred his honest soul to righteous indignation. He did not waste his denunciations upon the mountain air, but spoke the challenge of divine authority to the mighty Ahab who was an outstanding ruler, dominated only by his wicked and fanatical consort, Jezebel. The two of them together made life miserable for the prophets of God and threatened the worship of Jehovah with extinction. Elijah courageously declared to Ahab the supremacy of the spiritual over the physical, and of the divine over the human. His boldness made his temporary exile expedient, but Jehovah watched over his faithful servant, and Ahab lacked not for evidence that he had spoken with authority.

Three years of drouth sent Ahab and the chief of his house in search of water. From his mountain retreat Elijah sent word by Obadiah that he desired to meet the distressed and resentful Ahab, who smarting under the affliction that had befallen his people charged the prophet with being its cause. Like Nathan who rebuked the great David, Elijah laid the blame squarely at the door of Ahab and called upon him to assemble the people of Israel and the prophets of Baal for a test.

Literature contains few passages more dramatic than the story of the frantic cries of the desperate disciples of the pagan deity as they plead for vindication under the taunts and ridicule of Elijah. There is a calm dignity about the man of God as he rebuilds the altar with twelve stones typical of the unity of Israel, lays the sacrifice upon the wood, and calls upon Jehovah to witness his presence. The test was decisive and the people no longer hesitated. The prophets of Baal were destroyed, after the fashion of the times. Drenching rains followed the heavenly fire. Joy reigned in all hearts except that of the wicked and fanatical Jezebel, who bitterly swore vengeance against Elijah.

The grand old prophet who had done and dared so much for the glory of God and the welfare of his people, asked no miraculous favors for himself, but yielded to common sense and fled for his life from the irate queen. Great prayers are not made for selfish ends, and personal safety is the last thought of saints. He that saved others could not save himself. Having followed duty to the uttermost limit, the man of God now sought solitude in the desert and rest in the mountain fastness. The excitement and strain had been too much for even his rugged body. He was tense in every nerve, his mind absorbed with physical forces and externals. In that emergency Jehovah gave him one of the great revelations of all time—not through blinding fire nor howling hurricane nor rumbling earthquake, but in the gentle intimacy of a still small voice, an inner light, a sense of fellowship assuring him that God never forsakes the faithful.

M. L. SMITH, Associate Director — BISHOP W. T. WATKINS, Director — R. L. EZELLE, Associate Director

GREATER MILLSAPS MOVEMENT

District Meetings in Interest of GREATER MILLSAPS MOVEMENT

NORTH MISSISSIPPI CONFERENCE

August 29-September 6

		District	Place	Time
TUESDAY	August 29	Columbus	Starkville	10:30
WEDNESDAY	August 30	Aberdeen	Tupelo	10:30
THURSDAY	August 31	Corinth	New Albany	10:30
FRIDAY	September 1	Sardis-Grenada	Sardis	10:30
TUESDAY	September 5	Greenville	Clarksdale	10:30
WEDNESDAY	September 6	Greenwood	Greenwood	10:30

MISSISSIPPI CONFERENCE

September 7-September 15

		District	Place	Time
THURSDAY	September 7	Jackson	Capitol Street	10:30
FRIDAY	September 8	Meridian	Central	10:30
TUESDAY	September 12	Seashore	Gulfport	10:30
WEDNESDAY	September 13	Hattiesburg	Main Street	10:30
THURSDAY	September 14	Brookhaven	Brookhaven	10:30
FRIDAY	September 15	Vicksburg	Vicksburg	10:30

Bishop Watkins will speak at 10:30 A. M. at each of these district meetings and will meet with the District Superintendent and his preachers at 2:00 P. M.

On Sunday, September 17, a collection will be taken for Millsaps College in every Methodist Church in Mississippi.

TRUSTEES

BISHOP J. L. DECELL, D. D. Birmingham, Ala.
REV. OTTO PORTER Vicksburg
REV. W. W. WOOLLARD Jackson
J. T. CALHOUN Jackson
J. G. McGOWEN Jackson
REV. J. T. LEGGETT, D. D. Hattiesburg
REV. J. R. COUNTISS, D. D. Starkville
H. M. IVY Meridian
REV. C. A. BOWEN, D. D., Nashville, Tenn.
A. L. ROGERS New Albany
W. O. TATUM Hattiesburg
J. W. KYLE Sardis
REV. O. S. LEWIS Philadelphia
REV. L. P. WASSON, D. D Columbus
REV. T. M. BRADLEY Pontotoc
J. B. STREATER Black Hawk
R. L. EZELLE Jackson

STEERING COMMITTEE

W. O. TATUM Hattiesburg
REV. J. R. COUNTISS, D. D. Starkville
D. M. KEY Jackson
BARNEY EATON, Sr. Gulfport
J. H. JOHNSON Clarksdale
W. A. DAVENPORT Newton
J. G. McGOWEN Jackson
J. T. CALHOUN Jackson
REV. OTTO PORTER Vicksburg
FRED B. SMITH Ripley
T. J. LUKE Jackson
REV. B. L. SUTHERLAND, D. D. Jackson
D. H. HALL New Albany
F. L. ADAMS Jackson
S. E. MORETON, Sr. Brookhaven
R. L. EZELLE Jackson
M. L. SMITH, Jackson

Strengthening Mississippi's Glorious Heritage - - - In Youth

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Miss Ella Hooper, of MacDonell School, writes as follows:

"We had a lovely commencement and appreciate so much the gracious response of the Conference women in helping with white dresses and other needed items. Dr. G. W. Cram brought the message on Sunday. It was a joy to have him, and the occasion was notable, being also the official opening of the new Houma Heights Church—a church destined to have a powerful influence in the evangelization of that section.

"On Wednesday, graduation night, Mr. S. M. Jackson, of the State education department, was the speaker. The weather and all conditions were perfect for an outdoor meeting, and happiness and eagerness prevailed, from the opening strains of the processional until the last good-night had been said, many hours later. But the next day "the windows of heaven were opened," and a forty-day rainy season set in so that the operatta, "Aunt Drusilla's Garden," so long and painfully rehearsed, had to be postponed.

"Before the last departing student had been speeded on the homeward way, the early leavers were returning for summer school work. There has been a continuous procession in and out ever since; some coming for a week or more to review a subject and get off a "condition," others studying a while under supervision and returning home to complete the work alone—each according to his several ability. Still others will have to remain and work hard the entire summer if the object is to be attained. The high school students had the first inning, then the sixth and seventh graders. Now the younger ones will have a turn and, later, perhaps a group of beginners will come to learn how to begin. Some of these young people are making up back work, some forging ahead, and some just strengthening the position for the fall. But they are developing new attitudes of studiousness and interest that will mean much in the work of the new session about to begin.

"The Vacation Bible School, with an enrollment of about 130, was a good success. Our thanks to First Church, New Orleans, and to Algiers, as well as to all the Houma churches, for assisting with teachers. There were a large number of children from the many rural sections who spent the week at MacDonell, and had an all-day and sometimes all-night party the whole week through. Who can estimate the amount of pure happiness that afforded, not to mention the spiritual values of the occasion?"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The following letter to Mrs. E. V. Perry, Conference Superintendent of Study, will be interesting to those women who attended the recent Pastors' School at Biloxi:

My Dear Mrs. Perry:

May I tell you again what a joy it was to be with you at Biloxi? I have written Mrs. Bourne, sending her my statistical report and I only wish that I could have included the happiness I had, the fine fellowship. the inspiration of the class, and the possible outcomes. I want to write and say "thank you" all over again.

Then, my lovely pitcher looks JUST RIGHT on my buffet against my wall paper. I have it on a reflector which picks up its beautiful colors. Mr. Landrum adds his words of appreciation and I think the house took on a new glow.

My week at Biloxi was a challenge and a joy; your most welcome words were "come again," for that is just what I want to do.

With love abiding and with best wishes, I am,

GWENDOLYN LANDRUM.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Mrs. Clyde Phillips, Jr., of Como, writes of the splendid Christian Social Relations work that the Como Auxiliary carries forward under the energetic leadership of Mrs. R. M. Short, Superintendent of Christian Social Relations. This quarter their work has consisted of getting two feeble-minded children in the Home at Ellisville. The mother of these children was sent to Whitfield, where she was successfully treated. Three children have been sent to the Methodist Home at Jackson. Families unable to go for their commodities or even to make application for commodities were carried in Mrs. Short's car.

Sardis Auxiliary

As the second quarter has ended and all reports are off to various Conference officers, I wish to give a brief report to the Advocate.

So far we have met all requirements. We have an increase in membership. We have had regular monthly meetings, using the literature sent out from headquarters, items from the World Outlook, and special program material on Africa. We have had quarterly executive meetings.

Our Mission Study, "The Church Takes Root in India," has been completed with all requirements for Council credit. Great interest was evinced by research on the architecture, geography, caste system, advance of womanhood in India, especially as shown in the life of Pandita Romabai Sarasvati, the political situation, and progress in Christianity in India. First hand information on conditions of the country was gained by our auxiliary attending a lecture given by Mr. Brinkley Snowden, who has just returned from India after having spent two years there.

We also took credit on "The Invincible Advance," put on by our pastor.

We sent two young people to the Assembly at Mathiston. In co-operation with the Negroes, we put on a health unit.

Our auxiliary is again, this year, giving, as a special, one hundred dollars to the educational work in Tunda, Africa.

We have just closed a most beneficial Daily Vacation Church School, with an enrollment of seventy and a daily average attendance of sixty-five. On closing day the parents were invited to attend and inspect the work the children had done. The Intermediates used the study: "Discovering God in the Beautiful." The Juniors had a study of the Word Friendship Unit on Brazil. The Primaries had a course on "Discovering God's Out-of-Doors." The Beginners had "Our Happy World."

We are planning that our last six months will mean more than our first six months.

MRS. IRA FLOYD,
Supt. of Publicity.

SUBSCRIPTION CAMPAIGN

(Note—These figures do not include subscribers sent in during the new subscriber campaign at special price. They include superannuates and all others.—Editor).

(Continued from last week)

Jackson—		
Bessie Shands Mission	..	..
Capitol Street—B. M. Hunt	..	7
Galloway Memorial	..	6
Glendale—J. A. Wells	1	1
Grace—J. L. Smith	..	3
Millsaps Memorial	..	5
Lake—L. L. Matheny	..	..
Lena—D. M. Ulmer	..	1
Madison & Pocahontas—E. A. King	..	1
Mendenhall—B. H. Williams	..	3
Morton—L. D. Haughton	..	6
Raleigh—S. W. Granberry	..	..
Sharon—Chas. Schultz	..	..
Shiloh—C. Y. Higginbotham	..	..
Terry—W. F. Baggett	..	..
Vaughan—F. M. Casey	..	1
Walnut Grove—J. W. Loudenslager	2½	7½
District	..	9
TOTAL	9	86½

Meridian District

W. B. Jones—District Superintendent		
Binnsville—Glynn Miller	..	..
Burnside—J. W. Courtney	..	4
Chunky—G. A. Broadus	..	1
Cleveland—W. H. McRaney	..	1
Decatur & Hickory—T. M. Ainsworth	..	2½
DeKalb—E. D. Simpson	..	3
DeSoto—G. G. Yeager	..	6
Enterprise & Stonewall—T. E. Nicholson	..	..
Lauderdale-Daleville—S. C. Moody	..	..
Meridian—		
Central—J. H. Nicholson	..	4
East End—T. O. Prewitt	..	28
Fifth St.—J. L. Carter	..	..
Hawkins Mem.—Roy Wolfe	2	3
Poplar Springs—G. E. Allan	..	10
Wesley—N. U. Boone	..	..
Newton—M. K. Miller	..	..
Pachuta—W. J. Walters	..	..
Philadelphia—O. S. Lewis	4	10
Philadelphia Cir.—W. C. M. Baggett	..	1
Porterville—Waddell Roberts	..	..
Quitman—V. G. Clifford	..	3
Rose Hill—J. H. Grice	..	..
Scooba & Electric Mills—Murray Cox	..	1
Union—L. M. Sharp	..	..
Vimville—W. H. Lane	..	..
District	..	12
TOTAL	6	89½

Seashore District

J. F. Campbell—District Superintendent		
Americus—N. S. Loftus	..	..
Bay St. Louis—A. J. Broyles	..	1
Biloxi, Main St.—C. H. Gunn	..	..
Biloxi, Epworth—R. E. Alsworth	..	..
Brooklyn-Bond—A. M. Ellison	..	4
Carriere—S. E. Flurry	..	..
Coalville—T. B. Winstead	..	..
Columbia—C. C. Clark	..	14
Escatawpa—A. S. Byrd	..	3½
Gulfport, First Church	..	2
Handsboro—E. M. Lane	..	2
Kreole—H. Mellard	..	..
Leakesville—E. O. Lewis	..	1
Logtown—E. E. Price	..	..
Long Beach—H. J. Moore	..	2
Lucedale—R. A. Allums	..	..
Lumberton—H. W. F. Vaughan	..	1
Moss Point—R. L. Walton	..	..
Ocean Springs—R. I. Moore	..	..
Oloh—Jos. W. Jones	..	..
Pascagoula—Jno. W. Moore	..	..
Picayune—J. O. Ware	..	..
Poplarville—H. C. Castle	..	15
Purvis—J. O. Leath	5	7
Saucier—D. E. Vickers	..	4
Vancleave—P. Olia Nix	..	1
Wiggins—D. T. Ridgway	..	1
District	..	5½
TOTAL	5	64

Vicksburg District

H. A. Gatlin—District Superintendent		
Anguilla—L. P. Anders	..	..
Centerville & Liberty—S. F. Harkey	..	1
Eden—J. P. McClellan	..	1
Edwards—M. H. Wells	..	1
Fayette—Y. M. Corley	..	13
Ginger & Crosby—C. H. Strait	1	1
Hermanville—S. B. Watkins	..	1
Lorman—A. W. Wilson	..	2
Louise—F. L. Applewhite	..	..
Mayerysville—J. P. Payne	..	..
Natchez—C. A. Schultz	1	2
Oak Ridge—E. W. Wedgeworth	..	..
Port Gibson—J. E. Gray	..	13
Rolling Fork—P. H. Grice	..	..
Roxie—Wm. Fulgham	..	..
Satartia—F. J. Jones	1	2
Silver City—Wesley Ezell	..	3
Vicksburg, Crawford St.	..	..
Vicksburg, Gibson Memorial	..	11
Washington—J. A. McRaney	..	2
Woodville—W. O. Sadler	..	1
Yazoo City—C. W. Crisler	..	1
TOTAL	3	55

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent		
Aberdeen—E. R. Smoot	..	2
Algoma—J. A. Biffle	..	1
Amory—E. H. Cunningham	..	3
Becker—G. W. Robertson	..	..
Buena Vista—G. R. Meaders	..	2
Calhoun City—W. C. Galceran	..	1
Coffeeville—T. M. Dye, Jr.	..	2
Derma—Milton J. Peden	..	1
Greenwood Springs—T. F. Sartain	..	2
Houlka—E. M. Shaw	..	3
Houston—W. J. Dawson	..	15
Mooreville—R. E. Wasson	..	..
Nettleton—W. C. McCay	..	14
Okolona—W. L. Storment	..	1
Paris—J. L. Nabors, Jr.	..	1
Pittsboro & Bruce—K. E. Clark	..	1
Pontotoc—T. M. Bradley	..	..
Prairie & Strong—S. W. Hemphill	..	..
Randolph—O. L. Elliott	..	..
Salem & Friendship—W. V. Stokes	..	..
Shannon—W. C. Beasley	..	2
Smithville—W. C. Mattox	..	..
Toccopola—T. G. Lowry	..	..
Tremont—J. W. Holliday	..	13
Tupelo—W. A. Tyson	..	26
Vardaman—A. C. Mayo	..	..
Verona—C. A. Northington	..	16
Water Valley, First—R. G. Moore	..	1
Water Valley, Main—R. P. Neblett	..	1
Woodland—S. P. Ashmore	..	..
TOTAL	..	108

Columbus District

L. P. Wasson—District Superintendent		
Ackerman—A. Y. Brown	..	..
Artesia—J. R. Murff	..	5
Brooksville—W. M. Jones	..	..
Bellefontaine—E. G. Potts	..	1
Caledonia—S. B. Potts	..	3
Chester—E. M. Allen	..	..
Columbus, First—J. D. Wroten	..	..
Columbus, Central—W. N. Dodds	..	6
Crawford & Mayhew—N. N. Maxey	..	4
Durant—E. S. Lewis	..	2
Eupora—E. G. Mohler	..	2
Ethel—T. W. Smallwood	..	2
Kilmichael—C. L. Oakes	..	..
Kosciusko Station—S. E. Ashmore	..	2
Kosciusko Circuit—W. S. Selman	..	..
Longview & Cedar Bluff—J. L. Nabors	..	1
Louisville—V. C. Curtis	..	7
Louisville Cir.—J. W. Gibson	..	1
Macon—J. M. Bradley	..	1
Macon Cir.—E. B. Sharp	..	1
Mathiston & Maben—E. L. Jernigan	..	..
Noxapater—W. R. Crouch	..	2
Sallis—E. F. Tucker	..	..
Shuquayah—M. E. Armstrong	..	8
Starkville—J. R. Countiss	..	2
Sturgis—L. H. Floyd	..	4
Weir & McCool—J. N. Humphrey	..	..
West Point—J. H. Holder	..	..
TOTAL	..	54

Corinth District

W. R. Lott—District Superintendent		
Abbeville—B. D. Benson	..	1
Ashland—R. S. Nanny	..	2
Baldwyn—W. W. Bruner	..	1½
Belmont—J. Noel Hinson	..	..
Blue Mountain—J. B. Bruns	..	..
Booneville—W. L. Robinson	..	8
Burnsville—W. T. Bazzell	..	1½
Chalybeate—W. R. Liming	..	1
Corinth, First—C. A. Parks	..	6
Corinth, South Side—E. P. Craddock	..	..
Corinth, West Side—H. R. McKee	..	..
Dumas—Travis Filgo	..	1
Fulton—W. W. Hartsfield	..	..
Guntown—L. P. Jumper	..	1
Hickory Flat—W. H. Heath	..	..
Holly Springs—A. R. Beasley	..	..
Iuka—W. H. Mounger	..	..
Iuka Cir.—A. G. Bishop	..	..
Kossuth—A. M. West	..	..
Mantachie—F. L. Looney	..	..
Marietta—W. H. Andrews	..	..
Myrtle—F. H. McGee	4	4
New Albany—R. R. Scott	..	5
New Albany Cir.—W. M. Hester	..	..
Oxford—J. A. George	..	..
Potts Camp—L. A. Bennett	..	..
Rienzi—H. C. Lewis	..	..
Ripley—C. M. Chapman	..	2
Sherman—J. V. Stewart	..	2
Tishomingo—W. L. Whitener	..	..
Waterford—Torrence Maxey	..	..
District	..	5
TOTAL	4	41

Greenville District

J. W. Ward—District Superintendent		
Arcola & Murphy—K. I. Tucker	..	..
Boyle & Pace—W. W. Jones	..	1
Clarksdale—J. B. Stephens	..	2
Cleveland—J. J. Baird	..	..
Coahoma & Jonestown—C. W. Avery	..	..
Dubbs—W. R. Goudelock	..	..
Dublin & Mattson—G. A. Baker	..	..
Duncan & Alligator—W. W. Milligan	..	3
Frairs Pt. & Lyon—W. M. Campbell	..	..
Glen Allen & Winterville—N. D. Guerry	..	..
Greenville—A. T. McIlwain	..	31
Gunnison & Bobo—J. B. Conner	..	..
Hollandale—W. C. Galceran, Jr.	..	2
Indianola—W. C. Newman	..	6
Leland—J. T. McCafferty	..	2
Lula & Dundee—W. T. Phillips	..	7
Merigold & Sherard—J. M. Guinn	..	..
Rosedale & Benoit—W. W. Woollard	5	10
Shaw & Litton—C. L. Rogers	..	..
Shelby—H. H. Wallace	..	4
Tunica—T. E. Gregory	3	7
District	..	7
TOTAL	8	82

Greenwood District

H. F. Brooks—District Superintendent		
Acona—W. M. Langley	..	..
Belzoni—W. B. Baker	..	3
Blackhawk—M. A. Burns	..	2
Carrollton—L. C. Lawhon	..	31
Drew—W. I. Henley	..	4
Duck Hill—H. N. McKibben	..	1
Ebenezer—B. F. Hammond	..	..
Greenwood, First—S. H. Caffey	2	2
Itta Bena—G. H. Boyles	..	3
Inverness-Isola—R. T. Hollingsworth	..	12
Lexington—T. H. Dorsey	..	..
Minter City—W. L. Pearson	..	1
Moorhead—J. C. Wasson	..	3
Pickens & Goodman—G. C. Gregory	..	4
Poplar Creek—A. S. Brisco	..	1
Ruleville—J. O. Dowdle	..	..
Schlater & Cruger—W. D. Bennett	..	..
Sunflower & Doddsville—J. W. York	..	1
Swiftown—L. M. James	..	2
Sidon, Price Mem.—W. S. McAlilly	..	..
Tchula—M. E. Scott	..	5
Vaiden & West—E. C. Driskell	..	6
Webb & Sumner—W. O. Hunt	..	1
Winona—R. G. Lord	..	1
Winona Cir.—A. L. Davenport	..	1
TOTAL	2	84

Sardis-Grenada District

C. T. Floyd—District Superintendent		
Arkabutla—J. A. Patterson	..	..
Batesville—P. F. Luter	..	1
Byhalia—H. D. Suydam	..	1
Charleston—A. C. McCorkle	..	1
Cockrum—Guy Ray	..	..
Coldwater—G. R. Williams	..	..
Como—Seamon Rhea	..	8
Courtland—G. H. Ledbetter	..	..
Crenshaw & Sledge—W. P. Bailey	..	15
Grenada—T. B. Thrower	..	10
Hernando—H. P. Lewis	..	1
Horn Lake—W. D. Smith	..	2
Holcomb—A. W. Bailey	..	..
Lake Cormorant—J. S. Maxey	..	..
Lambert-Crowder—M. McCormick	..	..
Longstown—C. W. Baley	..	2
Marks-Belen—J. E. Lawhon	..	1
Mount Pleasant—G. W. Curtis	..	..
Oakland—J. D. Simpson	..	..
Olive Branch—E. M. Sharp	..	7
Pleasant Hill—B. F. Bullard	..	2
Red Banks—George D. York	..	..
Sardis—H. L. Beasley	..	2
Sardis—W. J. Cunningham	..	10
Senatobia—J. W. Robertson	..	..
Shuford—H. E. Carter	..	..
Tutwiler—S. A. Brown	..	..
Tyro—W. R. Hammontree	..	12
District	..	..
TOTAL	..	..

North Mississippi Conference

(Continued from page 5)

loved men of the North Mississippi Conference.

It is with sincere regret that we have received the news of the death of Hon. Gerald Fitzgerald of Clarksdale. He had been ill with heart trouble for a year or more when he was stricken with an acute attack from which he died four days later. Gerald Fitzgerald was in college with the editor of this paper, and we have kept up with him through the years and have appreciated his worth. We sympathize with his loved ones in his untimely going.

General

The date for the Seventh Ecumenical Conference has been fixed for August 30 to September 13, 1941. The meeting place is to be Oxford, England. The last session was held in Atlanta, Georgia, in 1931.

Havelock Ellis, a Unitarian layman, who has been described as an apostle of the new mysticism, died on July 8. He was eighty years old and during his long life he made distinct contribution to the work of his church.

Bishop Frederick T. Keeney, retired, was recently installed paster emeritus of First Church, Syracuse, New York. It was in that church that Bishop Keeney had a really great pastorate from 1904 to 1918. It was through that pastorate that he won his way to the episcopacy.

Judge Martin E. Lawson, member of the Judicial Council of the Methodist Church, recently underwent an operation for gall bladder trouble in a Kansas City hospital. That he is making satisfactory progress toward recovery will be good news to his friends throughout the Methodist Church. He expects to be able to resume his work on September 1.

REV. ROGER LAHEY DIES

We stop the press to insert the following telegram: "Alexandria, La., Roger passed away this A. M. Funeral Thursday four P. M.

"CHARLES LAHEY."

"Only the church stood squarely across the path of Hitler's campaign for suppressing truth."—Albert Einstein.

New Orleans
CHRISTIAN ADVOCATE

"Let us opportunely of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Rankin Cooper, Feb. 1, 1781.

THE LIVING CHURCH

A friend who does not keep himself in the pure worth of his own soul has nothing worth giving to another. True self-love is therefore the antecedent condition of all positive and worthy love of others.

—Dr. Newman Symth.

THE PRAYER-ROOM TODAY

Lord, Who hast done so much for me, vouchsafe only to make it effectual to me, that it may not be useless and lost. Clothe me with Thy holy robe; hide my sins in Thy wounds and bury them in Thy grave, and let me rise in the life of grace, walk and grow in it, till I arrive at Thy Kingdom of glory. Amen.

—Jeremy Taylor.

Vol. [illegible] No. 32.

NEW ORLEANS, LA.

THURSDAY, AUGUST 10, 1939.

—Courtesy The Religious Telescope.

The Fishermen's Memorial, Gloucester, Massachusetts

Wallet of the Week

THE TEMPLE OF RELIGION at the Golden Gate Exposition has on exhibition many objects of unusual religious interest. In the collection are golden chalices from Russia, lambrequins from old Spain, letters from missionaries who were slain in the effort to carry the Gospel to the Indians of the West, manuscripts of hymns, old Catholic missals, icons, copies of the Koran, a praying shawl, Torah towers and a mother of pearl carving of "The Last Supper," made at Jerusalem two hundred years ago.

* * *

FOUR HAVENLESS SHIPS were reported on July 17, to be aimlessly cruising along the eastern end of the Mediterranean Sea, vainly seeking a port at which to land two thousand five hundred and sixty refugee passengers. Every port on the Lebanon coast was closed except that two of the ships were permitted to enter the harbor of Beirut for disinfection necessitated by an unnamed epidemic. A general strike for one day, July 18, was planned by Palestine Jews as a protest against the stringent immigration laws in force.

* * *

THE CITY OF DELHI, in India, is said to be seven cities in one. On the plains outside of the present city for eleven miles to the South, are the crumbled walls and buildings of six different cities. The most imposing monument among the ruins is the Kutab Minar, a tapering tower two hundred and forty feet high with the most intricate carvings, and ranked as one of the world's greatest architectural achievements. Each of five cities and nations rose by the sword to the Empire of India, and each in turn fell by the sword to the dust of India.

* * *

DR. WILLIAM J. MAYO, who died in Rochester, Minnesota, on last Friday, was the last survivor of the men, who with their father, gave world fame to the institution which will bear their name and their fame down the years. Dr. Charles H. Mayo died on May 26 of this year. Together the Mayo brothers wrought out the greatest medical romance of modern times. By a strange coincidence, Dr. William Mayo, who was seventy-eight years old, was the victim of an ill to whose cure he had devoted his life. The world will sorrow for their going, but suffering humanity will not be poorer, for the institution abides and a son of one of the founders will carry on the tradition which the brothers established.

CHARING CROSS HOSPITAL, in London, has rendered a long and honorable service as a medical center in that great English metropolis. In addition, it has maintained a splendid moral tradition as well. David Livingstone, the missionary to Africa, was a medical student in that hospital in 1839—exactly one hundred years ago. It was the first hospital to wage war against the "Sweepstakes for Hospital" menace and has persistently refused to accept support from a source which debauches the morals of the people.

* * *

AT AGRA IN INDIA, is located a famous palace noted for its beauty and built by Shah Jehan. In sight of the palace is the famous tomb, the Taj Mahal. Another object of interest in Agra is a tiny Gem Mosque where the women went and prayed the Prophet to grant them souls, for they believed that no woman—not even Nur Jehan—possessed any degree of immortality. Shah Jehan planned to erect his own tomb of black marble in Agra but never accomplished it and his sarcophagus stands beside that of his beloved wife in the Taj Mahal.

* * *

COLOR AND TONE PERCEPTION is said to vary greatly in animals, birds and insects. The dog is said to be practically color-blind, but acutely sensitive to half tones. On the other hand the monkey has a vivid sense of color, but is less alive to sound. Birds and bees have been found to appreciate color also. Even the mosquito is color-conscious. It prefers dark blue, white, pale green and light blue to scarlet, black and gray. It has such a positive dislike for yellow that people of the tropics wear yellow clothing and use yellow tent-cloth as a means of protection against them.

* * *

THE STATE OF CONNECTICUT recently passed a bill which legalizes bingo for charitable, fraternal and civic purposes. It is said that the measure had strong Catholic support and as strong Protestant opposition. Despite a fairly general press opposition, the measure passed—in the lower House by a small margin and in the Senate by practically a unanimous vote. The church that makes bingo its cornerstone cannot be taken seriously as an evangelistic force, and no charitable, civic or fraternal cause which finds it necessary to resort to such questionable methods for securing support can have a very great hold upon public loyalty.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

SPIRITUALITY AND THE SPIRITUAL

It seems to us that "spiritual" and "spirituality" have come to have a place in religious literature all out of proportion to the place which they hold in Scripture. We do not recall a single instance of the use of "spirituality," and "spiritual" occurs once in Hosea, never in the Gospels nor upon the lips of Jesus, and only three times in the New Testament outside of the writings of St. Paul. Spiritual seems to have been employed by St. Paul in an effort to mediate the Gospel to the intellectual subtleties of the pagan mind. The late Bishop Kilgo used to say that they are terms which belong to the laboratory and not to experience. He meant that they describe something derived and secondary rather than something original and immediately known. We believe that they are properly terms which describe the self-immolation and perfect devotion of the life wholly surrendered to the lordship of the Son of God, and that they have value only as they describe the constructive and helpful life which directly expresses the spirit, the ministry and the sacrificial in Jesus Christ. Anything lower than that is apt to be an alibi for personal failures and deficiencies.

Notwithstanding their origin and implications, no terms in our religious vocabulary are more loosely used. They are too much abandoned to those who have no accurate understanding of the simplest processes of life, not to say those who have an uncertain grip upon Divine realities. An intolerant and bitter man often prates about spirituality while he betrays an utter lack of appreciation of even the most elemental meaning of the "things of the Spirit." We have known such who in the midst of their ranting about "spirituality" used profane speech, even "cuss-words," with reference to their pastor. Spiritual has meaning and value only as it relates to the incorporation of Christ in human living, and we can do ourselves and the world a greater service by Christ-like living than by pious speech and unworthy conduct. Spiritual does not refer to a style of religious talk, but is rather a witness of personal regeneration.

NEO-PAGANISM OF THE STATE

Much is being said and written today about the neo-paganism of the world's political life, and there is cause for anxiety along that line. We are not sure, however, that much of what is being said is not loose talk. To point the accusing finger at the neo-pagan state explains little or nothing. It certainly does not explain the cause of the reversion to paganism. Neo-paganism is not a thing decreed by a state. A political unit is only the mouthpiece through which the neo-paganism of the people is made vocal. Its charter of existence and authority comes from the people. It is sheer nonsense to talk about the backgrounds of official antagonism to religion and the Church unless we mean first of all the apostate heart of the people who compose the state. The effort to divorce worship from civic duty and responsibility has its origin in the heart and life of people whose religious loyalties have crumbled. The genesis of neo-pagan activity is not in any council of state, but is in the public heart.

A TALENT FOR LOOTING

This striking phrase was used to describe Kit Welsh, who was first a soldier in arms and always a soldier of fortune. Her rough and irresponsible camp life led her into becoming an army sutler and a plunderer of the Low Countries. Kit Welsh, however, holds no interest for us except as an example of the course by which she became a ruthless plunderer and utterly abandoned in character. For the development of her talent for looting, she had the excuse of camp life, military conquest and lower public morals and social ideals. She stands out, therefore, in the story of a semi-barbarous age clad in a romance of deviltry and daring.

But here we are at a period more than twenty years after the close of the World War, and with a talent for looting that should put any age to shame. Perhaps the World War did have the effect of dissolving to some extent the ties of integrity and of setting at naught our ideals of righteousness, but a war twenty years removed cannot be offered as

an explanation of a situation which might not be inaptly called a twenty-year reign of terror. High-powered crime has taxed the resources of our generation for its discovery and suppression, and the wider the spread of the net, the wider also the sweep of criminal activity. It truly seems that we have developed a genius for crime—A Talent for Looting. It will require more than iron chains and the loneliness of a prison cell to recover for our generation its lost estate. We need God and redemption in Christ Jesus. It is preeminently the day of opportunity for the Christian Church.

THE ADVOCATE CAMPAIGN

According to announcement made at the beginning, the Advocate campaign closes on August 15, but, as we have done in other years, all subscriptions received up to the time the final report goes to press will be counted. This year the final report will have to go over to the issue of September 7, since the paper of August 31 will be a special issue.

It is our purpose to publish a complete district and charge report giving the figures for the 1938 and 1939 campaigns. We sincerely hope that no charge may fall below its record for last year. If such should be the case, we urge all pastors to follow through until the task is finished. We have many delinquents whom we must drop from our mailing list unless they are renewed promptly—we have no option in this matter. If you are in arrears, please send us your remittance at once. We do not want to lose a single reader. Examine the yellow label on your paper, please.

ABIDING FAME

It is sometimes said that a person became famous overnight, that such awoke to find himself famous, but such an interpretation of fame cannot account for the elements which produce a continuing interest in the life and achievements of men. One does sometimes become a popular idol overnight, but fame implies a structure not made of dream stuff and emotional enthusiasms. Benjamin Franklin was recently referred to as "the most famous private citizen in the world" in his day. He did not achieve his fame by any accident of political leadership, but in the laboratory of private living and in spite of his undramatic plainness and even his provincialism and poverty. He lived in a great period of American history, but he made a worthy personal contribution to the greatness of that history. He was a man great in thought and action and he lives because of what he was. The door of fame stands wide open to every individual and he may use whatever tools he has and win.

Editorial Miscellany

By Dr. H. T. Carley

SLEEPING AND WAKING

I was greatly embarrassed this morning when my wife asked me if I heard "Pat" raising sand last night. I had to confess that I hadn't heard a sound; and then I asked what he did. The reply was that he had raced all over the house, barking at the top of his voice, pausing only to growl ominously as he peered out of the dozen or more windows that are set low enough for him to rest his forepaws on the casing and get a fair view of what's going on outside. "Pat" is a little dog as to size—but his bark and growl are whoppers. "How anybody could sleep through all that racket is beyond me," said my wife—"it was enough to wake the dead."

So my humiliation was complete. The only explanation I could offer—and it was a very lame one—was, "When I sleep, I **sleep.**"

As a matter of fact, sleeping and waking are interesting phenomena. Sleep is both a necessity and a habit. As a necessity, it is "tired Nature's sweet restorer"; as a habit, it is subject to the changing conditions of life and circumstance. For example, when I was younger, I slept more than I do now; I used to go to bed late—anywhere from midnight on—and get up late, while now I go to bed before midnight and get up with the sun—sometimes; I used to take an afternoon nap occasionally—now I take one whenever I can get it. If I live another hundred years, my sleeping and waking habits will probably be entirely different.

The usual characteristics of a sleeping person are closed eyes, relaxed body, unconsciousness, and—sometimes—snoring. (By the way, snoring deserves a treatise by itself. My own theory is that it is one of Nature's protective devices to frighten away enemies while the snorer is incapable of defending himself. The only trouble with the theory is that snoring creates enemies as well as repels them.)

But some people are apparently asleep while up and about, carrying on conversations, engaging in their daily occupations, with their eyes wide open—at least they hear little, know little, and see little of what is going on in this fast-moving, tense, nerve-testing, soul-trying world.

"When I sleep, I **sleep**"; and when I'm awake, I hope I'm **awake.**

THE INDEPENDENT TRADITION AND THE CATHOLIC FAITH

A Sermon by Lynn Harold Hough

If ye abide in my word . . . ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

The days of the Commonwealth witnessed a powerful reaction against the misuse of a great tradition. That tradition had been used to buttress political and ecclesiastical tyranny. The deepest principles implicit in the Protestant Revolt of the sixteenth century seemed to have been forgotten. So out of a deep experience of bitter pain and of terrible strife a new tradition arose. It was based firmly upon the individual man and his relation to God and to truth. No institution was to be allowed to stand between a man and his rights as a human being. No institution was to be allowed to stand between a man and truth. No institution was to be allowed to stand between a man and God. The church was to be thought of as a group of individual men each of whom had received his freedom in Christ Jesus. In a sense the individual became the norm by which things in every direction were to be judged.

This independent tradition has had a distinguished and influential history. It has been at the very heart of the democratic principles which have come to such a place of power in the English-speaking world. It has entered into the very fiber of the American republic. It has become a passion in the minds and hearts of men all about the world who have held as their dearest conviction the belief that the individual man must never be lost in the crowd. He must never be lost in the church. He must never be lost in the state. There he stands, lonely and splendid. He is never to be ignored. He is never to be forgotten. His loyalty to the integrity of his own life is the central matter in the human adventure.

In the first centuries of his thought and action, the man of the independent tradition took over from the Catholic faith much of that substance of conviction which nourished his mental and moral and spiritual life. Indeed he thought of himself as one who was carrying on and completing the work of the Reformers of the sixteenth century. He was purifying an old religion. He was not creating a new one. His convictions about the personal God as the creator and controller of the world; his beliefs about Jesus Christ as God come into human life for the saving of men; his awed devotion in the presence of the Cross; his fear of the deadliness of sin; his sense of God's intimate presence through His spirit in the world; his belief in the resurrection of Jesus and His triumph over death; his glad assurance of immortality; and his belief in the richness of the divine life as Father, Son, and Holy Spirit; all these were very much what the church had triumphantly held through the centuries. In this sense the independent used his individual judgment as a basis for accepting the Catholic faith. Perhaps he did not analyze too closely the relation between his individual freedom and the corpus of belief he held in common with the whole church. Perhaps the fires of his own spiritual life burned so brightly that it never occurred to him to doubt that which appeared so clearly in their shining light.

It was of course inevitable that a good deal of all this would seem much less obvious as time went on. Perhaps it is not too much to say that every period receives easily a conventional belief but must fight for a living faith. Then when the tides of a glowing spiritual life ebb, much which seemed indubitably clear begins to be clouded by questioning and doubt. That which had seemed critically important begins to seem incidental and at last to be quite irrelevant. As the tradition moves out far from its original source some of its principles take the bit in their teeth and gallop off quite uncontrolled.

So it has happened that the interpretation of life based upon the freedom of the individual has had a curious and a checkered history. It has made curious alliances with what seems strangely like anarchy. That profound conviction of the stabilizing quality of the corporate life, without which life begins to fall apart, has been lost in a brilliant assertion of the rights of the individual. And within the spiritual tradition it has been easy to suppose that the rich spirit represented by the teachings of Jesus could be preserved in such a fashion as to transform the life of man without any relation to those convictions about the nature of the universe, the nature of God, and the nature of man, in connection with which this tradition exercised such commanding power. The results in both church and state have been tragic enough. In the state, the forces of disintegration have met their answer in the counter-claims of the totalitarian interpretation of the nation and the race. In the church, there has often appeared a strange aridity, as if the one good principle of the confident individual, if used alone, became darkly corrupting. The modern debacle has often found the state without moral power for the resistance of tyranny, and the church without spiritual energy for the renewal of its own life and the life of man.

A situation of this sort always involves certain grave dangers. There is the possibility that something not only good but critically important will be sacrificed for the sake of another good, which is also most important but which at the moment has dramatic power to capture the imagination. The temptation to say "either or," when we ought to say "both and," is always before us. Perhaps it is not too much to say that some of the most powerful thinking in Europe today has been carried on by men who have failed to master this temptation. When the Barthian is confronted by a non-theistic humanism, he rises to assert the rights of God. Our consciences are stirred as we listen to his commanding and masterful words. But if he so isolates the action of God from the understanding of man that there is no real nexus, must he not in the long run fail to do for us the thing which he most desires to do and the thing which we so sorely need to have done?

The Neo-Thomist movement comes to us with more promise. The angelic doctor unhesitantly set forth his interpretation of the ways of God in the terms of the reason of man. And such subtle and brilliant thinkers as Etienne H. Gilson and Jacques Maritain use every power of the intelligence to set forth the sanctions of the Christian faith. It is not surprising that many men whose own training has been in the liberal tradition of Protestantism feel that, if certain matters having to do with a venerable figure on the Tiber and the interpretation of the sacraments are left out, their own minds move in deep accord with thinkers who are saying that man must find his unity in his relation to God apart from which there is only anarchy, and are saying this not as a word addressed to man after he repudiates his intelligence, but as a word addressed to his intelligence.

Even here the man who belongs to the independent tradition is rather sure to have hesitations. Splendid as is the thinking of the Neo-Thomist, is it not based upon a conception of the authority of the church which is not possible to a man who refuses to sacrifice his own loyalty as a believer in the individual? Doubtless an able Thomist would say at this point that the Christian faith represents sanctions which will command the allegiance of the individual mind, providing that mind is illuminated by the Christian virtues of faith and hope and love. And now there emerges, stark and clear, the ultimate question: Is there a fashion in which, without doing violence to the integrity of his mind, the man of the independent tradition can find the equivalent of those standards which are so basal in such thinkers as Gilson and Maritain?

At this point I should like to recall the witness of a man who was one of the heroes of nineteenth-century Congregationalism, whose name is held in the highest honor here at Mansfield College. Dr. R. W. Dale was indeed a man of many-sized powers. His preaching was characterized by such intellectual force and moral power and by such lofty spiritual quality that it is said that young Fairbairn, long before he became prin-

(Continued on page 8)

Conference News and Personals

Louisiana Conference

Rev. H. E. Pfost, pastor at Greenwood, has been actively engaged in camp work recently. He says that the Shreveport-Ruston camp enrolled one hundred and eight intermediates—a new record.

Dr. Dana Dawson, pastor of First Church, Shreveport, preached in Trinity Methodist Church, Denver, on July 30. He was in Denver for a visit to his mother and other members of the family.

Miss Katherine Yeldell, efficient secretary of Noel Memorial church, Shreveport, reports that that church is making good progress under the leadership of Dr. F. M. Freeman. That fact will not surprise the friends of Dr. Freeman.

Rev. G. W. Dameron reports a great Leadership School at Mt. Sequoyah. Weather fine, nights cool and everything conspiring to make it a great occasion. We appreciate being remembered for it helps to bear our own less favored lot.

Mrs. E. L. Diamond, editorial secretary in the Advocate office, was called to Natchez on last Monday night on account of the serious illness of her father, Mr. S. L. Shaw, who was eighty-two years old. Bro. Shaw died Thursday afternoon and was buried Friday.

Rev. B. F. Roberts, pastor at Church Point, is actively pressing his campaign for the Advocate. If Lake Charles District fails to make the landing, it will be a real surprise to us. It has an unbroken record of campaign success.

Rev. R. M. Bentley says that his work at Bunkie is going fine and that finances are in better condition than they have been for years. That is not only evidence of progress but shows also the marks of real leadership.

Miss Grace Gatewood, deaconess at First Church, Shreveport, for twelve years, left last week for her home at Myra, Texas where she will spend a month—the beginning of a well-earned furlough.

Rev. R. E. Walton, new pastor of Bogalusa circuit, paid the Advocate an appreciated call last week, and incidentally reported enthusiastically for the group conference of the New Orleans District which met in Columbia Road church, Bogalusa, July 27.

Rev. J. C. Rousseaux, Colfax, reports a fine revival at each of his churches and also a splendid Vacation Bible School which lasted two weeks and enrolled forty pupils. The Baptists cooperated in the school which had four Baptist and six Methodist teachers.

The editor asks that our friends bear with us, as he is unexpectedly pinch-hitting for everybody except the janitor. Mr. Chalmers is away for a brief vacation and our assistant in the office is at the bedside of her father.

Rev. Don L. Harwell, Rochelle-Tullos charge, doubled his quota and more than half of his list are new subscribers, believe it or not. The charge has a membership of two hundred and the Advocate list is **twenty-seven.** It is a great joy to make public acknowledgment of such a splendid achievement.

Dr. W. L. Doss, Jr. assisted Rev. W. W. Perry in a meeting at Mangham last week following which he expected to spend a week at Mt. Sequoyah and from there to Rochester, Minn., where he is to visit his son, Dr. Keller Doss, who is connected with the Mayo Clinic. We are glad to learn of the improvement of Mrs. Doss following her recent slight illness.

Rev. George A. LaGrange, pastor of Marksville, is in deep sorrow on account of the sudden and unexpected passing of his wife, at six o'clock on last Wednesday evening. Funeral was held Thursday. We feel sure that the friends of Bro. LaGrange will not forget him in his hour and experience of sorrow. We hope to have an appreciation of the life of Mrs. LaGrange for publication later.

Rev. and Mrs. C. W. Lahey, Boyce, are in great sorrow on account of the death of their son, Rev. Roger Lahey. We stopped the press last week to insert the telegraphic notice. Roger had been desperately ill for nearly two years. For a time it was thought that he might recover, but such hope was not to be realized. He leaves his faithful and unfailing companion, formerly Miss Winnifred Holloman, and the family of Bro. C. W. Lahey to share in the bereavement.

Mississippi Conference

Rev. Hilary S. Westbrook, pastor at Collins, reports a good meeting in progress at Good Hope church where Rev. J. B. King is assisting with the preaching.

Rev. F. B. Ormond, retired member of the Mississippi Conference, whose address has been Fearn Springs, writes us that his address is now Mashulaville.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial, Vicksburg, is a consistent and faithful worker and we honor her for her unfailing loyalty.

Dr. B. L. Sutherland and his secretary place us in their debt for an excellent list from Galloway Memorial church, Jackson. Lists like that give a great boost to our cause.

Mrs. A. T. Stevens, Escatawpa, says that the Advocate has been coming to her home for so many years that she misses it very much when it fails to arrive. That is a testimonial which rejoices our heart.

Rev. J. L. Carter, Fifth Street, Meridian, says that the Youth's Crusade Week program was even better than was anticipated. We appreciate the report of the crusade and the loyalty of Bro. Carter as otherwise manifested.

Dr. J. T. Leggett, Main Street, Hattiesburg, tops the list of reports for the week and he says that he expects to complete his quota in a few days. Dr. Leggett has maintained a good Advocate record throughout his five-year tenure of that church.

Rev. John W. Ramsey, Meridian, is just home from a meeting at New Chapel church, Nettleton charge, where he was pastor thirty-seven years ago. Despite constant rains, it was a good meeting. On Sunday following the meeting, Bro. Ramsey preached for Rev. W. C. McCay in Nettleton, where he found Bro. McCay in great favor with his people.

Dr. Rolfe Hunt sends us notices of two marriages which he performed recently: Miss Ruth Vinson of Pelahatchie, and Mr. H. H. Noblin were married at his home in Jackson on July 27, and the young couple will make their home at Lauderdale, where the groom is Superintendent of the Lauderdale Consolidated School. Miss Audrey Nell Joyner and Mr. William Sylvester Brown, both of Jackson, were married at the residence of Mrs. L. N. Mitchell, on July 29, and will reside at 1339 North State Street, Jackson.

North Mississippi Conference

The auditorium of the church at Kosciusko is being renovated and beautified and the building is to be treated for termites. Rev. S. E. Ashmore is the capable leader of the congregation.

Rev. A. Y. Brown assisted Rev. E. F. Tucker in a meeting at McAdams church, Sallis charge, recently. The meeting was well attended and at one service fifty young people responded to a proposition for the dedication of their lives to God.

Dr. A. T. McIlwain has received one hundred and thirty people into the

church at Greenville since the Annual Conference. That is a high testimonial to the energy and the evangelistic effectiveness of Dr. McIlwain.

The young people of Leland church presented the peace play, "No Banners Flying," at a night service recently. In addition to the promotion of the cause of World Peace, the young people are also helping to raise money for the purchase of a pipe organ.

Ackerman parsonage is smiling from front to back. The good women of the Missionary Society have installed an electric range. All that is necessary now is to press a button and the cooking is on the way—the bread is browning for the Browns.

Rev. J. N. Humphrey, Weir and McCool charge, says that he is in the midst of his revival campaign and with good results to date. Bro. Humphrey built a new parsonage last year and is now completing a new church at Weir. The church at McCool has been reroofed.

Rev. E. L. Jernigan, reports that work on the Mathiston charge is progressing satisfactorily. At the present he is busily occupied with his revival meetings. Bro. Jernigan says that Dr. L. P. Wasson, district superintendent, is in high favor in that section.

Dr. W. A. Tyson, whose ministry at Tupelo during the few months since he came to the Conference promises much for that church, is having a great time in study, divided with pulpit supply, and journeys to historic shrines in that locality. We appreciate a note from him and an enclosure of pictures of some of the shrines which he has visited.

Reports are that the South Union camp meeting was the best for many years. The attendance was large, the spirit and fellowship fine and Dr. A. T. McIlwain was the preacher. South Union is on Chester charge, of which Rev. E. M. Allen is pastor. There were many consecrated to service and ten additions to the church.

General

The Week of Evangelism at Lake Junaluska covers the period from August 27 to September 3. In addition to preaching, forums will be conducted on "The Preparation, Promotion and Conservation of the Revival," by Dr. Roy H. Short, of Louisville, Ky., and on "Personal Work," by Dr. Harry Denman. A "Field Work" clinic will be conducted in Waynesville and near by places. Personal evangelism, house to house visitation and street preaching will be featured.

In the death of Dr. James H. Kirkland, who for forty-four years was chancellor of Vanderbilt University, the South loses an educator of national fame, an outstanding university executive, a man of great attainments and a forceful and pleasing personality. Naturally the Vanderbilt contest, of which he was the center, divided the constituency of the University into two groups—his ardent friends and his implacable foes. In the years following the end of the contest, he bore himself well, at seventy-seven he retired from active service and at seventy-nine he answers the summons from the sky. Funeral services were held at Nashville on Wednesday.

MONROE DISTRICT CAMP FOR INTERMEDIATES

Sixty-six Intermediate boys and girls of the Monroe District entered Camp Ki-Ro-Li on July 10. This was the largest attendance in several years. Although the number exceeded the capacity of the camp, Mrs. R. H. Gannaway (Business Manager and Dietician) managed to make everything comfortable and convenient. A capable staff gave itself wholeheartedly to the interest of the camp. Both staff and campers arose to proclaim the camp "Splendid."

Four courses, "The Church," "God in the World Today," "Our Neighbors in India," "Getting Along With People," were offered under the instruction of Rev. C. M. Hughes, Mrs. O. L. Tucker, Mrs. J. C. Whitaker, Rev. J. C. Whitaker. The interest Groups were as follows: Archery, Miss Nan Drew; Hobbies, Mrs. King Hunt; Souvenirs, Mrs. Ira W. Flowers; Journalism, Rev. Ira W. Flowers. Rev. W. J. Reid was the leader for the Vespers and Morning Devotions. The recreation was under the direction of Miss Wilsie Marie Howe, and the Night Entertainments were directed by Mrs. Ira W. Flowers. Miss Adelle Redditt, II, was the pianist for the camp.

The entire camp staff gave of its time, talent and interest to make the entire program worthwhile. The Dean wishes to take this opportunity of thanking the staff, pastors, counselors, and campers for their spendid cooperation and efforts in making the camp a most enjoyable and helpful experience.

IRA W. FLOWERS, Dean.

SPRINGHILL BOOMING

Dear Dr. Duren: Just a line about the Advocate here. The people love it. We have thirty-five coming to the station now and have a few more subscriptions lined up. You can count on forty safely for Springhill.

I am so glad to get back to my home conference. S. M. U. though is a great Theological School and I thank God for the year my wife and I spent in the Theological School.

The church is on the boom here. We just finished our educational building that will care for four hundred. We have had three training schools so far this year—one for all church school teachers and officers, led by G. W. Dameron; one for the stewards and prospective stewards which enrolled twenty-six men; one for the young people (Caravan Week), in which our crowd grew to eighty young people. Our church needs forty-six more members to double its membership this year. We have won forty-five by profession of faith so far this year. Our finances are up. Pastor's salary to the first of the month and Benevolences 50 per cent already in the Conference Treasurer's hand. We are thankful that God is blessing us.

Yours truly,
REV. A. C. LAWTON.

FROM BRO. ELLIS SMITH

Dear Dr. Duren: I am unable to answer the many thoughtful inquiries that have reached me from friends throughout the state. Please express through **The Advocate**, my deep appreciation of their continued concern. I am here with the very best of medical care and attention of old friends and loved ones. I am making a hard fight, but "whether we live or whether we die, we are the Lord's," and he will help us in every battle.

ELLIS SMITH.
By Holland M. Smith.

July 31, 1939.

THE INDEPENDENT TRADITION AND THE CATHOLIC FAITH

(Continued from page 5)

cipal of this college, walked in front of Carrs Lane Chapel, in Birmingham, saying to himself, "It is here that the eternal Gospel is so gloriously preached."

I know that even those who admire Dale profoundly sometimes refer to him as one whose thinking belonged to a pattern which has passed away and one who must be thought of with gratitude for his services to his own day rather than looked upon as one who can give us leadership today. I venture to think that this is a mistaken position. I venture to say that he thought so profoundly about the issues which he confronted that once and again he gives us a clue, as we try to find our way in our own most difficult processes of thought. This, if I may say so, was particularly true in respect to the matter of finding a secure spiritual basis for accepting the central assertions of the Catholic faith. You will remember how he solved the problem. The portrait of Christ in the Gospels, he declared, is of such a nature that it is self-authenticating. It carries its own secret of moral and spiritual compulsion.

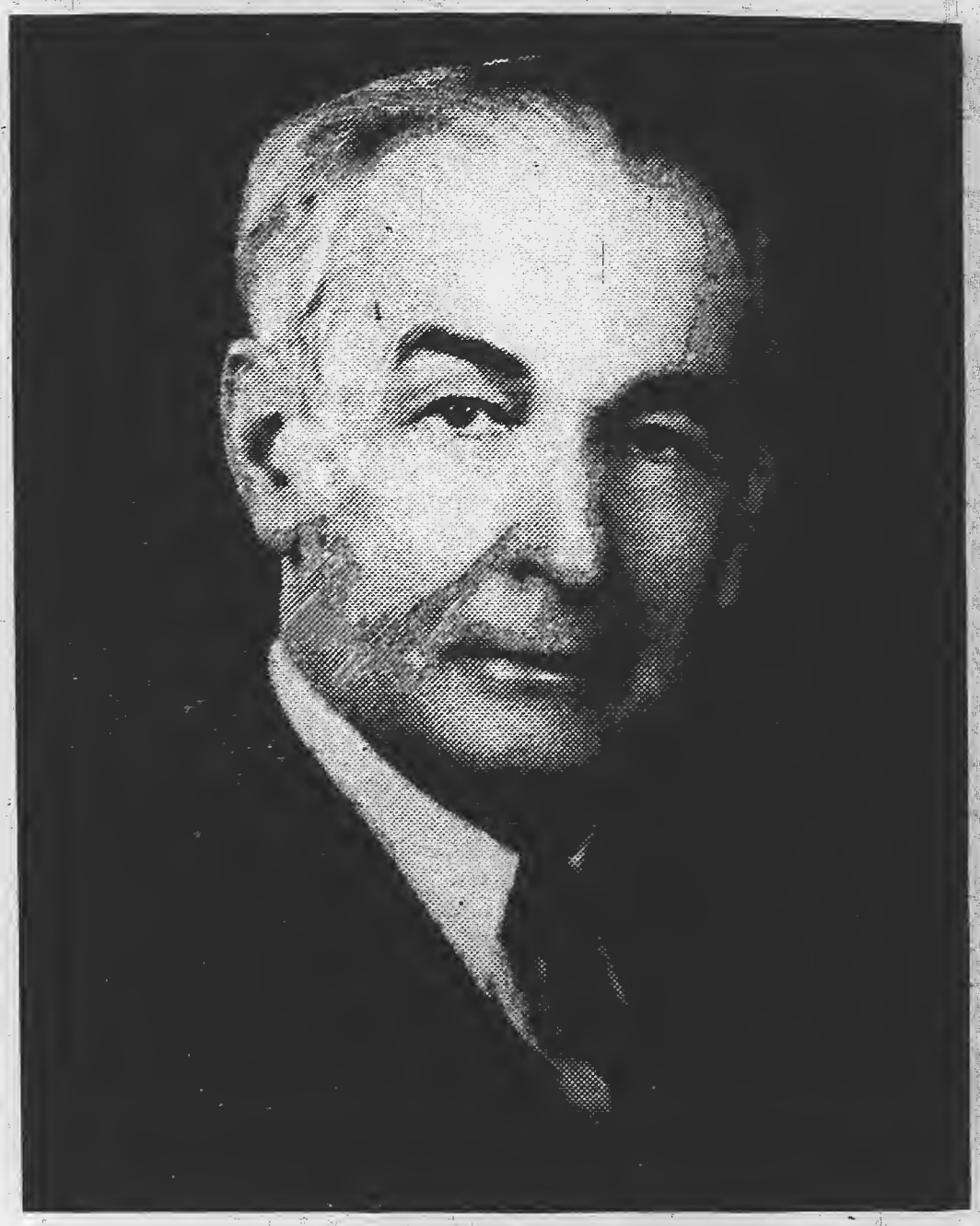
But this is not all. When a man has accepted Jesus as Saviour and Lord, He walks right out of the Gospels into his own life. He has a first-hand experience which defies all contradiction. And even this is not all. This personal experience is reinforced by that of untold millions of men and women of every century since Jesus lived. So this personal experience, thus socially confirmed, comes to a position of indubitable strength. It becomes the Protestant equivalent of the Catholic doctrine of the authority of the church. And so Dale found an answer to the question as to how a man of the independent tradition could find a secure basis for the acceptance of the Catholic faith. I venture to believe that here we find not only a notable word for his own day but also a commanding word for our own.

That there is a secure New Testament basis for this position is made abundantly clear in the words which I have used as a text this morning. The fourth gospel ascribes to Jesus the declaration: "If ye abide in my word . . . ye shall know the truth, and the truth shall make you free." Our knowledge of God, we are told, is to be made secure through our own moral experience. This is no isolated assertion. It is the man who wills to do the Divine Will who shall know of the doctrine. And the very basis of the significance of the memorable word of Peter lies just in the fact that he reflects his own moral experience and the moral experience of the Twelve when he says: "Thou hast the words of eternal life." So deeply is this true that it is implicitly present more than they know one suspects in the writings of the great Neo-Thomists. And however this may be, it is very clear, is it not, that this position reflects the very genius of independent tradition when at last it comes to face the ultimate questions which have to do with the seat of the authority of the Christian religion as it confronts this strange creature, man.

It is a dangerous position if you like. For without the moral experience, there will be no spiritual insight. Without the moral experience, you are sure to go wrong. This indeed has happened again and again. This more than anything else is the cause of the modern debacle. But with the moral experience the intelligence is sure to go right. It is sure to go right gloriously. We must be content, I think, to leave the matter where Jesus left it. We must say that it is the man who meets the message of the gospel with the moral response of a loyal will who shall know the truth, and in the security of that truth shall find the only freedom which does not turn into anarchy at last.

—Zions Herald.

I criticize by creation, not by finding fault.—Michael Angelo.



REV. ALGIE S. OLIVER, Pastor

A BRIEF HISTORY OF PEARL RIVER AVENUE METHODIST CHURCH, McCOMB, MISS.

By Rev. Thomas Jones

The Pearl River Avenue Methodist church is located in McComb, Miss., the metropolis of Pike County. This church is one of three Methodist churches located in our fair city of over 10,000 population.

This church was organized in January of 1908, by the late J. T. Abney, who was then pastor of Summit. Bro. Abney stuck his umbrella in the ground on the southeast corner of Pearl River Avenue and Live Oak Street, present location of the church. On this umbrella he hung his hat and preached to a group of people standing in the open air and organized a church with a membership of thirty.

In the month of June, of the same year, the membership worshipped in a new frame church that had been erected by these faithful charter members, at a cost of about $3,000. The work was named Summit and East McComb, and the following pastors appointed: 1910, C. N. Guice; 1911, C. M. Chapman; 1912, B. W. Lewis; 1914, W. N. Thomas.

At the conference held in Vicksburg, in 1917, A. B. Barry was appointed pastor, and the work became known as South and East McComb. December 1, 1919, W. A. Terry was appointed.

In 1921, East McComb church was changed to Pearl River Avenue, and J. A. Wells appointed. The membership at this time had increased to 148. It was during the administration of J. A. Wells that the present parsonage was purchased. In 1926 J. F. Campbell was appointed pastor. During his administration the frame building was replaced by the present two story brick veneer church, at a cost of $30,000.

The following pastors have also served: I. H. Sells, L. M. Reeves, J. W. Leggett, A. M. Broadfoot, and A. S. Oliver.

It was under the present administration of A. S. Oliver that the church debt was liquidated.

There also have been three local preachers from this church: Eliot Jones, Gilbert L. Oliver, and Algie M. Oliver, the latter two being the sons of Rev. and Mrs. A. S. Oliver.

The Pearl River Avenue church has 521 members and 144 families.

The church has a very active list of organizations which carry on the full program of Methodism. Among these organizations are a well organized and growing church school, a live Missionary Society and Epworth League, and a very efficient Board of Education, Trustees and Stewards.

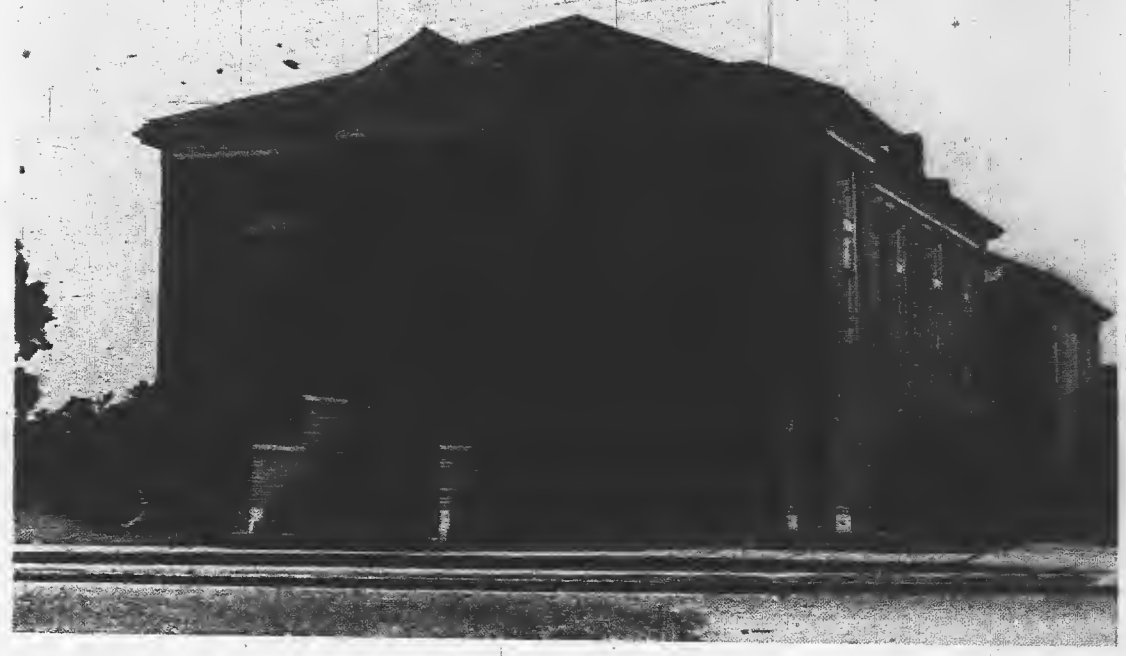
The Board of Education is composed of the following members: D. H. Alford, Chairman; Mrs. C. S. Ferguson, Mrs. Murray Felder, Mrs. Van Martin, Mrs. A. S. Oliver, Mrs. Ira Godbold, Mrs. T. H. Schakleford, Mrs. Oliver Felder, Sam Hutson, Thomas Jones, Ira Godbold, Everett Felder and Vernon Myers.

Sam Hutson is lay leader and also Chairman of the Board of Stewards. Other members of the Board are Thomas Jones, James Carruth, Murray Felder, T. H. Schakleford, Everett Felder, E. A. Haight, Ross Myers, E. W. Nelson, E. F. Lowe, Vernon Myers and Ira Godbold.

The Board of Trustees is composed of Victor Myers, Chairman; L. E. Allen, E. F. Lowe, W. E. Daniel, J. W. Spense, E. K. Sauls, W. E. Gerald, E. W. Nelson and J. L. Pierce.

Total indebtedness on the church property September 15, 1938, was $14,191.71. By March 8, 1939, our church property was free of debt and will be dedicated on August 20th, at the 11 o'clock hour, by Bishop W. T. Watkins.

All former pastors of the church and anyone else is invited to attend this dedication service.



PEARL RIVER AVENUE CHURCH, McCOMB

MARION, LOUISIANA

Dr. Oliver H. Thompson, active in the professional, church, business and civic affairs of Marion and Union Parish for more than half a century, died at his residence here at 5:20 a. m., Friday, July 28th.

He was 82 years of age and had resided at Marion since 1882, coming here as a young physician. He was a graduate of Vanderbilt University and was an active physician for more than 50 years, in some instances being the attending physician for three successive generations.

Dr. Thompson was one of the most active and loyal members of the Methodist Church, and had been on the Board of Stewards since the church was established here. He never missed a service as long as he was physically able to attend and the church and its ministers never had a more loyal friend than Dr. Thompson. He loved his church.

He was a former president of the Marion State Bank, had served on the local school board, was a charter member of the Marion Masonic Lodge, having served several years as Master of the Lodge. Anything for the upbuilding and betterment of the community had a leader in Doctor Thompson.

He was born in Union County, Arkansas, June 25, 1857, coming to Marion as a young physician. When he came to Marion he established a mercantile business which has been in continuous existence since that time, being now operated by his son, K. S. Thompson.

In 1887, Dr. Thompson married Miss Mollie Smith, who died December 9, 1938. He is survived by the following children: Mrs. Olive Wheelis, K. S. Thompson and Clayton Thompson, all of Marion; O. M. Thompson and J. W. Thompson, of Baton Rouge, and Mrs. Mittie Mae Webb, of Sugarland, Texas, and eight grandchildren. His only sister, Mrs. Minnie Nabors, lives at Lexington, Miss.

Funeral services were held at the Methodist Church here Saturday, July 29th, at 2:30 p. m., by the Rev. Thurmon Spinks, pastor, assisted by the Rev. S. S. Holliday, of Delhi, a former pastor of the Marion Methodist church. A large number of out of town friends were present for the services.

Pall bearers were J. E. Roark, Jas. A. Dean, John T. Hollis, E. J. Gulley, A. L. Phillips and B. K. Watson. Interment was at Marion cemetery

EPWORTH LEAGUE TRAINING CAMP

Dear Sirs: The most inspirational and sucessful Epworth Training Camp of the Lake Charles District came to a close Sunday, July 30, at Lake Arthur.

We arose at 6:30, went to morning watch at 7:00, and had breakfast at 7:30. At 8:30, we had cabin clean-up and at 9:00 we attended our first class. There were two classes taught at this period, one by Rev. G. W. Pomeroy, "The Sermon on the Mount Today," and the other by Rev. David Tarver, "A Better Understanding of the Bible." At 10:00 we held our business assembly. Then at 10:30 we went to our second class period and these two classes were "Introducing Our Friends to Christ," taught by Bill Fraser, and "Personal Difficulties," conducted by Bro. Haug. At 11:30 came our recreation period, and at 12:30 we had lunch. After lunch we rested and had quiet hour until 2:30, at which time we went to our various handicraft groups. At 4:00 we again had recreation and at 5:00 swimming; 6:00 we had supper, and at 7:00 vesper was held on the pier. Our night programs started at 8:00, after which we held cabin fellowship before going to bed.

The following is the report submitted by the Resolutions committee:

We, the committee on resoultions, wish to submit the following report:

Whereas, the last Young People's Camp, of the Southern Methodist Church, is drawing to a successful conclusion, we wish to express, on the part of the campers, their sincere appreciation to all those who have labored to make this a never-to-be-forgotten experience;

To the dean, Rev. A. L. Gilmore, the faculty, and the staff, for their untiring efforts to add to our mental, physical, and spiritual development;

To Brother James V. Reid, for his inspirational messages, music and pictures;

To Bill Fraser, for his challenging vesper talks;

To each of the committees, for functioning efficiently, and to our excellent officers: Herman Mayo, Earl Hall, and Margie Lena Miles;

To Mrs. David Tarver, for her competent leadership in song and the musical numbers that added to our worship;

To Mrs. Billy Pomeroy, for the good times we had at the night doing's because of her ingenious planning and efficient direction;

To all those who have made possible the well-prepared food which we enjoyed: Mayor Lambert, Percy Lambert, Miss Vera Walker, the girls who served, and the faithful cooks;

To Mrs. Winn, who cooperated in every possible way;

To Sheriff Broussard, who supplied the night watchman for our added security;

To Dr. Heinan, for his services, and to Miss Evelyn Vatter, for her conscientious care of all our ills;

To Bro. Billy Pomeroy and Percy Lambert, for the delicious fish dinner provided by their reel and rod;

To Mr. Kinslan, for all that he did to make the camp grounds more beautiful, and to Mr. and Mrs. Earl Doland, for donations too numerous to mention;

To the following firms, for their greatly appreciated donations: Wayne Thompson, Crowley, rice; C. C. Lyons & Son, Crowley, coffee, Tasty, Butter-Nut, Holsum, Fair Maid and Jeff Davis, bread;

To every camper who has participated whole-heartedly in the program, and who will return, enriched and inspired, to be a blessing to his church and his community.

We close this camp looking forward to future years of growth and service in the great united Methodist Church.

Respectfully submitted,
MRS. A. L. GILMORE,
Chairman.
HERMAN MAYO,
MARGIE LENA MILES,
GAYNELL BEADLE.

REVIVAL AT WATERFORD

Dear Dr. Duren: If you will give me a little space in your valuable paper, I would like to say a few words about our recent revival held at the Waterford Methodist church. The Rev. Roy Beasley, of Holly Springs, did the preaching, being ably assisted by our pastor, Rev. Torrence Maxey. While we had only one addition to the church, we feel that much good was accomplished and many lives re-dedicated to a more sacrificial service to God. Bro. Beasley is a sincere man of God. His messages ring with a heart-felt sincerity and truth that makes them sink deeply into every soul.

We are also fortunate in having for our pastor such a fine young man as Rev. Torrence Maxey. This is his first charge, but he is doing the work beautifully and with a true Christian spirit that draws his people nearer him each day. He is truly a pastor in every sense of the word, and we appreciate him.

Revivals are being held at all the churches on the charge, and with very good success.

Best wishes to you and your paper.
"A WATERFORD CHURCH MEMBER"

REVIVALS ON MONTROSE CHARGE

We had a wonderful meeting at the Garlandville church the third Sunday in this month and the week following. Bro. Alsworth preached for us that morning and held our third quarterly conference that afternoon, then that night Rev. H. B. Hilbun preached his first sermon in the series. We planned, following a long custom, to close the meeting on Thursday night, but when Thursday night came the folks said that the meeting simply couldn't close so we went on Friday and Friday night. We had a real revival in the church with some additions. There were at least 15 definite conversions and some forty or fifty who re-dedicated their lives to Christ and His work. We are happy for the privilege of having Bro. Hilbun with us and are looking for-

ward to his entrance into the conference this fall. We are looking forward to another wonderful time with him doing the preaching for another revival another year.

We have had four of the revivals on the work, all of them leaving the churches revived and the people in fine spirits to go to work for their Lord. Some who had quit coming at all have been reached and brought back. We begin our last revival on the work Sunday, with Rev. J. H. Jolly doing the preaching here at Montrose.

Sincerely,
J. H. CAMERON.

TO PREACHERS AND LAYMEN OF NORTH MISSISSIPPI

Our General Commission on Evangelism is putting on a week of real evangelism at Lake Junaluska, August 27 to September 3rd. As chairman of your conference commission, I can think of nothing else that would advance evangelism in our conference more, right now, than for our pastors and leading laymen to go and spend that week, that Pentecost Week, at Junaluska. I hope many of you will go and bring back a fire that will continually burn in our conference.

Fraternally,
J. D. WROTEN.

REVIVAL AT SCOOBA

Dear Sir: You will be pleased to learn, I am sure, about the great revival held at Scooba. Rev. J. L. Neill, from Brookhaven, and Rev. Felix Sutphen, from Millsaps College, were with us from July 9 through the 19th. This was a union revival with the Presbyterians. The Baptists also co-operated.

Yesterday I baptized seventeen and received twenty-one members into the church as the result of this meeting. It was one of the most gracious revivals it has been my privilege to participate in for many years. There was a complete absence of high pressure tactics, but the results showed that the Holy Spirit was at work in the hearts of the people. Bro. Neill said that the last service was one of the best he had ever been in. It was indeed a heart-stirring scene to look upon whole families dedicating themselves to God.

Bro. Neill's messages were well received by all who heard them. They were delivered with a clearness and forcefulness that could not help but attract and hold the attention of every one. His illustrations, mostly from his own experiences, were vivid and gripping. He brought to us an interpretation of divine truth that showed the results of close study and intimate association with these truths.

The results of the meeting were seen not alone in conversions, but also in the establishment of a number of family altars and in an awakened interest in reading the Bible. Our church has been really revived. The attendance yesterday was greatly increased and almost all of those present partook of the Sacrament of the Lord's Supper. We feel that our church is upon a much higher plane spiritually than before the meeting. The other churches also have been benefitted. Many members went to the Presbyterian and Baptist churches as a result of the meeting.

Bro. Sutphen did excellent work with the children and young people. Both Bro. Neill and Bro. Sutphen won the hearts of all the people.

One thing that helped to make the meeting a success, we feel, was the fact that cottage prayer meetings were held for a week previous to the meeting.

Yours sincerely,
MURRAY COX.

SARDIS-GRENADA DISTRICT

By Marlin McCormack
District Reporter

Rev. C. T. Floyd, district superintendent, presided in two church dedication services Sunday, July 30, at Byhalia, where the educational annex, memorial windows in the church, and the parsonage were dedicated. In the absence of Bishop W. T. Watkins, Rev. T. M. Bradley preached the dedicatory sermon to a large audience. The pastor, Rev. H. D. Suydam, assisted in the ritualistic services.

At Walls the dedicatory sermon was preached by Rev. C. C. Clark, pastor of First Church, Columbia, who was visiting in the district at the time. The pastor, Rev. J. S. Maxey, assisted the district superintendent in the dedication of the church building.

It was a source of regret to everyone that Bishop Watkins was not present, but both services were carried through in order. The auditoriums were packed, and a lively interest in the cause of the kingdom was manifested at both places.

It is easier to perceive error than to find truth, for the former lies on the surface, and is easily seen, while the latter lies in the depth where few are willing to search for it.—Goethe.

RESOLUTIONS OF APPRECIATION

Whereas, Dr. Jasper Weber is closing fifteen years of unselfish, sacrificial and efficient service as President of Wood Junior College, Mathiston, Mississippi; and

Whereas, his influence has had untold value in the development of the life and Christian character of the youth in this section; and

Whereas, it has been a source of great joy and mutual helpfulness to work with him, therefore be it

Resolved, that this Third Quarterly Conference of the Mathiston and Maben charge shall go on record in expressing to Dr. and Mrs. Weber our deep appreciation, our love and our interest which shall continue wherever the church may call Dr. Weber.

E. L. Jernigan, pastor; James Hankins, Supt. Maben Church School; Sylvia Huitema, Sec. Board of Stewards, Mathiston.

RE: "TO MINISTERS AND THEIR WIVES"

An Appreciation of: To Ministers and Their Wives—From A Minister's Wife

Thank you for this admonishment, and also for the four rules that you have given us. If we, who have the happy privilege of living in a "parsonage home," (a home set apart for His chosen servants) would keep them as you have suggested in last week's issue of the Advocate, the work of our Heavenly Father would not be so handicapped at times. For instance, when the minister and family goes into his new field of labor and finds the parsonage so ill-kept, in rundown condition and there must be weeks and months of work to make it a fit place to invite your people into when they call, he is kept from the most important part of his work, that of going into the homes, meeting his people, laying plans for the year's work, and in general getting a good start.

I like to feel that our parsonage home is our very own, and strive to make it just as attractive inside and out as possible. Some of our ministers seem to feel they are "camping" there for a while, it doesn't matter how it looks or how I leave it.

Let us join this minister's wife in making our parsonage clean, and "spick and span," such that you can go there, unpack and begin living. After all the packing and cleaning of the one you left ready for your successor you do not have very much vitality left to go to another and go through the same thing. More love will prevail among our brothers in His Kingdom's work.

The thirst after happiness is never extinguished in the heart of man.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 13, 1939

By Dr. J. R. Countiss

ELISHA: A LIFE OF HELPFULNESS

Golden Text.—Be ye kind one to another.—Eph. 4:32.

II Kings 5:1-27

2 Kings 5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Elijah and Elisha, though devoted friends and faithful servants of Jehovah, were in many respects most unlike. Elijah was a stern, solitary figure who spent much of his time in the mountain fastnesses, living in meditation and seclusion, while his protege, Elisha, whom he anointed as his successor, called to public work became a public figure, moved into the city and became known both as a man of God and as a benefactor. One rejoiced in the richness of his personal spiritual life; the other delighted in opportunities for kindly ministry and generous service to his needy and suffering fellow men.

Naaman was a most distinguished Syrian military leader, "Great . . . honorable . . . a mighty man in valor, but—he was a leper!" What value had fame and honors to one who was afflicted with the most dread and loathsome disease known to the ancient world? There might be pageants and banquets, toasts and acclaim for lesser leaders, but none for the leprous captain of the host. He had brought honor to his king and country, but for himself life held only bitter suffering and weary waiting for a tardy release.

Such seemed his fate till his wife's little captive Jewish slave girl, brought back perhaps by one of his own marauding bands, was heard to pray God that her master could interview the prophet of Samaria, and through him find the road to health. This child had not been swept from her moorings by the glamor of the Syrian court, but she remembered her mother's teaching and her mother's God. Her suggestion speedily reached the king to whom the service of Naaman was so valuable that he at once dispatched a letter and costly presents to the king of Israel requesting that his leprous captain be healed. The stupidity of kings, thinking themselves of such importance! One was sorely mistaken, the other sorely distressed.

When Elisha heard of his king's perplexity, he asked that the Syrian captain be sent to him for directions as to his healing. With truly royal pomp the retinue of Naaman drew up at the house of Elisha, where he expected to be received with ceremony in keeping with his rank and the dignity of the empire he represented. He was chagrined and disappointed when a lone messenger appeared with instructions from the prophet that he wash himself seven times in Jordan. In his rage, he threatened to return to his own country whose streams seemed to him far better than the Jordan, but a discerning servant ventured to inquire whether he would have obeyed had he been told to do some great thing. Simple people do sometimes have such sound sense! And pride misses so much, often failing to discover the true meaning of life. The great man followed the simple directions and found himself healed.

With sincere and profound gratitude he returned to the house of Elisha with the rich gifts and offerings sent by his king, only to discover that prophets of God are not greedy of silver and gold. Elisha would accept nothing, but his servant Gehazi hastened after the departing nobleman with greed in his heart and a lie on his lips, asking a gift in his master's name. Stern rebuke and fearful retribution came swiftly upon him and his shame was recorded as a warning for all future generations.

Many wonderful things are recorded of Elisha, but we may remember him along with the great company of noble spirits who with sympathetic hearts have spent their lives in healing, soothing, helping, comforting the stricken and sorrowing among their fellows, ministering always to those in need.

Can this darkness be removed? Can these dry bones live? On Thee, Jesus, all our hopes depend. In Thee all power is vested, even power to make sinful creatures instrumental in enlightening the heathen.—Adoniram Judson.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THAT 'LATE LARK SINGING'

Ponder this exquisite phrase of the poet Henley. Religion has put a song in the hearts of men. The ancient Jew sang unto the Lord a new song, and his songs forever glorify the Book of Psalms. The early Christians, though often persecuted, outsang their contemporaries. On the bleak New England shores, the fathers sang amidst the storm, "and the dim aisles of the forest rang with the anthem of the free." O singer, sing on, sing unto the Lord a new song.

Dr. Jones

"In my heart some late lark singing." What a haunting sentence! An early lark singing in these hearts of ours is the natural order. We expect children to sing. Youth is the time for song. Something is always singing in the heart of a normal boy or girl.

But a "late lark" singing in one's heart is surely an accomplishment of faith. Whether the "second seventy" be sad and songless, depends so largely upon one's sense of the Eternal, and the conscious comradeship of the Spirit. If spring is to come on forever, the horizons of the soul must be endlessly expanded.

Since Dr. Walter B. Pitkin's "Life Begins at Forty" appeared in 1932, there have come off the press Dr. Lillian J. Martin's "Salvaging Old Age"; Johnson Brigham's "The Youth of Old Age"; Professor E. E. Ferris' "Who Says Old?"; the Rev. Charles Courtney's "On Growing Old Gracefully"; and Lyman E. Powell's "The Second Seventy." The list is eloquent, the subject arresting.

It is reported that there is in Oklahoma a School for Maturates, which admits no pupil under seventy and is said to have an enrollment of over nine hundred. The oldest "girl" in this school is 102 and the oldest "boy" 106, and both of these pupils work in the garden every day. Now, this school should have a college yell, and I suggest something like this,

Boom! Boom! Boom! We are Century Plants
About to bloom, bloom, bloom!

"In my heart some late lark singing." If late larks sing within us, it must be because we possess something else beside mental and physical vigor, soul stuff let us call it. "Sunset and evening star" is somber with tragedy if there be no sensing of the Pilot. And, when "the tide turns again home," there should follow "no sadness of farewell," no "moaning of the bar" experience.

* * *

ROSES OR LILIES

Mary of Bethany broke her flask of costly perfume and poured the liquid sweetness over the head of Jesus, so that it dripped over his body to his feet. And the room was as fragrant as the breezes which flow from off an apple orchard in blossom time. It was a lovely deed, and done at an appropriate moment. But there were critics present.

Mary's gift was as red, red roses given to Jesus when he could enjoy them most. Moreover, it was the roses of Bethany that helped him to bear the thorns of Jerusalem that were so soon to pierce his flesh. To the critics who said, "why this waste?" he said, "Verily I say unto you wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Joseph of Arimathea, merchant prince of Jerusalem, was a secret disciple of the Nazarene. For some reason, during the lifetime of Jesus, Joseph could not bring himself to come out in the open and hail him as Master, friend, and elder brother. But when Jesus had died upon the cross, Joseph emerged and boldly begged of Pilate the dead body of Jesus, and gave it beautiful and costly burial. His ministry was necessary and is not to be belittled. But compared with Mary's gift, while Jesus was alive, it suffers. It was as white, white lilies over against red, red roses.

It seems to be a human weakness to withhold our sympathy until too late. So often we are minded to heap a profusion of blossoms on the altar of postponed kindnesses. Quite unconsciously we minimize the fact of life and magnify the fact of death. Jesus reversed this order. Life was big with possibilities. He used it grandly for the common good. Death was but an incident, an episode, over which he was victorious.

A REFUGEE WITHOUT HATE

I have learned during the past years what values are eternal and what values ephemeral. This is no vain boasting; under the influence of continued and strong lasting experiences I have learnt to despise many comforts. Hitler and his Germany are ephemeral. I pray at night, but not for their death, for such [illegible] would not be in agreement with my religious views, which command me to pardon even this sinner, and moreover, since he is not eternal, he must disappear sooner or later. I pray for the souls of those who are misguided, those who are afflicted in mind and body. That embraces murderer and victim.—A Refugee Boy, in "The New Statesman."

THE CHURCHMAN'S RUN-AROUND

"I'll go where you want me to go, dear Lord,
Real service is what I desire.
I'll say what you want me to say, dear Lord,
But don't ask me to sing in the choir.

"I'll say what you want me to say, dear Lord,
I like to see things come to pass,
But don't ask me to teach girls and boys, dear Lord,
I'd rather just stay in my class.

"I'll do what you want me to do, dear Lord,
I yearn for the Kingdom to thrive.
I'll give you my nickels and dimes, dear Lord—
But please don't ask me to tithe.

"I'll go where you want me to go, dear Lord,
I'll say what you want me to say.
I'm busy just now with myself, dear Lord—
I'll help you some other day."

—The Decatur Christian.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Do you ever wonder what they do at MacDonell school in the summer-time? Usually they have a family of about twenty-five which includes teachers and children. What do they do to amuse themselves? We'll let Miss Hooper tell us:

"Think of the quilts to be washed and boiled and mended and put away. Why in the world have so many? Would one ever believe that we are always 'short' on cold nights? And now look at the room linen. Can it possibly be mended and made to last through another session? Some of these sheets will just have to be used for ironing board covers now. They can't possibly hold thread for mending. Most of the pillow slips can be mended and used once again for protection covers. There are possibly enough in reserve to last a while, thanks to the laundries that send in unclaimed linen to the school, and to the supply gifts.

"The blankets, too, all need attention. But that is a less onerous task than washing and mending quilts. And with the hot days of early July come the supply boxes, many of them containing heavy silk and woolen clothing. These must all be sunned, brushed and packed away to prevent moth and mildew from corrupting beyond repair. June was similarly occupied in cleaning and packing clothing used by the children. No, it is not possible to get to this any earlier. The days are all crowded up until then.

"Now it is August. Time to look after the mattresses for they will soon be needed. These are made of moss. Already the ones that are to be made over have been stacked in the basement. Now the little boys will rip them up, toss the black moss on the grass and shake out the ticks. These will first be soaked overnight, then washed and boiled and hung out to dry. Now for the moss. Two large open sugar kettles are filled with water and a long row of tubs arranged in readiness, a boy or girl at each place and several with buckets for a continual supply of fresh water, and several of the small ones ready to take the completed moss and hang it to dry in the hot sun. The moss is shaken and dipped in the first great pot, scalded, lifted, drained and pitched to the next container—and on down the line until the water is clear. For the final process some of the rural French women come in for the day and, with the aid of the children, fill the ticks with the fluffy, fragrant moss and stick them. Now they are ready for use and what can be more comfortable? Quite frequently some of the parents take the soiled matresses home with them and later return them all fresh and ready for the opening of school."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Journal of the twenty-eighth annual session of the Woman's Missionary Society, of the Mississippi Conference, held in Laurel, April 4-6, 1939, has been issued by our secretary, Mrs. C. C. McDonald.

With its cool green cover, it is a most attractive volume and its pages carry valuable information. It is dedicated to the first missionary to go to the foreign field from the Mississippi Conference, Miss Eizabeth (Betty) Hughes, of Daleville, whose picture appears upon the frontispiece.

To be informed on conference matters, the Journal should be read and studied "from cover to cover," however, Standing Rule XIV (page 92 of Journal), requires that a study be made of the committee reports. This will prove most helpful in checking an auxiliary's work up to the present for this year, showing the weak points and giving helpful advice for strengthening these places.

Representing the Mississippi Conference at the Missionary Conference, in Lake Junaluska, this week, are:

Mrs. D. L. St. John, Conference Secretary, who is conducting the seminar on International Relations and World Peace, as a representative of the Council Committee.

Mrs. E. V. Perry, Conference Superintendent of Study, who is enrolled in the class being taught by Miss Mary DeBardeleben, for a study of the Psalms.

Mrs. Stanley Wilson, Conference Superintendent of Christian Social Relations, studying "Jesus and Social Redemption," under Dr. John W. Shackford.

Mrs. D. A. McIntosh, Jr., Conference Secretary of Young Women; Mrs. L. O. Todd, Secretary of the Meridian District; Mrs. E. E. Deen, Secretary of the Hattiesburg District, are in Miss Ruby Van Hooser's class, "Christ and the World Community."

A note from Mrs. Paul Arrington, our president, who is conducting the seminar on Race Relations at the Missionary Conference, in Mount Sequoyah, says: "This is a very lovely place, the fellowship is wonderful—all here on the top of the mountain together with nothing to distract. Miss Steven's forum has been splendid, she expected 16 and has 28. I am to conduct my seminar tomorrow. Dr. Shackford's class has been fine."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Mississippi Leadership Training School, M. I. College, Holly Springs, Miss., July 17-22, 1939

The Mississippi Leadership Training School opened Monday morning, July 17, with an enrollment of 220 church workers and pastors.

Courses in which most of the women enrolled, and especially given for their benefit were: "The Church and Social Work," by Mrs. E. L. Jacks; "Worship," by Mrs. R. P. Neblett; and "Missionary Work of the Church," by Miss A. E. Kelly.

Outside speakers who contributed to the program were: Dr. P. H. Easom, State Supervisor of Negro Education; Miss Winnie Buckels, State Alcohol Instructor; and Rev. Roy A. Grishem, Conference Executive Secretary.

The societies sending delegates are as follows:

Aberdeen District — Tupelo, Houlka, Aberdeen, Water Valley, Amory, Pontotoc.

Columbus District—Columbus, West Point, Starkville, Ackerman, Louisville.

Corinth District—Corinth, Booneville, Waterford, Iuka, Brownfield, New Albany, Baldwin, Oxford, Holly Springs.

Greenville—Clarksdale, Merigold, Shipman's Chapel, Duncan, Tunica, Dublin, Alligator, Friars Point, Maude, Sherard, Lyon.

Greenwood — Carrollton, Lexington, Drew, Schlater, Winona.

Sardis-Grenada—Sardis, Grenada, Belen, Como, Oakland, Marks, Senatobia.

There were 115 women in the school, sixty of whom were sent by missionary societies of our church. The remainder were sent by the C. M. E. Church, Presbyterian Synodical, County Home Demonstration Councils, and a number paid their own expense. There were seventeen women from the Mississippi Conference in attendance, and one from the Memphis Conference.

The work done by the school is of a high standard, all courses being accredited except health and handicraft. These two courses were under the competent leadership of the Negro State Extension Agent of Women's Work, and one of the two Colored dental hygenist of the state.

We, as Methodist women, might well count it a privilege to cooperate with the C. M. E. Church in the promotion of this worthwhile project which is lifting the life of Mississippi Negroes.

(Signed) MRS. R. P. NEBLETT,

ROONEVILLE MISSIONARY SOCIETY

The Methodist Missionary Society met in the ladies' parlor of the church, Friday, July 14, to study the book, The Church Takes Root in India, with Mrs. W. L. Robinson as leader.

Mrs. A. J. Tucker, Mrs. A. F. Pugsley, Mrs. Murray Gresham, Mrs. J. V. Sandford, Mrs. W. L. Robinson, and Mrs. H. P. Hyde each presented a part of the book.

Mrs. Alford Williams and Mrs. Lowery Smith gave a dialogue based on life in India.

At noon lunch was served at the church under the supervision of Mrs. L. L. Brown and Mrs. Pearl Spain. Lunch was sent to Rev. and Mrs. Sullivan.

After the noon intermission, Mrs. Robinson gave the devotional. The program closed with a debate: Resolved that the Church in India is Adequately Meeting its Needs in India. Mrs. Clovis Rogers and Miss Ella Bell supported the affirmative and Mrs. J. E. Young and Mrs. L. L. Downs the negative.

Mrs. Outlaw and Mrs. Caldwell, from Baldwyn, were present.

In Memoriam

RESOLUTIONS ON PASSING OF JOHN C. CAVETT

Whereas, the passing of Brother John C. Cavett has taken from among us one of our leaders and most influential members, both of X-Prairie church and the Macon Circuit; and

Whereas, we shall sadly miss his faithful attendance at all our meetings, his cheerful, willing and capable performance of his church duties, especially as steward of his local church, recording steward of our circuit, and district steward for so many years; therefore be it

Resolved, that we hereby record—Our love for Brother Cavett as a man, as a neighbor, and as a Methodist; our appreciation for his leadership, his wise counsels and advice in our church circles, and his sterling Christian character shown at all times and in all associations; be it further

Resolved, that a copy of these resolutions be written in our quarterly conference records, in our X-Prairie Sunday school records, a copy be given Mrs. M. A. Cavett, and a copy be sent to the Macon Beacon and the New Orleans Christian Advocate.

RESOLUTIONS

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst our friend and co-worker, J. I. Williams; and

Whereas, she was a faithful and consistent member of the Missionary Society, of Poplar Springs, 40th Street, Meridian, Mississippi Methodist Church.

Therefore be it Resolved,

(1) That we, the members, cherish the memory of her who so beautifully exemplified the life of the Master, who served.

(2) That we shall miss her but bow in submission to the will of Him who is too wise to make a mistake.

(3) That we extend our sympathy to the bereaved loved ones with a prayer that God will fill the absence with His love and give them sustaining grace in this sad hour.

(4) That a copy of these resolutions be placed in the minutes, also one went to the New Orleans Christian Advocate and one to the family.

(Signed) Mrs. E. R. Key, Mrs. M. F. Johnston, Mrs. Hana Pennington, Mrs. R. F. Hickman, Mrs. I. R. Cole.

A DAY OF REMEMBRANCE

Eleven years ago on the second Sunday in August the new church here in Lake Charles was opened with great enthusiasm and interest. Nothing has been made of this date since that time. We will use it next Sunday as a "Day of Remembrance" and will have some good newspaper publicity on the history of the church, and special interest in the services of the day. We especially want to receive the class of summer new members, about 25 by certificate and a group by baptism and vows. We have had 185 accessions since Conference.

We have a full fall program, with a week's Bible conference on the New Testament led by Dr. J. T. Carlyon of S. M. U., Sept. 17-22; and a fine faculty for the training school, October 15-20.

H. L. JOHNS.

QUARTERLY CONFERENCES

Hattiesburg District—Fourth Round

Main Street, Aug. 20, 11 a.m.; Q. C. Nov. 10, 7:30 p.m.

Hattiesburg Circuit, at Dixie, Aug. 30, 8 p.m.; Q. C. Oct. 10, 7:00 p.m.

Waynesboro, September 3, 11 a.m.; Q. C. 1:30 p.m.

Broad Street, Sept. 3, 7:30 p.m.; Q. C. Oct. 27, 7:30 p.m.

Bonhommie, Sept. 6, 7:30 p.m.

Matherville, at Langsdale, Sept. 10, 11 a.m.; Q. C. 1:30 p.m.

Bucatunna, at Clara, Sept. 10, 4 and 7:30 p.m.

[illegible]

Meridian District—Fourth Round

Dunnsville, at Dunnsville, Aug. 26, 11 a.m.

Pottsville, at Briggs Chapel, Aug. 26, 3 p.m.

East End, Meridian, Sept. 3 and Nov. 9, 11 a.m.

Wesley, Meridian, Sept. 3 and Nov. 9, 7:30 p.m.

Scooba and Electric Mills, at Electric Mills, Sept. 10, 11 a.m.

Central, Meridian, Sept. 10 and Nov. 10, 7:30 p.m.

Chunky, at Sequatchie, Sept. 17, 11 a.m. and 8 p.m.

Fifth Street, Meridian, Sept. 24 and Nov. 6, 11 a.m.

Dalton, at Dalton, Sept. 24, 3 p.m. and 7:30 p.m.

Poplar Springs, Meridian, Oct. 1 and Nov. 12, 11 a.m.

Enterprise & Stonewall, at Stonewall, Oct. 1, 3:30 p.m.

Hamilton Memorial, Meridian, Oct. 1 and Nov. 12, 7:30 p.m.

DeSoto, at DeSoto, Oct. 8, 11 a.m.

Quitman, Oct. 8, 3:30 and 7:30 p.m.

Pachuta, at Adams, Oct. 15, 11 a.m.

Rose Hill, at Rose Hill, Oct. 15, 3 and 7:30 p.m.

Bonhomie, at Bonhomie, Oct. 22, 11 a.m.

Cleveland, at Cleveland Chapel, Oct. 22, 3 and 7:30 p.m.

Lauderdale, Lauderdale, at Lauderdale, Oct. 29, 11 a.m. and 1:30 p.m.

Daleville, at Pleasant Ridge, Oct. 29, 3 and 7:30 p.m.

Vimville, at Dixie Chapel, Nov. 5, 11 a.m. and 1:30 p.m.

Newton, Nov. 5, 3 and 7:30 p.m.

Philadelphia, First Church, Nov. 12, 11 a.m. and 8 p.m.

Philadelphia, Pearl, at Conference, Nov. 12, 11 a.m.

Decatur and Hickory, at Hickory, Nov. 12, 3 and 7:30 p.m.

[illegible]

SUBSCRIPTION CAMPAIGN

(Note—These figures do not include subscribers sent in during the new subscriber campaign at special price. They include superannuates and all others.—Editor).

LOUISIANA CONFERENCE

Alexandria District

	Since Last Report	Total To Date
R. H. Harper—District Superintendent		
Alexandria—M. S. Monk	2	17
Boyce—C. W. Lahey	2	6
Bunkie—R. M. Bentley	6	10
Campti—Leroy Shumaker	..	..
Colfax-Montgomery—J. C. Rousseaux	8	8
Ferriday—E. C. Dufresne	..	1
Glenmora—T. T. Howes	..	2
Jena-Olla—B. D. Watson	..	1
Jonesville—J. C. Sensintaffer	8	9
Lecompte—W. D. Milton	..	4
Marksville—G. A. LaGrange	..	17
Melder—F. P. Moss	..	..
Melville—C. B. Powell	1	2
Montrose—W. C. Mann	..	3
Natchitoches—R. R. Branton	..	25
Oakdale—J. H. Midyett	..	1
Oakdale—C. R. Lahey	..	1
Opelousas—C. D. Atkinson	..	7
Palestine—J. D. McCann	..	..
Pineville—H. N. Brown	..	1
Pollock—	..	..
Pleasant Hill—J. C. Price	..	2
Provencal—Donald George	..	1
Rochelle-Tullos—Don Harwell	24	27
Sicily Island—J. L. Lay	..	4
Trout-Goodpine—A. J. Cain	..	1
Winnfield—G. A. Morgan	8	12
TOTAL	59	162

Baton Rouge District

J. Henry Bowdon—District Superintendent		
Amite—A. A. McKnight	..	3
Angie—D. T. Williams	..	2
Baker—W. A. Cross	1	3
Baton Rouge, First—J. R. Spann	..	17
Baton Rouge, Istrouma—W. H. Royal	..	10
Clinton—S. J. McLean	..	2
Denham Springs—J. D. Nesom	..	3
Franklinton—E. B. Chaney	..	7
Greensburg—A. D. St. Amant, Jr.	..	2
Gonzales—Ralph Cain	..	1
Hammond—Carl Lueg	..	..
Jackson—J. P. Bonnecarrere	..	9
Kentwood—R. L. Clayton	..	..
Lottie—R. V. Fulton	..	2
Natalbany—J. L. Beasley	..	1
Pine Grove—M. D. Felder	..	..
Plaquemine—Wm. Schuhle	..	5
Ponchatoula—A. T. Law	..	11
St. Francisville—M. S. Robertson	..	2
Springfield—A. M. Martin	..	6
Walker—P. W. Sibley	..	1
Zachary—J. E. Hearn	..	2
TOTAL	1	89

Lake Charles District

B. H. Andrews—District Superintendent		
Abbeville—J. A. McCormack	..	2
Alco Circuit—Wm. Fraser	..	..
Church Point—B. F. Roberts	..	..
Crowley—G. W. Pomeroy	..	15
DeRidder—A. S .Lutz	5	8
Elizabeth—A. M. Shaw	..	3
Eunice—G. H. Corry	..	1
Gueydan—K. W. Dodson	..	4
Hackberry—T. D. Lipscomb	..	..
Hornbeck—R. T. Pickett	..	2
Indian Bayou—W. T. Gray	..	..
Jeanerette—W. F. Howell	..	1
Kaplan—Ellis Smith	..	2
Kinder—J. A. Knight	2	5
Lafayette—A. L. Gilmore	..	1
Lake Arthur—C. F. Sheppard	..	..
Lake Charles—H. L. Johns	..	10
Leesville—Briscoe Carter	..	6
Many—L. N. Hoffpauir	6	6
Merryville—J. A. Davis	..	..
Moss Bluff—W. R. Corrigan	..	..
New Iberia—R. H. Staples	..	10
Rayne—J. D. Fomby	..	2
Sulphur—Martin Hebert	..	..
Vinton—Alonzo Early	3	6
TOTAL	16	84

Monroe District

W. L. Doss, Jr.—District Superintendent		
Bastrop—W. H. Giles	2	32
Bonita—Wm. O. Byrd	3	7
Columbia—V. D. Morris	..	54½
Delhi—S. S. Holliday	..	20
Gilbert—Ira W. Flowers	22	25
Lake Providence—S. A. Seegers	14	15
Mangham—W. W. Perry	..	29
Mer Rouge—W. F. Roberts	..	10
Monroe, First Church—W. C. Scott	22	67
Monroe, Gordon Ave.—J. M. Alford	..	6
Oak Grove—E. B. Emmerich	..	7
Oak Ridge—A. M. Wynne	..	..
Pioneer—H. W. Ledbetter	..	13½
Rayville—Wm. J. Reid	..	17
Sterlington—J. F. Dring	..	5
Swartz-Girard—	..	..
Tallulah—D. W. Poole	..	23
Waterproof—C. M. Hughes	..	3
West Monroe—C. K. Smith	..	16
Winnsboro—O. L. Tucker	1	20
Wisner—F. J. McCoy	..	18
District	..	12
TOTAL	64	400

New Orleans District

E. C. Gunn—District Superintendent		
Bogalusa, First Church—J. B. Grambling	..	23
Bogalusa Circuit—Richard Walton	2½	2½
Covington—H. W. Rickey	..	6½
Cov. Mission—T. V. Peters	..	..
Donaldsonville—C. F. Reed	..	1
Franklin—J. T. Harris	..	4
Golden Meadow—M. W. Beadle	..	..
Houma—		
First Church—David Tarver	2	3
Houma Heights—Oakley Lee	..	..
Lockport—C. J. Thibodeaux	..	..
Morgan City—E. W. Day	..	8
New Orleans—		
Algiers—J. W. Booth	..	6
Aldersgate—W. B. Van Valkenburgh	..	6
Carrollton—H. M. Johnson	..	4
Chalmette—H. A. Rickey	2	8½
Epworth—W. D. Kleinschmidt	3	23
Felicity—J. G. Snelling	..	4
First Church—Wm. H. Wallace	1	8
Gentilly—A. W. Townsend, Jr.	5	5
McDonoghville—A. R. Hoffpauir	..	..
Munholland Mem.—Karl Tooke	..	2
Parker Mem.—H. B. Hysell	..	2
Rayne—W. W. Holmes	..	54
St. Marks—H. A .Rickey	1	8½
Second Church—W. E. Trice	..	..
Pearl River—Fred S. Flurry	1	3
Reserve—C. M. Morris	..	6
Port Sulphur—Don Wineinger	1	1
Slidell—L. E. Douglas	..	10
District	10	35
TOTAL	25	234

Ruston District

D. B. Raulins—District Superintendent		
Arcadia—R. M. Brown	..	..
Athens—A. S. J. Neill	..	..
Bienville—A. R. Corn	..	..
Calhoun—E. M. Mouser	..	2
Choudrant—L. P Moreland	..	2
Clay—W. F. Henderson	..	2
Cotton Valley—J. F. Wilson	..	2
Dubach—W. B. Hollingsworth	..	3
Eros—	..	..
Farmerville—Thurman Spinks	1	10
Gibsland—J. E. Selfe	..	2
Haynesville—Louis Hoffpauir	4	18
Heflin—L. R. Nease, Jr.	..	4
Hodge—D. B. Boddie	..	8
Homer—B. C. Taylor	3	15
Jonesboro—A. D. George	..	2
Lisbon—O. W. Spinks	..	1
Minden—N. E. Joyner	..	10
Ringgold—R. A. Bozeman	..	..
Ruston—G. M. Hicks	..	9
Springhill—A. C. Lawton	..	1
Sibley—W. R. Lyons	..	2
Simsboro—J. D. Huff	..	1
District	..	10
TOTAL	8	104

Shreveport District

A. M. Serex—District Superintendent		
Belcher-Gilliam—L. W. Smart	..	2
Bossier City—F. A. Matthews	3	3
Converse—A. H. Baggett	..	..
Coushatta—Joe Brown Love	..	9
Grand Cane—A. P. Smith	..	3
Greenwood—H. E. Pfost	..	..
Hall Summit—L. A. Carrington	..	1
Haughton-Doyline—W. C. Mason	..	1
Ida-Hosston—T. F. King	4	5
Logansport—J. C. Whitaker	..	7
Mansfield—J. J. Rasmussen	..	..
Morringsport—D. F. Anders	..	1
Pelican—F. C. Collins	14	15
Plain Dealing—J. W. Faulk	..	14
Rodessa—S. S. Bogan	..	..
Shreveport—		
Cedar Grove	..	..
First Church	..	3
Mangum Memorial	..	3
Noel Memorial	1	1
Park Avenue—R. T. Ware	..	20
Wynn Memorial	..	..
Vivian—C. E. McLean	..	5
Zwolle—T. J. Holladay	..	10
District	..	35
TOTAL	22	138

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent		
Adams—Guy L. Sigrest	1	4
Barlow—W. S. Cameron	..	1
Bogue Chitto and Pleasant Grove D. P. Yeager	..	..
Brookhaven—J. L. Neill	..	3
Crystal Springs—J. W. Leggett, Jr.	..	..
Foxworth—D. W. Ulmer	1	2
Gallman—F. E. Dement	..	2
Georgetown—W. A. Terry	..	2
Harrisville—W. R. Murray	..	1
Hazlehurst—J. B. Cain	..	5
Magnolia—J. H. Jolly	..	5
McComb—		
Centenary	..	..
LaBranch Street	..	..
Pearl River Avenue	..	1
Meadville & Bude—E. E. McKeithen	..	1
Monticello—L. E. Alford	..	2
Nebo—J. C. Jackson	..	2
Osyka and Fernwood—J. H. Moore	..	4
Prentiss—L. L. Roberts	..	2
Scotland—R. E. Case	..	1
Silver Creek—J. B. Shearer	..	..
Summit & Topisaw—J. B. Holyfield	..	..
Tylertown—T. J. O'Neil	..	10
Utica—E. L. Ledbetter	..	1
Wesson—H. L. Daniels	5	5
District	..	10
TOTAL	7	64

Hattiesburg District

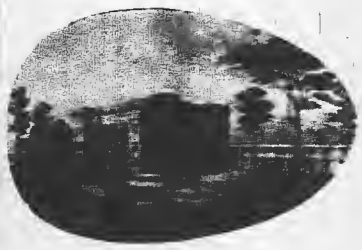
W. B. Alsworth—District Superintendent		
Bay Springs—H. E. Raley	..	1
Bonhomie—J. B. King	4	4
Bucatunna—L. M. Reeves	..	3
Collins—J. S. Noblin	..	11
Ellisville—J. D. Slay	13	13
Hattiesburg, Broad Street	9	9
Hattiesburg Circuit—W. B. Alsworth	4	4
Hattiesburg, Court Street	15	16
Hattiesburg, Main Street	24	26
Heidelberg—B. M. Lawrence	..	4
Laurel—		
First Church—M. L. McCormick	14	14
Kingston—T. C. Cooper	7	12
West Laurel—M. F. Lytle	..	..
Magee—R. L. Lane	6	16
Matherville—Norman Purvis	..	1
Montrose—J. H Cameron	..	2
Moselle—G. R. McBride	4	4
Mt. Olive—E. W. Ulmer	3	15
New Augusta—A. M. O'Neil	14	14
Petal—H. A. Wood	..	..
Richton—E. A. Kelly	9	15
Seminary—V. S. Coleman	12	13
Shubuta—T. R. Holt	6	8
Sumrall—J. H. Hetrick	5	5
Taylorsville—A. F. Gallman	7	14
Waynesboro—J. T. Weems	15	15
Waynesboro Cir.—S. N. Young	..	1
Williamsburg—H. S. Westbrook	4	10
District	..	12
TOTAL	168	260

Jackson District

T. M Brownlee—District Superintendent		
Benton—W. M. Sullivan	7	13
Bolton & Raymond—A. M. Broadfoot	..	..
Brandon & Pela.—G. P. McKeown	..	3
Camden—Fred Thompson	..	..
Canton—C. W. Wesley	..	8
Carthage—W. L. Blackwell	..	..
Carthage Cir.—Percy Vaughan	..	1
Clinton & Ridgeland—Felix Sutphen	..	2
Fannin—O. M. Brantley	..	5
Flora & Bentonia—W. J. Ferguson	..	..
Florence—J. E. J. Ferguson	..	..
Forest—J. H. Morrow	..	..
Greenfield & Richland—W. C. McLelland	..	..
Harperville—Aubrey Smith	..	..
Homewood—L. T. Nelson	..	4

(The balance of this report will be printed next week).

New Orleans
CHRISTIAN ADVOCATE



OLD CENTENARY COLLEGE

The campus and buildings of Old Centenary at Jackson, Louisiana, where the college was founded in 1825. The buildings shown in the picture were erected before the War Between the States, and at the time of their construction constituted one of the finest college plants in America.

CENTENARY COLLEGE NUMBER

Vol. 86. No. 33

NEW ORLEANS, LA.
THURSDAY, AUGUST 17, 1944.

AN INVITATION

Students entering Centenary College inherit a set of rich and alluring traditions and soon become aware of a vigorous student life and vital scholarship. A friendliness pervades the atmosphere and the finest kind of companionship exists between faculty and students. Intellectual development goes hand in hand with high ideals and character. A program adequate for the fuller and better life is offered and all who aspire to better things are cordially invited.

[illegible] [illegible]
President

Wallet of the Week

DR. FRANK H. KINGDON says that there are ten thousand convents and monasteries in Germany and thousands more in Austria, which have been inventoried by the Nazis. It is intimated that when Catholic morale has been sufficiently reduced, the twenty billion dollars worth of Church property will be used to enrich the state and to relieve it of the consequences of its economic folly exhibited in military spending and in the alienation of markets for its merchandise.

* * *

THE WORLD'S GOLD RESERVE on March 31, according to a bulletin issued by the League of Nations, is largely in the hands of three nations. The statistics indicate that the United States holds fifty-eight per cent, France twelve and one-half per cent, England eleven per cent, the Netherlands three and one-half per cent, and Belgium two per cent. This leaves thirteen per cent for the other nations of the world. Gold may not exercise so great influence upon national destiny as it once did, but a great gold reserve is still an impressive circumstance.

* * *

MALE SCHOOL TEACHERS constituted thirty-two per cent of the total number engaged in the schools of the country, at the opening of the century. In 1920, the number had dropped to eighteen per cent, but the total number of men employed in the schools at present is 266,000, or twenty-five per cent of the total force employed. A government survey covering 1935-1936, shows that nearly thirty million persons were enrolled in full time day schools, with two million more in other schools. The total expenditure for education, public and private, was given as $2,650,000,000.

* * *

THE PLIGHT OF THE PLAINS INDIAN is one of the great social and economic problems of the Government in the arid lands of the West. Years ago the white man practically exterminated the buffalo which was the main dependence of the Indian for food, shelter and clothing, and efforts to re-establish him through agriculture and stock raising have failed. On account of the drouths which prevail, it is said that a minimum of from twelve to twenty-five hundred acres of land is necessary for the support of an average Indian family, and that practically all of the Sioux Indians are on relief. Drouth conditions are further complicated by the Indian's lack of moral stamina and his indifference to work.

EARLY AMERICAN-PRINTED BIBLES is to be the subject of a new monograph on America's Historic Bibles, by Edwin A. R. Rumball-Petre. It appears that the first three American Bibles were quarto editions in German, printed by Christopher Sauer, at Germantown, Pa., in 1743, 1763 and 1776. A doudecimo edition in English was printed by Robert Aitken, in Philadelphia, in 1781-1782. A quarto edition of the Douay, Catholic version, in English was printed by Carey, Stewart & Company of Philadelphia, in 1790.

* * *

TEACHERS' SALARY AGITATION in Chicago recently brought out some statistics which resulted in the defeat of a plea for a four million dollar increase in the annual tax levy for the support of Chicago schools. According to a letter by Robert W. Gammon published in **The Advance,** "most of the teachers in the grades in the city receive more than $2,200 a year and high school teachers more than $3,400." If these figures are correct, the salary schedule of Chicago schools would not seem to be unfair.

* * *

SOUTHERN RHODESIA, according to a recent Associated Press dispatch, removed its name and its flag and crest from its Victoria Falls exhibit at the New York World's Fair. The reason assigned by the commissioner for this action was that "his government objected to being surrounded with shows of a depraved and obscene nature." Think of that rebuke in the light of the American missionary venture for which Melville Cox laid down his life on July 21, one hundred and six years ago! Not our imposing Temple of Religion, but our conduct impresses the heathen mind.

* * *

MESOPOTAMIA AND INDIA have recently produced evidences of a more ancient type of civilization than has been credited to those lands. Egypt, however, still holds the lead in the contest for being the home of civilization. Dr. George S. Duncan, Egyptologist of American University, Washington, D. C., says that grain has been planted and harvested in Egypt for some ten thousand years and that there is great probability that agriculture began in the Nile Valley. He believes, too, that Egypt pioneered in the building of boats, commerce by water, the fine arts, moral teachings and in literary and scientific achievements.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

CENTENARY COLLEGE OF LOUISIANA

Centenary College of Louisiana, now located in Shreveport, was formed ninety-five years ago by merging The College of Louisiana, founded in 1825, and located at Jackson, Louisiana, with Centenary College, founded in 1841, and located at Brandon Springs, Mississippi. It is the oldest college west of the Mississippi river and the oldest college of the Methodism of the South. For more than eighty years and through varying fortune, this institution was located at Jackson, Louisiana, and its widely radiated influence is still a factor in the culture of the section which it so nobly served. In 1908, when its location and economic position made it no longer possible to serve its constituency from that interior town, the college was moved to Shreveport, where it has come to be a well established factor in the culture of the state.

The real importance of Centenary College, however, is not recorded in dates, locations and vicissitudes, but must be found in the large contribution which it has made to Louisiana Methodism and to the culture of this entire section. Today it is in a better position to serve its constituency than at any other time in its distinguished history. It has earned a measure of public confidence and popular support which bears eloquent testimony to its worth. It faces its present responsibility with a prestige which augurs well for its future, and the prospects for the coming session indicate that all enrollment records will be broken. It is debt-free, has a competent faculty, and it offers to the young men and young women of its territory a wholesome moral atmosphere and an environment worthy of the Church and of the splendid traditions of the institution. It is a jewel of culture in the very heart of a great and growing industrial section. It maintains standards of integrity and honor worthy of our generation, and its ideals and instruction reflect the moral and spiritual tone of Methodism at its best. We hail with pride and enthusiastic devotion our Centenary College of Louisiana.

"REMINUISANCES"

By Dr. H. T. Carley

A weary wag at a class reunion banquet bitterly remarked that the language needs a new word—"reminuisance," to be defined as "a synonym of reminiscence." His bitterness probably grew out of the fact that he hadn't had a chance to recount some of his early college experiences and escapades. A sure cure for a bored listener is to let him do the boring.

I first became aware of the existence of Centenary College when I was about a dozen years old, my father at that time having been appointed pastor of the Methodist church at Jackson, where the historic institution was situated. I earnestly hope that my ignorance will be attributed to my tender age. I have no records to show when the college first became aware—if it ever did—of my existence. So do great events become lost in the mists of antiquity!

My introduction to the classic halls of learning was via the preparatory department. In those days, no college was complete without such appendage. It was as necessary as gymnasium, stadium, and golf course are today. One of its great advantages was that it gave the student a kind of bird's-eye view of the college proper, and the college a kind of bird's-eye view of the prospective student. If neither one liked the other, arrangements could be made to discontinue the association.

Chapel exercises were the order of the day in the old college. In fact, they were the order twice a day—nine o'clock in the morning and four o'clock in the afternoon. Attendance was strictly compulsory—emphasis on both words. Many a weary hour was thus passed. Student character has so improved since those primitive days that one chapel service a week is now sufficient in most colleges. Thus, important announcements became available to the entire student body.

An important extra-curricular activity of those days was the work of the literary societies—the Franklin and the Union. I belonged to the Franklin.

(Continued on page 5)

Conference News and Personals

Louisiana Conference

Rev. J. J. Davis, Merryville, refreshes us by his gracious words accompanying a splendid list of subscriptions for the paper.

Rev. E. B. Emmerich, pastor at Oak Grove, is to have the assistance of Rev. R. A. Bozeman in a meeting at Kilbourne on his charge. Bro. Bozeman was at one time pastor of the Oak Grove charge.

Rev. R. A. Bozeman, Ringgold charge, reports a meeting at Rocky Mount, where he did his own preaching and had twelve accessions on profession of faith and by vows.

Rev. Lastie N. Hoffpauir writes that things are moving along in fine shape at Many. We appreciate his invitation to visit him in that goodly little city and to enjoy the "breeze over the hills."

We appreciate a call at the office by Rev. J. P. Bonnecarrere one day last week. No man looks after the details of his work more consistently and conscientiously than does Bro. Bonnecarrere.

Rev. E. C. Gunn and family, accompanied by a nephew from Mississippi, are on an auto trip through the West, and will visit the San Francisco fair before they return to New Orleans, September 1.

Rev. J. D. Fomby, pastor at Rayne, was a pleasant caller at the office on Wednesday of last week. We are happy to find Bro. Fomby so much improved in health and we hope that this recovery may soon be complete.

The editor appreciates very sincerely a good word from his friend, Rev. S. S. Bogan, pastor at Rodessa. Bro. Bogan is retired in name but not in service, and he is one of the most faithful workers in the Conference.

Rev. J. E. Hearn, pastor at Zachary, adds to a business communication a note that everything is going along well in his charge. We only know the details with reference to the Advocate cause and we are prepared to credit what he says at its face value and more.

Dr. and Mrs. W. W. Holmes, of Rayne Memorial church, New Orleans, and Mr. and Mrs. W. W. Holmes, Jr., motored to Mexico City for their vacation. They returned last Saturday and they report a thrilling trip in every way and unusual experiences on every hand.

Mrs. R. H. Wynn, well-known to the Methodists of Louisiana, is spending a time with her son and his family at 202 Marlan Apartments, 312 Howard Avenue, S. E. Minnesota. Her son is doing graduate work at the University of Minnesota.

A surprise birthday party was given Rev. C. B. Powell, of Melville, by the ladies of the Missionary Society, on August 1. A huge basket containing many nice gifts was presented. Refreshments were then served and all pronounced it a happy occasion.

Rev. B. C. Taylor, writing from Homer, reports that he has completed arrangements with Dr. Albert W. Palmer and Mrs. Grace Sloan Overton for the 1940 Pastors' School. He says that in his opinion we are well on the way toward a good school for next year.

Miss Maude Carraway, Christian Literature representative, at Logansport, sends a report of a successful vacation church school which reached over a hundred children. Rev. J. C. Whitaker, the pastor, has gone on a vacation trip to the East with his wife, and they will attend the Conference on Evangelism at Lake Junaluska before they return.

Mississippi Conference

Mrs. Paul Arrington notifies us that her address is to be Waynesboro and not Petal, as her husband is to be superintendent of the school at Waynesboro.

Miss Mary E. Farve, of Pearlington, encourages us by her gracious assurance regarding the helpfulness of the Advocate. It is a joy to serve appreciative patrons.

Mrs. J. J. Golden, whose late husband was a product of Mississippi Methodism, is now living at 3438 Binkley, Dallas, Texas. Mrs. Golden is a sister of Rev. H. G. Hawkins, retired member of the Mississippi Conference.

Rev. Roy L. Lane, pastor at Magee, says: "Always glad to see the Advocate in as many homes as possible." In our opinion the absence of Christian literature from our Methodist homes is an inexpressible handicap in our work.

Rev. H. L. Daniels announces the annual revival at Wesson for August 13-18, the preaching to be done by Rev. E. L. Ledbetter, of Utica, and the work with the young people under the direction of Rev. Joyce Early, of Hillsboro, N. C. The music will be in charge of Mrs. J. M. Ewing and Mrs. Fred Thompson.

Rev. Norman Purvis, pastor at Matherville, has worked under considerable handicap in carrying out the church program. He has held three of his revivals with good results, has experienced great happiness in the birth of a son, and rejoices in the early recovery of his wife who has been ill for a considerable time.

We regret to learn of the illness of Mrs. W. M. Tabb, of Magnolia. She underwent a serious operation in the Jackson Infirmary about ten days ago. Her condition is still serious at the time of our report, but hope for her recovery was entertained and her husband asks that she be remembered in the prayers of his brethren.

Rev. Phil H. Grice resigned his place as assistant pastor at College Place Church, Greensboro, N. C., recently. He returns to Rolling Fork in order to be near his father and to assist him in his work. Bro. Paul H. Grice, as has been reported, has been seriously ill, in a hospital at Jackson.

Rev. D. T. Ridgway reports that in his work at Wiggins emphasis has been placed upon the Youth Crusade and that it is getting results. He has received thirteen young people on profession of faith, others also are interested and all are enthusiastic and doing better work. He reports also a good training class in which the Christian Religion, its meaning and mission, was taught.

Mrs. A. Conerly, of Foxworth, in discontinuing her paper says that she is not keeping house any more and that all three of her children are subscribers to the paper which has been coming to her home since the days of her great-grandmother. She sends also a new subscriber to take her place in the ranks. That is our idea of perfect loyalty.

An all-day service at Rocky Springs Church, was conducted by the pastor, Rev. S. B. Watkins, recently. At the morning service he was assisted by Mr. Robert Selby, a layman of Vicksburg, and by Mr. H. H. Crisler, editor of the Port Gibson Reveille at the afternoon session. The church is 102 years old and the records show that the early pastors were paid in cotton.

North Mississippi Conference

Rev. H. R. McKee will have the assistance of Rev. C. A. Parks and Rev. A. P. Stephens in the revivals of Corinth Westside charge.

Bishop W. T. Watkins is scheduled to hold the fall meeting of his cabinet at Winona on October 4. The last meeting was held at Winona on July 19.

We regret to learn that Rev. J. T. Gullett, district evangelist, is in the hospital at Booneville, recuperating from a recent operation. We hope that he soon may be entirely recovered.

Rev. L. P. Jumper, pastor at Guntown and Saltillo, has secured Rev. J. D. Wroten and Rev. S. P. Ashmore and Rev. W. L. Robinson for the revivals on his charge.

Rev. A. M. West is being assisted by Rev. E. C. Driskell, Rev. W. C. Beasley and J. T. Gullett in the revival campaign at Kossuth charge according to information sent in by the presiding elder.

Rev. A. C. Bishop will have an extensive revival campaign on Iuka circuit this summer. J. N. Nelson, J. V. Stewart, H. R. McKee, W. L. Storment, and W. L. Robinson will assist him with the preaching in the various meetings.

Dr. L. P. Wasson will be the preacher for Oxford Campground meeting this summer. During the time of the camp meeting Rev. L. A. Bennett will teach a leadership course and direct the singing.

Rev. and Mrs. T. E. Gregory, of Tunica, passed through New Orleans on Wednesday of last week en route to San Antonio, Texas, where they will visit Bro. Gregory's sister, and return to Tunica through Arkansas.

Rev. Blanton Doggett, of Kossuth, who is a recent graduate of Millsaps College, will apply for admission on trial into the Annual Conference this fall. It is his purpose to ask for a student appointment to Candler School of Theology.

Rev. J. E. Stevens, pastor at Clarksdale, is rejoicing in the beauty and the acoustical improvement of his church building. The work was done at a cost of $4,000, and tests indicate that the auditorium is now perfect acoustically. It was opened for service on August 6.

Rev. J. A. George, pastor of Oxford-University church, Oxford, has our sincere thanks for a list of eighteen subscriptions, half renewal and half new. Bro. George says that he is very happy with the people of Oxford and of University.

Rev. Ellis Finger, from Ripley, having finished one year of his theological course at Candler School of Theology, expects to go to Yale this fall on a scholarship. Bro. Finger is one of the promising young men of the North Mississippi Conference.

Rev. C. A. Parks pastor at First Church, Corinth, is promoting the idea of an educational building for that important Methodist center of northeast Mississippi. Interest in the project is growing and it is hoped that the need may be met in the near future.

Dr. C. M. Chapman, pastor at Ripley, is vacationing on the Mississippi Coast at Biloxi, writes the presiding elder.

Steps have been taken to sell the district parsonage at Grenada for the benefit of those interested, since it is no longer needed as a home for the presiding elder.

The Board of Christian Education, of the North Mississippi Conference, is providing organization blanks for the fourth quarterly conference in each charge. They may be had through the district superintendent, and the pastor is requested to fill out the blanks in triplicate.

Friends of Rev. W. R. Lott, district superintendent of Corinth, will regret to learn that his mother, now eighty years old, is suffering from a broken hip as the result of a fall recently. She is enduring the discomforts of a cast and the pain of her affliction with great patience. She lives with her son, Y. M. Lott, at Kilmichael.

The minimum salary commission of the North Mississippi Conference, J. G. Houston, chairman, is urging the charges which pay above the minimum to make a contribution before the time of the Annual Conference in order that the Conference may reach a minimum salary of $1,200 for a pastor with a family, $1,000 for the pastor with a wife and without children, and $800 for a single man.

General

Dr. Lorenzo H. King, pastor of St. Mark's Methodist Church, in Harlem, and one of the outstanding Negro leaders, is a native of Mississippi. He has done a great work at St. Mark's and at other places of service which he has occupied.

The editor regrets his absence from the office on Friday afternoon when Bishop R. E. Jones, formerly of this area but now of Columbus, Ohio, paid a call. Bishop Jones has been a real friend and we sincerely appreciate his character and worth.

Dr. Daniel A. Poling, of the Baptist Temple, Philadelphia, has written a stirring book, "John Barleycorn: His Life and Letters," which is receiving wide attention from those interested in temperance promotion. Dr. Poling has long been a world figure in work among young people, and his new book will have a wide reading among those whom he has led so long.

Dr. Donald T. Rowlingson has been named as a member of the faculty of Candler School of Theology. He will occupy the chair of New Testament History and will assume his duties at the opening of the fall term. Dr. Rowlingson holds degrees from Allegheny College, Boston University, and Boston University School of Theology, and has done graduate work in the University at Berlin. His last work was at Allegheny College. He served as pastor of the Community Church, Islington, New York, for seven years, and he is a native of Syracuse, N. Y.

DEDICATION NOTICE

I would appreciate you making a statement in the Advocate that on Sunday, August 20th, at three o'clock in the afternoon, Bishop W. T. Watkins will dedicate the Mt. Pleasant church of the Gallman charge.

F. E. DEMENT, Pastor.

CARD FROM BRO. ELLIS SMITH

Dear Dr. Duren: I appreciate your kindness in the use of "The Advocate" to let my friends know of my condition from time to time. I am glad to get their frequent inquiries and to be assured of their continued interest, love and prayers while I remain for an indefinite period in the hospital. Do wish I could write each one of them, but this is impossible, owing to increasing weakness and difficulty of seeing. Blessing upon all of my friends throughout Louisiana.

Yours,
Ellis Smith.
By HOLLAND M. SMTIH.
Methodist Hospital.
Houston, Texas.
August 12, 1939.

"REMINUISANCES"

(Continued from page 3)

One of the first things I learned—and it was an important bit of knowledge—was how to raise a point of order. It is a great thing to be able to slow up, rile, and confuse a parliamentary body by continually rising to a point of order. Besides, it shows that you know your stuff.

One of my most vivid memories of "Old Centenary" is connected with bats. On spring evenings about dusk, literally thousands of them poured from the eaves of the East and the West wings—the dormitories. In modern schools, most "bats" are found in class rooms.

The most precious recollections of the "Old Centenary," though, center around the people I knew there—faculty and students. They made the school—and they helped make me. I am grateful to them.

I know something about the "New Centenary," too. I taught there for seven years. I have served on its board of trustees. My daughter received her college degree there. It has preserved the good things of the old school and added a lot more. It is old without being weak, and young without being rash. It has the wisdom of age and experience, and the vision and enthusiasm of youth.

So Centenary College today is a great institution.

GREATER CENTENARY

By President Pierce Cline

The enrollment of students at Centenary College has proceeded to where pressure on physical facilities is being felt at every point. The past fiscal year was closed with no outstanding indebtedness and a small surplus in the bank. The records being made by the alumni in various graduate schools attest the rising standards of scholarship. The careers being carved out by graduates in the various professions and in business, and the arts of trade and industry, give evidence of their trained abilities and responsibilities. That the college should have weathered all the vicissitudes and storms of the past century and still be able to display such vitality, is a convincing commentary on the ideals and purposes which have sustained her.

Casting the eye backward is useful when it affords observation for guidance and motivation for the forward march. Our age, as all ages, is marked by change, yet there are supreme principles and cardinal virtues that know no alteration. The fundamentals of faith in God and belief in the essentials taught by Jesus are a safe and necessary anchor for all generations. The virtues of simple honesty and unwavering integrity, of self-reliance, and social responsibility, will never grow obsolete. A quickened intellect, an informed mind, a fine, pure heart, and a clean hand, will remain ideals to inspire laudable action.

True education is when knowledge and understanding increase so as to elevate conduct and sublimate purposes. The dignity of personality and freedom of spirit are means to these worthy ends. These tenets have meant salvation to Centenary College in the past; to them she rededicates herself today, and upon them she proposes to advance in the future, unfaltering and unafraid.

THE COMMENCEMENT SEASON AT CENTENARY COLLEGE: A GLANCE BACKWARD AND FORWARD

By A. M. Shaw, Jr., Executive Secretary

After the benediction, the opening notes of the Recessional sounded, and the 78 new graduates, followed by the faculty, climbed the steps of the center aisle and marched out of the open-air theatre, beneath a star-lit heaven. The "curtain had descended" upon the 114th session of Centenary College since its founding at Jackson, Louisiana, in 1825.

It was the closing period of a happy and prosperous college year and a pleasant commencement season. Within the week preceding Commencement Day, the new Student Union building had been completed, and the Centenary Women's Club had announced as their project for the coming year the erection of a new library building.

On Commencement Sunday, Dr. Briscoe Carter had preached a sermon, replete with wisdom and power, to the graduating class and their friends, who noted with admiration that the strength of its appeal was not diminished by the brief 18 minutes required for its delivery.

Many graduates had returned for the closing of the college year, among them Rev. W. D. Kleinschmidt, who was the special guest of the college. The Senior play had been presented on the Monday night following Commencement Sunday, the Senior-Alumni luncheon had been the feature of the next day, and the meeting of the Board of Trustees occurred on the morning of Commencement Day, which was Wednesday, May 24.

In the evening, the graduates were addressed by Dr. Rufus Harris, President of Tulane University, and received their degrees from President Pierce Cline. Upon this occasion also, the honorary degree of Doctor of Humanities was conferred upon Mrs. John Shuttleworth, of Shreveport, a beloved woman and a valued friend of education; and the degree of Doctor of Laws was conferred upon Mr. T. L. James, of Ruston, the character of whose life and service to every department of church and civic activity is widely known.

Now that the session of 1938-39 was over, the Board of Trustees, the administration, the faculty, the alumni, the student body, and the many other friends of the college could look back on a year of fine accomplishments. The beauty of the campus had been enhanced, the physical equipment and the financial condition of the institution strengthened, and the influence of the college increased—the latter being evidenced by the report of the Southern Association of Colleges and Secondary Schools, by the record of Centenary graduates in professional and graduate schools, by the growing loyalty of the alumni and other friends of the college, and by the excellent enrollment, drawn not only from the Tri-State area surrounding Shreveport, but from many other points in Louisiana, and from a number of distant states.

The figures on enrollment were as follows: regular terms, 672; Summer session, 322; night school, 325; law school, (conducted at night) 38, making a grand total of 1,357 college people served by the facilities of Centenary during the calendar year.

The forward view is pleasant also. Situated in an area which is growing rapidly in population and prosperity, the college offers its students not only the opportunity of doing their work in the midst of wholesome and congenial surroundings, but offers them also the advantages which are to be found in the contacts with a fine commercial city and its enterprises. That many young people are mindful of these considerations is evidenced by the applications which are being received for admission to Centenary during the coming session. The dormitory reservations are almost exhausted, and the prospective enrollment gives promise of utilizing to the utmost the present facilities of the college.

A MESSAGE FROM THE DISTRICT SUPERINTENDENT, SHREVEPORT DISTRICT

The Shreveport District has the honor and the good fortune of being the home of Centenary College. This is a great privilege for us, and the worth of the college to our church life in this area cannot be overestimated. But every privilege is attended by a corresponding responsibility, and as the voice of this district, I wish to testify to the fact that we are committed to that responsibility toward the Conference and the good Methodist people who choose our church-related college as the place where their boys and girls shall spend these all-important years of their college training.

The very day and time in which we find ourselves have raised many questions concerning education. Discriminating parents more and more have come to realize that there is more about a college education than a mere academic degree, and they have come to doubt the idea that any institution of learning which can provide such a degree, even at a few dollars less expense, is just as satisfactory as any other school.

Experts in this field tell us that two great schools of thought dominate American education. There is the German theory of education, as it is called, which limits the obligations of an institution of learning to the intellectual training of its students. Then there is the English theory of education, according to which the college seeks to take the place of the home in looking after the character and the general welfare of the students, as well as their mental developments. The administration and the faculty of Centenary College are operating under the second of these two theories. Centenary believes that the search for truth and the great commitments of the mind and heart to the Christian values of life, are wedded together and cannot be separated one from the other.

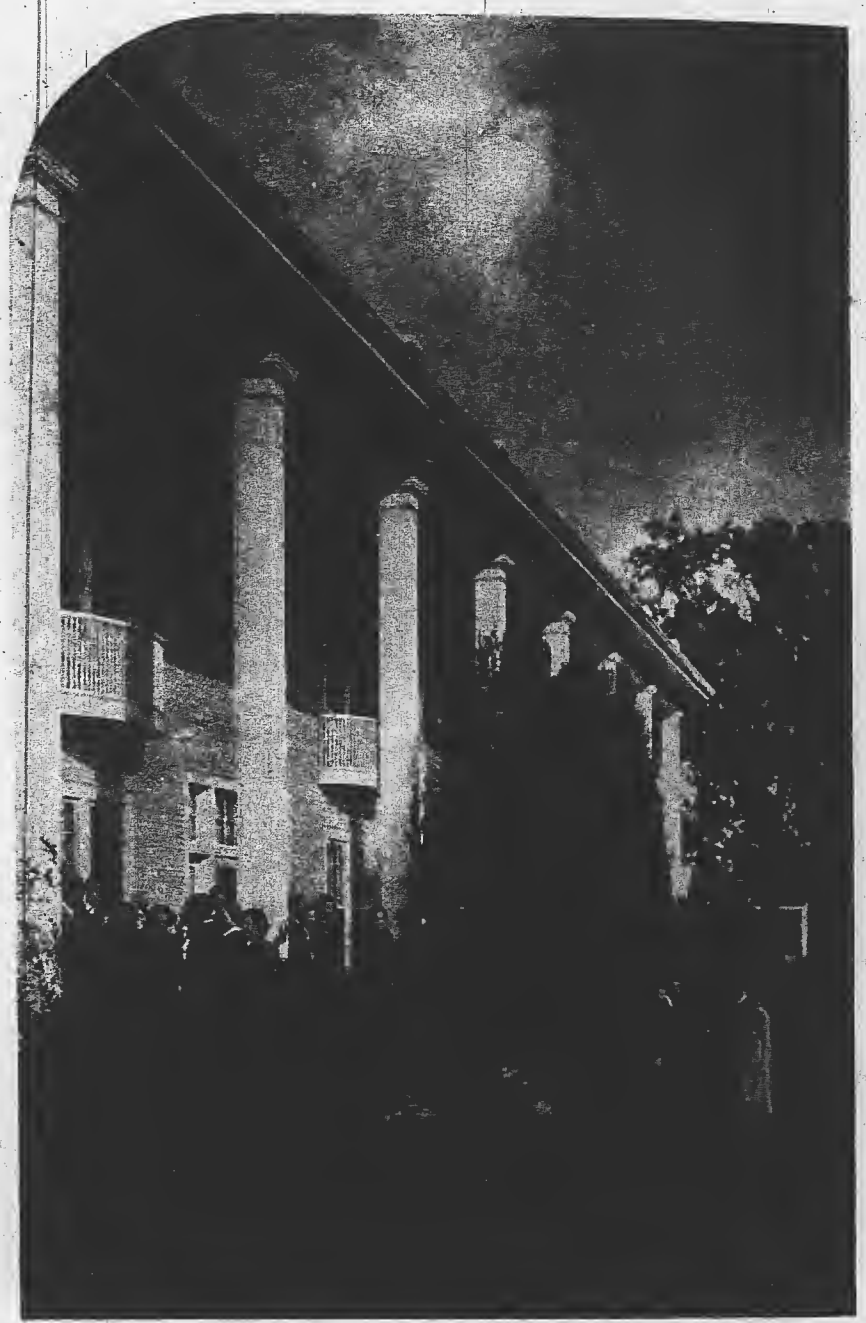
So, to the words of invitation and welcome extended by Centenary College to the prospective students who will come or return this fall, the Shreveport District adds its own greetings. All facilities and encouragement will be given to the boys and girls who wish to keep in touch with the church and the religious life which have made Centenary College itself possible. Special opportunities for work are offered by the district to the ministerial students who desire to avail themselves of such valuable experience and training for their future ministry. Our churches stand ready to help and to serve all those who will be entrusted to our care.

West View of the Arts Building, in which the Library and Administrative Offices are located.

Dr. Pierce Cline, President of Centenary College; Mr. T. L. James, President of the Board of Trustees; Ogbourne Rawlinson, President of the Student Body, and Mr. C. O. Holland, Executive Vice-President of the College, pause by the Chapel for an informal conference.

Colonial Hall

Centenary's beautiful Dormitory for girls. The Rooms are attractive and comfortable and a home-like Spirit pervades the Building.



Mrs. Clara Cox, Hostess of Colonial Hall, receives an unofficial visit from Miss Jacqueline Meyers, President of the Women's Dormitory Council.

The Centenary Physical Education Building, one of the finest Structures of its kind in the Country, a Gift of Mr. W. A. Haynes, of Shreveport.

Horseback Riding is one of the many Activities included in the Physical Education Program for girls at Centenary.

The College Chapel, the Scene of all Student Assemblies and the Center of Religious Activities on the Campus.

Home-Coming Scenes. The Maroon Jackets, official Hostesses at Centenary, contribute much to the success of such occasions.

GRAND CANE CHARGE—TWO MEETINGS

It was my pleasure to assist Rev. Alvin Smith in two meetings, one at Stonewall, and one at Keithville, La. These are two churches close together on the Grand Cane charge. The attendance was very good and the interest was awakened from the very start. The pastor selected a unique plan in order to assure success and to reach a large number of people. The result was a real awakening among his membership. In the morning we had a Daily Vacation Bible School, with classes for children, young people and adults. I taught the class in the Survey of the New Testament. Much interest was shown and the Upper Room was recommended for devotion. At Stonewall we had an enrollment of 22, and at Keithville, 34. Quite a number of credits were given. At both places on Saturday we had a picnic followed at night with a candlelight pageant: "I will Be True." This resulted in young people consecrating themselves to a fuller Christian life. At the night service we had large crowds to hear the preaching of the everlasting Gospel. Many responded for the call for a deeper life of service. There were some children baptized and there were some accessions to the church. To my mind this young and capable pastor, Rev. Alvin Smith, has struck upon a unique workable plan for the building up of his circuit in which he will have four of these types of meetings.

The people at both places extended gracious hospitality, a willing spirit of cooperation, and an earnest desire to see the work of the Lord to prosper. Improvements were put on the churches and everything gotten in readiness for the meeting. No wonder the results were pleasing to pastor, people and helper.

ALBERT S. LUTZ.

DR. HARPER'S ADDRESS

Dr. Robt. H. Harper, district superintendent, Alexandria District, was the speaker on Thursday of last week, July 27, in the memorial services at the forty-third annual reunion of Camp Ben McCulloch, United Confederate Veterans, whose camp grounds are about twenty miles from Austin, Texas.

Organized 43 years ago, this is the largest Confederate camp in the South, having 18 members—out of a total membership, since the organization, of perhaps 350.

In the forty-three years the camp has been operating, many speakers have appeared on the platform, some of the world's best. Senators Morris Sheppard, Tom Connally and Earl Mayfield; Governors Pat Neff and Dan Moody; the late Congressman J. P. Buchanan, and others of like calibre. But no one of them has shown himself superior, as a speaker, to Dr. Harper.

With a good personality, a splendid voice, a fluency and command of language seldom equaled, Dr. Harper lifted his audience to the highest heights as he told of the undaunted courage, the nobility of purpose, the sacrifices borne, the undying devotion of the Confederate soldier as without thought of self, with any principle as the stake he gave his all for the cause he espoused.

Then when it was all over he returned home to find all in ruins. But the same courage which carried him through four long years of Confederate strife, enabled him to rebuild his ruined home and re-establish a shattered economic system.

Dr. Harper condemned unhesitatingly the injustices and disenfranchisements which the South is now enduring, and said he hoped the day would come—that he believed it to be in the near future—"when from every hand we might once again give the Rebel Yell."

It was indeed a great address, declared by many to be the greatest ever delivered from this platform.

Not only did the cast during enjoy this wonderful address, but we were impressed with his fine spirit, the unselfish service he rendered—doubtless as an heritage from his Confederate father, who helped to make up that greatest army the sun ever shone upon.

May God's richest blessings be upon this great man wherever he may go.

T. F. HARWELL,
Adjt., Camp Ben McCulloch, U. C. V.
Kyle, Texas.

PLAIN DEALING CHARGE

Our tent meeting, led by Rev. M. H. Wolfe, July 9-23, was a good meeting. Many hundreds of people and children who had not heard a Methodist sermon came and listened. Rev. Wolfe is a preacher of exceptional power. He preaches a full gospel and is not afraid to call things by their names. His simplicity was attested by the large number of little children who sat quietly through his sermons and could understand what he said. Our official board is unanimous in its endorsement of his preaching and methods. He has no trick methods and all his propositions are sensible.

Rev. Wolfe was aly assisted by Prof. E. C. Phillips, song leader; Mrs. J. D. Purcell, pianist; [illegible] A. Cavanaugh, leads young people; and Miss Van Ness to leads a children's class. Good work was started and supported by the entire membership. The finances were readily forthcoming. Eight members were added on profession of faith. This was the greatest revival.

The meeting began at Walker Chapel on July 24 with Rev. Cohen Plaper preaching. Our able associate pastor, Rev. A. R. Cavanaugh has charge out there. This meeting was a revival of great power. Rev. Plaper did a real service. Some old-time Methodist shouting was heard as grown men and women and whole families were converted or revived. The meeting resulted in seventeen additions. Rev. Plaper is to attend the Conference this fall. Rev. Cavanaugh has one more year in Centenary. You will hear from both of these young men in the future.

Our third meeting is going on at present in a church school at old Collinsburg. The crowds are not large but the services are good.

If we meet the needs we must to meetings will be needed. The myth of bringing the masses to the town church is about exploded and it is high time that our leaders realize it and the church guide herself for this kind of advance. We will never meet the aggressive onslaught of fanatical sects unless we get a better spirit and go to the people. Our average church, though well designed and intelligent, will not sway the masses unless these masses hear us, and it has been clearly shown they are not coming to the fine church and preaching. My observation is that we are out of touch with the common people and if we will wake up we will be made to realize it. A great deal of the platform speakers and teachers in our pastors' schools are not in a real situation nor are their preachments effective for the pulling down of the strong-holds of sin and Satan. Instead of the Upper Room, too often it is another training course or another flight into more unreality. Can we not stop long enough to get our bearing and give the Holy Ghost a chance to enlighten us?

J. W. FAULK.

A CORRECTION

In the recent article concerning the building of the new Chalmette church the name of W. W. Carre was omitted. He had a prominent part in the securing of the lot on which the church was built. We are indebted to Dr. W. L. Doss for this information.

REV. HENRY A. RICKEY.

God has furnished us with constant occasion of bearing one another's burdens.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 20, 1939

By Dr. J. R. Countiss

BEVERAGE ALCOHOL AND THE COMMUNITY

Golden Text.—Woe unto him that giveth his neighbour drink.—Hab. 2:15.

Joel 1:5-7; Dan. 5:1-5, 17, 25-28

Joel 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Dan. 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

The prophet Joel sounds an alarum to a people on the brink of disaster, but so sodden in drink, so immersed in dissipation that they ignore his warning and pass on to their inevitable penalty. It is ever so with a people so enamored of the present as to be oblivious of the future. The calamity that threatened at this particular period was a plague of locusts spoken of as a devouring nation sweeping over the land and with ravenous teeth gnawing vine and tree as bare as the bleaching bones of a desert skeleton.

The drinker never sees his own danger. As he sees friends and companions wrecked body and soul by the great destroyer, he confidently boasts, "It will never do that to me. I know when to stop." Under the power of the narcotic drug, his brain is befogged, his judgment dulled, and his pride and self-confidence minister to his undoing. The battle is lost before a defensive gun is fired. The gates are left open and unguarded, inviting the enemy to enter and take possession.

The tragic story of Belshazzar is only one among thousands—a rich fool, a great banquet, a motley crowd of men and women, drink and more drink till all sense of honor and shame is lost. Befuddled minds strive to think of something novel to bring another thrill for the waning evening. Some one remembers the golden vessels brought from the temple by Nebuchadnezzar, vessels dedicated to holy worship. They are brought in and made vessels of debauchery. Revelry and hilarity reach new heights, but suddenly the maudlin king notes a hand moving across the ceiling, writing words of destiny.

He calls for a sober man to read and interpret the message. Daniel, the man of God, is called and quickly reads the words of doom—"numbered, weighed, divided." The fiend alcohol has scrawled these words across countless lives and homes, hovels and palaces down the ages since that day. Kings and subjects, leaders and followers perish together. "In that night was Belshazzar, King of the Chaldeans, slain." Public life is made by private living, and one man's wickedness may bring woe upon thousands of the innocent.

Liquor control is a great American problem. The traffic has never obeyed a law of God or man, never observed a regulation strict or moderate. It is always and everywhere an enemy of the race, a universal outlaw, bribing officials, degrading youth, destroying manhood and womanhood. The use of beverage alcohol becomes more dangerous as society becomes more complex, not only because of the larger use of automobiles and other machinery, but on account of the heavy and constant tension under which men live. The drinker is a menace to himself, to his family, and to the community.

Men do not drink alone. Every drinker is a missionary set to make more drinkers. Whether the beginning is made at a cocktail party or over a social bottle, the path leads to the same goal. For the vast majority of drinkers it is a one-way road. Multitudes can be saved from starting on this dangerous road through education, but there are many who become derelicts utterly unable to control their own appetites, or willing to sacrifice honor for the profits to be made by selling drink to others. For these, the only remedy seems to be through legislation. Christian duty demands that we carry on a constant program of education, legislation, and evangelization. Unless men destroy beverage alcohol it will destroy the race.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SIX GREAT WORDS

Professor William Lyon Phelps holds that the six most famous words outside of the Bible are Hamlet's "to be or not to be." These words Dr. Phelps believes to be only basic—To live for oneself, or to live for others; to live meanly, or to live nobly—which? But what about the six greatest words in the Bible? I venture to name them.

Dr. Jones

1. GOD. The greatness of this word is indisputable. Joseph Fort Newton says that "only God is permanently interesting." Abraham Lincoln was accustomed to refer to God as "the Almighty Architect." Others have favored "the Eternal Spirit." Jesus preferred "the Heavenly Father."

2. LOVE. There are three Greek words translated "love" in the New Testament. One of these signifies passion, another brotherly love, and the third, a way of life which washes out every trace of selfishness and sublimates every human family. The thirteenth chapter of 1st Corinthians avers that "love never faileth."

3. FORGIVENESS. Through the Bible there runs a singing note of forgiveness, human and divine. Consider this, "though your sins be as scarlet they shall be white as snow." The power and purpose to forgive in the human heart is born of God. Unless we forgive and are forgiven we cannot live the abundant life of the Spirit.

4. REPENTANCE. By which is meant not merely sorrow for wrong-doing but a ceasing to do evil and a learning to do good. The little girl's definition, "being sorry enough to quit," is perfect. The best description of repentance is the incomparable parable of the Prodigal Son who, pulling himself together, arose out of his misery and returned to his father's house.

5. JUSTICE. This is a majestic word. Somebody has said, "for justice all place a temple, and all seasons, summer." Thus, the prophet Amos cried, "let justice roll down as a mighty stream." Justice to the Jew! Justice to the Catholic! Justice to the Protestant! Justice to everyone, regardless of class or creed or race, would mean a new world.

6. PEACE. The peace spoken of in the Bible is not mere cessation of war. It is positive, creative, constructive—peace as a result of certain ways of thinking and acting. Forgiveness is involved in peace, and likewise justice. Said Jesus, "My peace I leave with you." Here, forsooth, is the "peace that passeth all understanding."

UNDERSTANDING GOD

This is the theme of an elective course for adults which begins in the October issue of the ADULT STUDENT. The title of the course is "Toward An Understanding of God," by Dr. John W. Shackford. This outstanding leader in the field of Christian education has put some of his best thought into the studies here provided. They constitute some of the most important material which has been incorporated into the electives for adults since their beginning. Why not begin the new church school year by securing the use of this course by adult classes in the church school? Sample copies of the October ADULT STUDENT can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tenn.

A FREE WILL OFFERING FOR TEMPERANCE EDUCATION

Ministers of the churches of Mississippi stand solidly against the harm caused by alcoholic beverages, almost solidly against their use. The Mississippi Woman's Christian Temperance Union now appeals to them to give an opportunity for an offering in their churches on August 20, the next Temperance Sunday, for its Temperance Education program.

For a year and a half this organization has had a fine young woman, graduate of a Christian college, especially trained, and working constantly throughout the state, presenting a new approach to the alcohol problem. That approach is mainly to give to the teachers of Mississippi adequate knowledge of the nature and effects of alcohol, and graded methods of class presentation. This young woman, Miss Winnie Buckels, is receiving enthusiastic approval from teachers and church leaders.

This program is entirely dependent on contributions from individuals or organizations, and the W. C. T. U. must have help if it is to be continued. The churches of the state could, with little individual cost, make possible its financial support, and take care of other educational projects just waiting for money to put them into effect. Surely the churches of Mississippi will come forward to aid this work to save their young people from the false education of the liquor interests [illegible] at least $25,000,000 a year to make drinking attractive and conceal its dangers.

We appeal to every minister to take this offering for Temperance Education, on Sunday, August 20, either in church school, or at the eleven o'clock service. All contributions should be sent by money-order or check to Mrs. C. A. Neal, Treasurer, Mississippi W. C. T. U., 728 N. Jefferson St., Jackson, Miss.

MRS. R. L. EZELLE,
Pres. Miss. W. C. T. U.

NOTICE FROM BOARD OF MISSIONS

Dear Dr. Duren: I would appreciate it if you would run a brief notice in the Christian Advocate to the effect that the Board of Missions, of the North Mississippi Annual Conference, will not be able to issue any checks for the fourth quarter to the mission preachers until the coming Annual Conference. The Board has had to make two loans in order to pay the first three quarters and we cannot issue any further checks until we receive our share from the Benevolences.

HUGH N. CLAYTON.

CALL TO OBSERVE TWO HUNDREDTH ANNIVERSARY

The 200th anniversary of Wesley's great Aldersgate experience has been observed throughout world-wide Methodism, and we are now approaching the 200th anniversary of the organization of the first Methodist Society, as is listed in the first two paragraphs of our 1938 Discipline.

Because of this, at the Lambuth Memorial services held at Pearl River church, Madison county, Miss., a motion was adopted unanimously by those present, that the district superintendents and the pastors of the Mississippi Conference arrange suitable services in every charge on Wednesday night, October 25, 1939, in observance of the two hundredth anniversary of the first Methodist congregation in the world.

GEO. H. JONES,
Sec., Historical Society.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St.,New Orleans

Of course you have heard of the rural extension work done by MacDonell school, or have you? Miss Hooper writes:

"Each Sunday, morning and evening, the school truck goes out to gather up children and their parents who live too far out to walk to church and who have no conveyance. Many who would otherwise stay at home are thus enabled to enjoy the church services. Every Sunday afternoon this same truck, bearing a bunch of young singers, goes to some of the more distant rural churches, again picking up folk along the way who would not otherwise get to attend a service. Then there are the usual week-day trips to the rural missionary societies. And each time the truck goes out, there are books and reading materials to be distributed and instructions for the home study folk. It all keeps life interesting and far from stale. The half is not recorded, but you can guess much of the rest.

August, too, means many long rural trips, for it is our policy to visit the homes of many of our pupils and most especially the new ones applying for admission. This is an interesting and delightful task, but at the same time a great responsibility, for who can say that this bright-eyed boy in a shiftless home is worthless, and that this one, whose parents seem more ambitious, will be our greatest disappointment. For the one thing we have learned by long years of experience is that we know much less about the future possibilities of a child than ever before. Yet we have to choose, for there isn't room for all. To a girl, 'Why do you want to come to MacDonell?'

"'Because my father is too poor to send me to the public school.' A disappointing answer, to be sure, but don't be too sure that Leonise isn't after all, a most desirable candidate. Spiritual blindness is not an incurable disease. And sometimes the newly awakened see more clearly than those who think they see it all.

"All in all, it is a varied and most interesting task. But it would be utterly discouraging and impossible were we not so enthusiastically strengthened and sustained by the loving cooperation of the women of the Louisiana Conference, not to mention the keen-minded, spiritual-sighted women throughout the Council connection.

"We are tuning up and getting ready for a new and an enthusiastic start on September 4th, now rapidly approaching."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

FOR TWO WEEKS this column will carry the following Coaching Conference Program. The auxiliary study leaders and the children's workers will receive cards in addition to this announcement, but there are others who should take advantage of this meeting. All workers with children in the church school are cordially invited to be present.

Coaching Conference Program

10:00 a. m.—Opening Worship Service. Announcements. Group Divisions. 1. Children's Workers, with Mrs. Woodson; 2. Study Leaders, with Mrs. Sharp. Outline for Study Leader Group. Presentations of Topic for Fall Study. "Building The World Christian Community." Text—"Through Tragedy to Triumph"—B. Matthews (Price, 60 cents). "Churches in Social Action"—Myers. Price, 10 cents. Presentation of: 1. Objectives of Study; 2. Major Topics for the Study. Meditation Period. Noon—Fellowship and Dish Dinner (two groups).

1:00 p. m.—Supplementary Material. Plans for Worship Services for the Study Demonstration Lesson on Madras Conference.

Closing Challenge.

Special Conferences

Coaching Conferences for Mission Study Leaders in the W. M. S., all children's workers in both the W. M. S. and church school, and others who are working with the Missionary Program of the Church are called to meet as follows:

Sardis-Grenada District, at Como, Aug. 29; Greenwood District, at Ruleville, Aug. 30; Greenville District, at Duncan, Aug. 31; Corinth District, at Gaines Chapel, Sept. 5; Aberdeen District, at Okolona, Sept. 6; Columbus District, at Ackerman, Sept. 7.

Each person attending is asked to carry a dish of food for the noon meal. The Conference Superintendent of Children's Work, Mrs. M. E. Woodson; the Executive Secretary of the Board of Christian Education, Rev. R. A. Grisham; and the Conference Superintendent of Mission and Bible Study, Mrs. E. M. Sharp, will attend all the meetings. The Conference President, Mrs. W. H. Ratliff, will attend at least three meetings. Please see that your church is well represented.

MRS. E. M. SHARP,

YOUNG PEOPLE'S CONFERENCE

Beginning July 24, and lasting through July 28, a Young People's Conference was held at the East Mississippi Junior College, at Scooba, Mississippi. There were three courses offered. The instructors were Rev. Irl Sells, of Jackson; Rev. Murray Cox, of Scooba; and Rev. James Kelly. Miss Lilybec Phillips, of Meridian, had charge of all recreation. Rev. Jim Sells, of Hattiesburg, was the platform speaker. Dramatics and music were the two interest groups offered.

There were only twenty-one young people taking courses. The quality of the young people attending made up for the deficiency in quantity. Next year we plan to increase the number.

Miss Doris Miller, of Bensville, Mississippi, who was President of the Kemper County Union, presided. Miss Elizabeth Robinson, of Meridian, Miss., served as secretary.

ELIZABETH ROBINSON,

In Memoriam

RESOLUTIONS RELATIVE TO MR. A. H. CARTER, DECEASED

Whereas, Almighty God called from this earthly abode on March 8, 1939, to the Eternal City of Heaven, our beloved brother, A. H. Carter, a steward and trustee of the Mer Rouge Methodist Church, whose tenure of faithful service perhaps has not been surpassed in the history of said church; and

Whereas, we, his associates of the Official Board of said Mer Rouge Methodist Church, do mourn the passing of this our fellow-worker; and

Whereas, we shall ever cherish a golden memory of our friend, Confederate Veteran, Patriot of the Old South, First Citizen of his community, Christian gentleman, whose friends we number by his acquaintances; therefore, be it

Resolved, that we, who are left to mourn his grievous loss to our community and church, diligently seek the leadership of Almighty God to guide us in the paths of a life of noble ideals, princely manhood, sterling character, Christian achievements which have been written indelibly on the Scroll of Time by the life of our departed brother Carter; be it further

Resolved, that we extend profound heart-felt sympathy to the bereaved daughter, Miss Elmer Carter, and to other relatives; be it further

Resolved, that a copy of these resolutions be presented to Miss Carter, a copy be mailed to New Orleans Christian Advocate for publication, and a copy be inscribed in the permanent records of our quarterly conference.

Thus done as an official act of the Second Quarterly Conference of the Mer Rouge charge, convened at Collinston, Louisiana, March twenty-six, in the year of our Lord Nineteen Hundred and Thirty-Nine.

W. L. DOSS, JR.,
Dist. Superintendent.
E. MORRIS,
Secretary.

DR. JOHN THOMAS NORMAN

Dr. John Thomas Norman, eldest son of Jennie Lambuth and Joseph Franklin Norman, was born Nov. 21, 1866, at Fannin, Rankin county, Mississippi. His early boyhood was spent in roaming the hills and vale and cultivating the soil in this historic village and county. Early in life he entered what is known as the Fannin High School, but then called the Masonic Academy, and from such renowned teachers as L. T. Fitzhugh and R. A. Whitfield he received his early education.

In the fall of 1879 he moved with his parents to the old Lambuth homestead in Madison county and here among ancient trees and a religious background, he heard the call to SERVICE, and from the old Pearl River church, where he attended church and Sunday school, he dedicated his life to the SERVICE of mankind and entered Memphis Hospital Medical College for the study of Medicine, later taking a post graduate course from Tulane University, New Orleans, La.

On Sunday afternoon, Oct. 1, 1888, he was married to Miss Sallie Lancaster, his childhood sweetheart. Afterwards he and his bride went to make a home for themselves in the northeast part of the county, now known as Farmhaven. Here he spent the remainder of his life ministering to the sick and needy in this community.

From this union there are three living children, Sam Lancaster Norman, a postal employee at Jackson, Miss.; Irene Norman Bennett, a capable, lovable young matron of Chicago, Illinois, and Coleman Norman, of Farmhaven, Miss. Too much praise and admiration cannot be given to the daughter, who with a tender devotion, ministered to his father in his declining years. Two children, Joe and Clara, died in early childhood. Five grandchildren remain to carry the family name: Harvey Ellis Norman, Sara Jean, John Thomas, Coleman, Jr., and Ruth Clifton, the first being the son of Sam Lancaster Norman, and father of Coleman Norman.

On Sunday morning, July 16, 1939, his soul returned to his Creator and he left this earth to spend eternity with his saintly grandparents, Bishop and Mrs. Lambuth and his parents, Joseph Franklin and Jennie Lambuth Norman.

Funeral services were held Sunday afternoon at Farmhaven Baptist church, Rev. Mr. Holloway, Canton, Miss., conducting. Hartman Funeral Home was in charge of burial.

A SOUL-SAVING CHURCH

(John 1-42)

The greatest business in the world today is to help save souls and be a blessing to mankind. The question then arises, How is it going to be done? The first thought that comes to my mind is of the church. Do we have today a soul-saving church? The church of the living God as far as I know is the only institution or organization for the saving of souls. It is the great channel through which men, women and children are brought into the light. Yet, often times I am prone to think that many people look upon it as a collecting agency, go after the money through the church. It is true that the church cannot exist without money. We must have money, but let us be very careful as we deal with the divine things in connection with the material things. The hardest battle we have to fight is at this point. The leading of a soul to God is the highest and noblest work that any church or individual can do. It is a question today, and one that is hard to impress, Does the Gospel of Jesus Christ mean what it once did? Certainly it does, but getting it over is another matter.

The early church went out and in one generation shook the Roman Empire, and, too, it was a selfish, rotten empire, a pagan belief, yet in one generation the church kindled a gospel light in every part of that vast domain. This same business should be the ambition of every Christian, and every minister of the Gospel of Jesus should be fired with this zeal. I am a message bearer, either personal or influential, bringing others to Christ. It is said that a church is no better than an ethical club if it does not seek to point lost souls and unhappy people to the light and knowledge of Jesus.

C. B. POWELL,
Melville, Louisiana.

DEDICATION AT BYHALIA

July 30 was a high day for Methodism in Byhalia, Sardis District, North Mississippi Conference. In 1928 a splendid Christian Education Building and parsonange were erected. The Education Building is red brick to match the church. It has ample facilities for church school, recreation and social activities. The parsonage is a cream brick seven-room bungalow. These buildings were built during the pastorate of Rev. J. D. Simpson. The final payments were made and memorial art windows were put in the church during the pastorate of Rev. W. C. Beasley.

There were several former pastors and presiding elders, as well as pastors and laymen from several other charges present at the service of dedication. The services were in charge of Rev. H. D. Suydam, pastor-host. Scripture lessons were read by Rev. W. C. Beasley, former pastor, and Rev. T. M. Bradley, former presiding elder, who also preached from I Cor. 2:2. Rev. J. D. Simpson led in prayer.

After the sermon the pastor called to the chancel Mrs. W. H. French, President of W. M. S., at Byhalia; Mrs. Gladys Mills, President of W. M. S., at Fountain Head church; and Mrs. Leonard Phillips, from Emory church, who presented the parsonage for dedication. Mr. Earl Ingram, Chairman of the Board of Stewards; Dr. D. R. Moore, General Superintendent of Church School, and Miss Josephine Stanback, President of the Young People's Division, presented the Educational building. Mrs. E. B. Horn, representing contributors to the memorial windows; Mrs Clyde Neeley, representing those especially honored by memorials; and Mr. W. D. Fitts, for the Board of Trustees, presented the art windows. To each group presentation the pastor made suitable statements of acceptance, followed by formal dedication and prayer by Rev. C. T. Floyd, former pastor and district superintendent.

REPORTER FOR CHURCH.

AS I WAS SAYING

By Rev. James H. Felts

Dr. Carley's "Junior Vacation" was and is easily worth the price of any man's subscription to the Advocate. I know no man who is making a kindlier, finer, cheerier, or more helpful contribution to life than this gifted former editor of our splendid periodical. May his pen continue to flow.

* * *

Rev. H. D. Suydam, accent the first three letters, is enjoying, for him, a unique experience. He is serving a charge that has no building program. Dedication of buildings already paid for has been the order of the day. Suydam is one preacher who has neither time nor disposition to complain about his appointments. To date he has built or remodeled nine parsonages, to say nothing of church construction and the like. If we have finer or truer or more useful men among us I do not have the honor of knowing them.

* * *

The Millsaps campaign looks good to me. I sincerely wish I were in a position to make a definite contribution to it. Somehow there creeps into my system the idea that less of boasting and more of boosting would help. I am just trying to say, pocketbooks as wide open as our mouths.

* * *

The preacher who said, "It is hard for me to love some preachers," was shooting down my alley. If he had added, "It is equally hard for some preachers to love me," the ring of the bulls eye could have been heard many miles.

* * *

I was interested in the articles on how little a man can live on. Our superannuates could tell the world a few things about it. But I am reminded of what a seven-year-old boy said to me when I expressed surprise at the small amount the family was living on per week. He looked up from the floor where he was sitting and said, "Brother Felts, you can do a heap of things when you have to." Ain't it the truth!

* * *

Say, brethren, have you noted by comparison something of the real value of our conference organ? I have. No cleaner, better edited, more interesting paper comes to my desk. Ten thousand subscribers should be the irreducible minimum. Don't let the present effort lag.

* * *

Louisiana State was guilty of overproduction, so much so that Uncle Sam is getting into it. What a tragedy! Greed is no respecter of persons. It is a disease that hits hard, hampers, hinders, hurts. It never considers others. It is worse than bad.

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

McComb, Pearl River Avenue, Aug. 20, 11 a.m.; Q. C. Nov. 2, 7 p.m.
Hazlehurst, Aug. 20, 7 p.m.; Q. C. Nov. 7, 7 p.m.
Brookhaven, Aug. 27, 11 a.m.; Q. C. Nov. 6, 8 p.m.
Georgetown, at Georgetown, Sept. 10, 11 a.m., 1:30 p.m.
Gallman, at Gallman, Eept. 10, 7 p.m.; Q. C. Oct. 22, 3:15 p.m.
Adams, at McCall, Sept. 17, 11 a.m., 1:30 p.m.
McComb, Labranch Street, Sept. 17, 7 p.m.; Q. C. Oct. 18, 7 p.m.
Nebo, at Oak Grove, Sept. 24, 11 a.m., 1:30 p.m.
Bogue Chitto, at Pleasant Grove, Oct. 1, 11 a.m., 1 p.m.
Scotland, at Union Church, Oct. 1, 3:15 p.m.; preaching at 7 p.m.
Tylertown, at Tylertown, Oct. 8, 11 a.m.; Q. C. Oct. 29, 3:30 p.m.
Monticello, at Sartinsville, Oct. 8, 2 p.m., followed by Q. C.
Wesson, at Wesson, Oct. 8, 7 p.m.; Q. C. Oct. 25, 7 p.m.
Crystal Springs, Oct. 15, 11 a.m.; Q. C. Nov. 1, 7 p.m.
Harrisville, at Pisgah, Oct. 15, 2:30 p.m.
Osyka and Fernwood, at Fernwood, Oct. 15, 7 p.m., followed by Q. C.
Silver Creek, at New Hebrn, Oct. 22, 11 a.m., 1 p.m.
Utica, at Utica, Oct. 22, 11 a.m., followed by Q. C.
Summit and Topisaw, at Topisaw, Oct. 28, 11 a.m., 1 p.m.
Foxworth, at Foxworth, Oct. 29, 7 p.m., followed by Q. C.
Meadville and Bude, at Bude, Nov. 5, 11 a.m., 1:30 p.m.
Prentiss, at Carson, Nov. 5, 7 p.m., followed by Q. C.
Barlow, at Rehobeth, at Rehobeth, Nov. 7, 11 a.m., 1 p.m.
Magnolia, Nov. 12, 11 a.m.; Q. C. 1:30 p.m.
McComb, Centenary, Nov. 12, 7 p.m.; Q. C. Nov. 8, 7 p.m.

Pastors will please have duplicate lists of Trustees of Church Property, nominations for Stewards, Missionary Committees, Golden Cross Directors, Auditing Committees, with the P. O. address of each person named.

R. H. CLEGG, D. S.

Vicksburg District—Fourth Round

Vicksburg, Crawford Street, Aug. 27, 11 a.m.; Nov. 10, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. 27, 8 p.m.; Nov. 8, 7 p.m.
Oak Ridge, at Oak Ridge, Sept. 3, 11 a.m.; Oct. 20, 2:30 p.m.
Gloster & Crosby, Sept. 10, 11 a.m.; Oct. 9, 9:30 p.m.
Hermanville, at Pattison, Sept. 17, 11 a.m., 2:30 p.m.
Port Gibson, Sept. 17, 7:30 p.m.; Oct. 31, 4 p.m.
Fayette, Sept. 24, 11 a.m.; Oct. 26, 7 p.m.
Rolling Fork & Cary, at Cary, Oct. 1, 11 a.m., 2 p.m.
Auguilla, at Anguilla, Oct. 1, 3:15 p.m., 7 p.m.
Woodville, Oct. 8, 11 a.m.
Centerville, at Centerville, Oct. 8, 3 and 7 p.m.
Mayersville, at Valley Park, Oct. 15, 11 a.m.
Silver City, at Silver City, Oct. 22, 11 a.m., 1:30 p.m.
Louise & Holly Bluff, at Louise, Oct. 22, 3 and 7 p.m.
Lorman at Lorman, Oct. 26, 2:30 p.m.
Roxie, at Roxie, Oct. 27, 2 p.m.
Eden, at Eden, Oct. 29, 11 a.m., 2 p.m.
Yazoo City, Oct. 29, 4 and 7 p.m.
Satartia, at Satartia, Nov. 5, 11 a.m., 2 p.m.
Edwards, at Edwards, Nov. 9, 2:30 p.m.
Natchez, Nov. 12, 11 a.m., 2 p.m.
Washington, at Maple Street, Nov. 12, 3 and 4 p.m.

H. A. GATLIN, D. S.

Greenwood District—Fourth Round

Greenwood, First Church, Sun., Aug. 27, 11 a.m., preaching.
Itta Bena, Aug. 27, night.
Belzoni, Sun., Sept. 3, 11 a.m., preaching; Q. C. 2:30 pm.
Schlater and Cruger, at Schlater, Sun., Sept. 3, night.
Carrollton, at Longview Church, Sun., Sept. 10, 11 a.m., preaching; Q. C. 2 p.m.
Vaiden and West, at Vaiden, Sun., Sept. 10, night.
Swiftown, at Swiftown, Sun., Sept. 17, 11 a.m., preaching; Q. C. 2 p.m.
Moorhead, Sun., Sept. 17, night.
Lexington, Sunday, Sept. 24, 11 a.m.; Q. C. 2 p.m.
Tchula, Sun., Sept. 24, night.
Pickens and Goodman, at Pickens, Wed., Sept. 27, night.
Black Hawk, at Enon, Sat., Sept. 30, 11 a.m.; Q. C. 2 p.m.
Ebenezer, at Ebenezer, Sun., Oct. 1, 11 a.m., preaching; Q. C. 2 p.m.
Acona, at place selected by the pastor, Oct. 1, night.
Duck Hill, at Duck Hill, Sat., Oct. 7, 11 a.m.
Minter City and Glendora, at Glendora, Sun., Oct. 8, 11 a.m.
Webb and Sumner, at Webb, Sun., Oct. 8, night.
Drew, Wed., Oct. 11, night.
Poplar Creek, at Friendship Church, Sat., Oct. 14, 11 a.m.; Q. C. 2:30 p.m.; preaching Saturday night and Sunday morning, Oct. 15, 11 a.m.
Winona Station, Sun., Oct. 15, night.
Ruleville, Wed., Oct. 18, night.
Winona Circuit, at New Hope, Sat. Oct. 21, 11 a.m.
Inverness and Isola, at Isola, Sun., Oct. 22, 11 a.m.; Q. C. 2 p.m.; at night with Bishop W. T. Watkins in Dedication Service at Inverness.
Sunflower and Doddsville, at Sunflower, Sun., Oct. 29, 11 a.m.
Sidon, Price Memorial and Philip, at Price Memorial, Sun. night, Oct. 29.

Note: Q. C. will be held in each case unless otherwise stated.

H. F. BROOKS, D. S.

New Orleans
CHRISTIAN ADVOCATE

"Take no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The impulse to Christian life and thought which has been called "the social gospel" is essential, and the neglect of this aspect of Christianity has been the cause of the most serious forms of apostasy in Christian history. The Christian ethic contains the most needful corrective for the social perversions to which our generation is most tempted and the sober conception of human nature constitutes a warning against the dangers inherent in all utopian political movements.

—John C. Bennett.

THE PRAYER-ROOM TODAY

O Lord, we pray for a high hill from which for a little time we may see life in its perspective and wide horizon before we go down into the valley. Amen.

Vol. 84. No. 34.

NEW ORLEANS, LA.
THURSDAY, AUGUST 24, 1939.

Your Church

Bishop: Now! Tell me about your church.

Manson: I am afraid you may not consider it an altogether substantial concern. It is to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing.

Bishop: Numberless millions!

Manson: When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder.

Bishop: On the security of one man's name!

Manson: The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable: the faces of little children laugh out from every corner-stone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.

—Charles Rann Kennedy in The Servant in the House.

Wallet of the Week

HELEN PRISCILLA STAM, five-year-old child, whose missionary parents went to a heroic death for the Christianization of China, arrived in this country recently. Priscilla is being reared by her maternal grandparents, Rev. and Mrs. Ernest Scot, who have been Presbyterian missionaries in China for many years and are now home on a year's furlough. In a very real sense, she is as a "brand plucked from the burning," for a noble Chinese gave his life for her ransom.

* * *

THE ADMISSION OF WOMEN TO THE MINISTRY in British Methodism received a rather surprising setback when the Conference at Liverpool a few days ago rejected the proposal by 237 votes against 221 votes for it. The humor of the situation, according to **The Christian World**, is that the proposal was defeated by Dr. J. Ernest Rattenbury's espousal of the cause of those who had proved their gifts and graces as against the general principle of a wide-open policy of admitting women. Dr. Rattenbury is hostile to the general policy of admitting women to the Conference.

* * *

MORMON MISSIONARIES, who have been operating in the eastern section of the country, are said to have reported to a recent Mormon conference meeting in Palmyra, New York, that "there has been a steady forward movement" in the Eastern States Mission of the Church. The evidences upon which they based their statement were, increased baptisms, tithes and feast offerings, more marked spiritual growth and a greater friendliness manifested toward the missionaries who carry the literature and the message of the Mormon Church from door to door.

* * *

GENE TUNNEY, former prize fighter and at present Chairman of the Board of the American Distilling Company, was recently chosen and installed a member of the Executive Board of the Boy Scouts Foundation of Greater New York, according to a press release of the American Business Men's Research Foundation. The American Distilling Company is said to have paid a half-million dollars in advertising gins and whiskies in 1937, and now it may announce that its Chairman is one of the mentors of the 39,526 Boy Scouts in Greater New York. Let Methodist fathers and mothers take notice.

ACCORDING TO G. H. CHESTERTON, there are two sins against hope—presumption and despair. We need to watch against both—the presumption that nothing is being done unless we are doing it, the despair that assumes that everything fails if we fail. We need to reassure ourselves of the Divine Omnipotence; that God is in the field when He is most invisible; and that all things work together for good to them that love God. Not all of us are willing to give God a chance to straighten out His world.

* * *

OUR MISSIONARY PROBLEM is graphically summed up thus: China forty-five per cent untouched by Christian forces. In India fourteen Protestant missionaries and seven thousand Christians to every million of the population. Large tracts of Asia entirely beyond the pale of all evangelistic effort. Lands credited with a Christian civilization in a state of political chaos with dark and perilous days ahead. In view of such a dire prospect for the world, does the Christian Church dare to retreat?

* * *

OLD AGE PENSION PROPOSALS, which have come to be something of a popular political nostrum in recent years, were made to appear for what they are by recent census figures which show that there are six million eight hundred and seventy-one thousand persons in the United States who are sixty-five years of age and, therefore, eligible for old age pensions. At thirty dollars each per month, this would involve a monthly outlay of more than two hundred and six million dollars, and an annual outlay of approximately two and one-half billion dollars.

* * *

JOHN GREENLEAF WHITTIER sang of "the school-house by the road":

> "The charcoal frescoes on the wall;
> Its door's worn sill, betraying
> The feet that, creeping slow to school,
> Went storming out to playing!"

An echo of those lines may be heard in the recent announcement of an airplane service for "week-enders" from New York City to White Roe Lake in Livingstone Manor, N. Y., which shortens the trip to the playground by more than three hours. In spite of age and progress, we are still just children older grown.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

METHODISM THEN AND NOW

One of the severest arraignments of the Methodist Church which has come to our notice, appeared editorially in **The Methodist Recorder** of July 27. It was not primarily a critical arraignment, but was in the nature of a contrast of the spirit and attitude of the recent Liverpool Conference with that of the historic session held in the same city in 1820. At the former Conference, they were faced with failure. As in the days of Malachi, when the vine had cast its fruit and the vintage had failed, so British Methodists in 1820 faced evidences of defeat but not with a defeatist attitude. The ministers of that Conference approached their problem in the spirit, "judgment must begin at the house of God." They made confession of their own sin in a manner which sent a thrill of hope throughout the Connection, and with apostolic zeal they preached the gospel of full salvation from sin to ready and waiting hearts. The tide of waning spiritual power was stopped and the Church experienced again a day of evangelistic triumph.

In 1939, according to **The Recorder,** the Conference did little to justify the hope that it might emulate its predecessor of 1820. It was confronted with a similar condition, but it manifested no such distress at the falling away of church members, or the futility of much that it is attempting. It even missed the one opportunity to face up to the imperative need for the recovery of the sense and power of spiritual reality. It formed a committee and passed some hortatory resolutions, but never once intimated that the responsibility for ecclesiastical reverses might rest upon the pulpit. It appears to have drifted into the insensibility of professionalism.

We do not refer to this as a criticism of British Methodism, but because we fear that it is a condition which prevails in American Methodism also. It is as easy as it is unconvincing to bludgeon the church with critical resolutions and a decadent religion applauds the optimism which prophesies a new day just around the corner. Listening for cicadas and speculating about the weather never made a crop nor even materially increased the harvest. The evangelization of any generation requires toil of mind, body and soul, and we had as well become convinced that a gospel by resolution will not save a lost world. Our commission is to "go," not to publish pious resolutions.

ELECT WOMEN

It was our purpose to feature the work of our men and our women in special issues during the month of August. We regret that our too limited success in securing material has made the full realization of our wish impossible. Particularly do we regret that cases of illness and absence of others leave the women of North Mississippi without representation in the issue devoted to that phase of Methodist enterprise in our territory. We are using the sketches in hand for the Louisiana and the Mississippi Conferences even though they do not give a complete coverage of our constituency. We believe, however, that these brief paragraphs give a fairly representative idea of the type of individual forming the backbone of the woman's work in Methodism. There are hundreds of others just as worthy and we honor them along with those whose names appear on these pages.

From the beginning it has been our sincere desire to make the Advocate a medium of expression for our lay as well as our clerical workers. The ministerial leadership of Methodism has the effect too often of causing the splendid contribution made by laymen to be merged in the total results of our work. Everyone knows that if our excellent women should withdraw their hands from the promotion of the work of the Kingdom, the effect would be felt immediately and the result would be disastrous. We give all honor and praise to that splendid body of Methodist women who have had such a conspicuous part in building and maintaining the church in the two states where our paper circulates. We shall continue the efforts which we have made in the past to give on these pages an adequate representation of their work and their loyalties—to do all in our power to make their efforts more effective. We

hope sometime to repeat the effort to give special recognition to our women, and at that time to include all three of our conferences and to greatly extend the list given recognition here.

SHOP TALK—PLEASE READ

We have two more special issues, both of which we had expected to issue in August, but owing to delayed material one of them has been necessarily postponed. Our next issue will be devoted to the orphanage work in Louisiana and Mississippi, and our first issue in September will feature the work of our laymen. These are the only special issues that we can undertake at the present time.

Much material has had to wait, particularly the longer articles. We have not declined any article and we hope to print all delayed matter very soon. We ask our contributors to be patient with us as we try to serve all the interests of the church in our two states.

The Advocate campaign is being suspended until we can have space to publish the full report. We will count all subscriptions received up to our issue of September 7. It now seems that the regular campaign will show about the same number of districts reaching the four hundred mark as last year, and the report would be extraordinary but for some other districts which are not making such a good showing. The final report will show the new subscriber campaign and the regular campaign combined that every district may have full credit for what it has done.

MEASURING THE EFFECT OF AGITATION

No process used to influence thought and action is more difficult to judge as to its possible effect than that form of propaganda which we call agitation. Most people underestimate its importance because it so often rests upon such illogical assumptions. But the logic of agitation is a long way from indicating its possible influence. In political campaigns, we used to hear the prophets talk about the great "silent vote," but that so potential factor usually remained dumb to the end, or if it ever became vocal, it was on the side of the agitators. Such reasoning is of the kind attributed to the ostrich with his head buried in the sand.

We distrust any fellow who is too timid to cry his own wares and we are drawn toward any cause, good or bad, by noise rather than by reasoning. The demagogue in politics or religion knows that the fuss he makes will determine the size of his crowd. We have known of people who claimed to speak in tongues. To be sure, it was mere gibberish, but somehow it won a hearing despite the lack of reason in what was said and done. As a matter of fact, popular agitation aims at momentum, not at justifying its cause. This can be left to the followers who may work in a friendlier atmosphere. The main thing is that we do not take our reasoning so seriously that we shall underestimate the effect of popular agitation. The public is more interested in the action of a dog fight than in any dry argument. Watch the fellow on the street corner. He may have a soap box for a rostrum and his grammar may be bad, but his tactics will have to be considered in the end.

Editorial Miscellany

By Dr. H. T. Carley

A JOB AND A JOY

The other day I was looking at some men at work on a building. It was evident that all of them were taking their time; but the group that interested me most was composed of three men who were sawing the end off a board. The board was neither long nor heavy, but the procedure in sawing off the end was a fine example of the perfect coordination of effort. Two of the men picked up the board and laid it across the "horses." The man with the saw took his position. Then one of the men sat on the far end of the board to hold it steady, and the other sat near the end where the man with the saw was to work. After certain adjustments of position to insure comfortable sitting and unhampered sawing, the job was completed.

I've sawed the end off many a board—but I never had two other men to help me.

Early one morning last week I was sitting on the back porch, enjoying a cup of coffee. It was daylight—but it just was! Not much life was stirring—a few chickens were pecking about, and a few birds were beginning to chirp cheerily. I was meditating on nothing in particular when I saw a dove light in the corner of the yard, take a few stately steps, and fly away. I thought it had probably become frightened by some sight or sound; but in a moment it was back. Again it took a few steps, raked among the leaves with its beak, and flew away. And again it was back in a moment. Then I began to notice. I saw it pick up a small leaf and fly to a gum tree about fifty yards away. Then I realized that it was building a nest. I watched it for some little while, and timed its comings and goings. It averaged a trip every thirty seconds as long as I watched it. It was a busy bird—but it was building a home!

A job—and pay-day! A home—and happiness!

Too many of us, perhaps, are looking only for pay-day.

Conference News and Personals

Louisiana Conference

Miss Clara Chalmers, daughter of Mr. and Mrs. C. O. Chalmers, and sister of the publisher of the Advocate, is spending her vacation with the homefolk. She is a missionary in Cuba.

Rev. Charles W. Lahey, pastor at Boyce, and an indefatigable worker at the entire church program, sends us six subscriptions from Hemphill, a little mission which he is serving.

The editor acknowledges the receipt of a greeting card from Rev. E. C. Gunn, mailed at Avalon, Calif. He has been on a motor tour of the West with his family and expects to be home soon.

Bro. C. C. Lipscomb, representing the Advocate interests at Hammond, where Rev. Carl Lueg is pastor, has our thanks for a good list of subscriptions and other evidences of his cordial interest.

Miss Vivian Terrell, of Boyce, encourages us with the assurance that she is still an earnest and appreciative reader of the Advocate and that she is truly grateful for all that it has meant to her.

Rev. C. K. Smith, pastor at West Monroe, says that everything is going fine with him and that he has been at work all summer. His meeting at Mitchell on the Converse charge was a great success.

Rev. W. T. Gray, pastor at Indian Bayou, sends us a message of brotherly assurance and commendation which cheers our heart. We greatly appreciate his loyalty and devotion to the Advocate cause.

Mrs. Andrews and the children, family of Rev. B. H. Andrews, left New Orleans last Friday afternoon for a two weeks visit in Clemson, S. C. Bro. Andrews paid the Advocate a call while his family a-shopping went.

Rev. D. F. Anders, pastor at Mooringsport, says that his work is moving forward in a satisfactory manner, all departments functioning well, and that he always enjoys the Advocate, all of which is pleasing to us.

Rev. R. H. Staples, who is doing a magnificent work at New Iberia, reports that everything is going well on his charge and that he is making the best record in some particulars that the church has ever made.

Rev. W. D. Milton announces the arrival of a junior preacher for Lecompte charge. He is domiciled at the parsonage and has been christened William Spillar Milton. We congratulate the happy parents and wish them great happiness in their new-born son.

Rev. Frank C. Collins, pastor at Pelican, and his family, are spending their vacation at Holton, Indiana, with Mrs. Collins' parents, Rev. and Mrs. Laurence Reynolds. Bro. Reynolds was a missionary to Mexico for about forty years, but retired a year ago.

The quarterly conference of First Church, Lake Charles, has authorized the construction of a new parsonage. The many friends of Rev. H. L. Johns, pastor, will rejoice with him in the achievement which marks a forward step in the history of that important church.

Rev. R. H. Harper, District Superintendent of Alexandria, is one of the very best campaigners for the Advocate that we know. He and Rev. Don Harwell, of the Rochelle-Tullos charge, are now doing field work in order to bring the Advocate campaign in the district to complete success.

Rev. and Mrs. Henry A. Rickey, St. Mark's, New Orleans, and Rev. and Mrs. Jolly B. Harper, Cedar Grove, Shreveport, left for a motor trip vacation last week. They will visit the New York World's Fair, Niagara Falls, and intermediate points of interest before they return on September 1.

Rev. Howard E. Pfost, Greenwood, reports a great camp at Brewer, despite some inconvenience on account of unfinished buildings. We appreciate his reference to our own gift to new subscribers. It is a joy to us to be able to make such acknowledgment of our appreciation of new readers.

Bro. J. H. Frazer, Advocate representation at Bastrop, calls our attention to the fact that Mrs. E. L. Hadley, who is 80 years old and a shut-in, has been a reader of the New Orleans Christian Advocate for 30 years, and she has come to feel that it is indispensable to her. Rev. W. H. Giles is her pastor.

A card from our good friend, Mr. J. W. Reily, chairman of the Advocate Publishing Committee, was mailed at Waterton Park, Alberta, Canada. Bro. Reily says that he is at the top part of his trip, roads fine, and weather cold. We hope that he may have a great vacation and make a safe return much refreshed.

Rev. B. D. Watson writes that Bro. J. E. Bridges, who is now 82 years old, in good health and still active, joined the church by baptism in 1881. He held membership in Days church until 1893, when he became a charter member of the Pine Ridge church. He has been a trustee of church property for 45 years, 36 years a steward, and a subscriber for the New Orleans Christian Advocate for 51 years. This is truly a remarkable record.

Rev. B. H. Andrews, District Superintendent at Lake Charles, writes that the affairs of the district are very encouraging. The report thus far on additions by profession of faith and by certificate are ahead of last year. Crowley has a new parsonage, as has Bell City also, and a new church at Hayes is under construction. A new congregation has been formed at West Lake and they expect to be in at least a temporary building before the meeting of the Annual Conference.

Mississippi Conference

Mrs. Oscar Johnson, Route 5, Philadelphia, sends her renewal subscription and with it the cheering word, "I do not want to be without the paper."

Mrs. Dr. Henry Flowers, of Smithdale, renews her subscription to the Advocate and with it comes the note: "It is a most welcome visitor to our home."

Rev. W. A. Terry announces the homecoming service at Bahala church, Georgetown charge, the first Sunday in September. All former pastors are invited to attend

Rev. H. E. Raley, pastor at Bay Springs, says that he and his Advocate committee will see that his campaign is a complete success. We are sure that that will be the case.

Rev. E. L. Ledbetter, Utica, is serving his third year on that charge. He reports everything is going forward in an encouraging manner and with every prospect for a good year.

Mrs. A. L. Holmes, Kosciusko, describes the Advocate as her lifelong friend. She has read it from childhood and we hope that it may be her friend to the end of the journey.

Rev. T. R. Holt, pastor at Shubuta, says that he has completed his campaign according to the quota, but that he will not cease to work for the Advocate, and that is the type of loyalty that really counts in any cause.

Our good friend of college days, Rev. H. A. Wood, pastor at Petal, loyally presses forward in the responsibilities of his charge. With reference to the Advocate he assures us that he does not ex-

pect less than complete success.

We are glad to have from Rev. Andrew J. Boyles the assurance that his good wife continues to improve, following her operation for appendicitis. She was able to attend church on August 13 for the first time since she was stricken.

Mrs. J. N. Meek, Centenary Methodist Church, McComb, sends her renewal and adds to the business note, "I always look forward to the coming of the Advocate with the greatest of pleasure," and that makes her renewal doubly welcome.

Mrs. C. M. Martin, our good friend at East End, Meridian, where Rev. T. O. Prewitt is pastor, is back from taking her course at Mississippi State College, where she received credit for her work, and the Advocate, always first in her heart, has not been forgotten.

Rev. Frank E. Dement, pastor at Gallman, reports that the Lord has been gracious to him in the revivals on his charge. The churches have been definitely blessed and there are evidences of a determination to go forward with the entire program of church work.

The editor of the Advocate appreciates a note from Mrs. Mary O. Elliott, of Rolling Fork, regarding the Centenary issue of last week. She sends a page from the Advocate of August 12, 1880, in which appear advertisements of Centenary, Whitworth, Vanderbilt, and other Methodist schools.

Dr. Rolfe Hunt, retired, has been much occupied with preaching and other activities recently. He baptized Susie Bruner Hunt, his newest granddaughter, the daughter of Dr. and Mrs. Rolfe Lanier Hunt, at Louise, on August 13, and over his wide preaching circuit, he heard good reports of pastors and people.

Dr. D. M. Key, formerly of Jackson, has severed his long connection with Millsaps College, where he served so faithfully and so well, and is now living at 1421 Bush Boulevard, Birmingham, Ala. The editor of the Advocate feels the sincerest interest in Dr. Key and his future. We have rejoiced in his friendship through the years that are past.

Rev. W. S. Cameron reports a great time for the Rehobeth church, on the Barlow charge, during the centennial celebration which culminated with the annual revival services. He sends a subscription for Frank D. Barlow, a grandson of a former preacher of the Conference. Bro. Barlow is therefore welcomed as a new reader from Hermanville, Barlow charge.

North Mississippi Conference

Rev. W. W. Brunner was assisted by Rev. S. M. Butts in a meeting at Baldwyn recently.

Rev. W. R. Liming has had the assistance of Rev. W. T. Phillips in meetings on the Chalybeate charge.

Rev. A. C. Bishop, supply pastor on the Iuka circuit, held his quarterly meeting as a pastor in the new church building at Camp Ground on August 13.

Rev. S. H. Caffey and family, of Greenwood, are enjoying a vacation trip in the West, and included in their journeyings was the World's Fair at San Francisco.

Rev. J. A. George, pastor of the Oxford-University church, is spending his vacation at his summer home near Starkville. He is leading the life that is simpler and less hazardous.

Rev. A. P. Stephens, Conference evangelist, has been busily engaged in revival work during the summer. He has held eleven revivals within the bounds of the Corinth district. He is both a revival preacher and a musical director.

Mrs. E. H. Rook, Como, writes us that homecoming day was observed at Fredonia church on August 17. The church is about 98 years old, and the building has undergone very little change. We regret that the notice reached us too late for inclusion in our issue of last week.

Dr. and Mrs. J. R. Countiss, of Starkville, and their physician son, Dr. Eugene Countiss, of New Orleans, motored to New York recently for a vacation trip and a visit with the daughter of Dr. and Mrs. Countiss. Of course they will see the Fair incidentally, and we trust that they may have a safe return.

Rev. C. T. Floyd, District Superintendent of Sardis, writes that he had the pleasure of taking a very helpful course on the work of the district superintendents at Junaluska. The course was taught by Bishop Peel; 52 superintendents were in the class and 36 received credit. Bro. Floyd says it was a profitable course.

Rev. Rudolph R. Scott, pastor at New Albany, reports satisfactory progress, good congregations, and a rising tide of interest in his work. He has received 89 members this year and will begin his revival meeting on September 3, with Rev. S. T. Kimbrough, Red Bay, Alabama, leading the singing. Bro. Scott will do his own preaching.

On August 16, Mr. Roy Lyon, one of the best beloved men in Holmes county, was buried from Durant Methodist church. He was a member of Durant church for a number of years, but in recent years had lived in Lexington. Funeral services were in charge of Rev. E. S. Lewis, pastor, assisted by Revs. T. H. Dorsey, W. B. Baker and J. T. McCafferty.

General

Bishop and Mrs. Hoyt M. Dobbs, who have been at Swannanoa, are now located at Albemarle Inn, Asheville, where they will be for the next thirty days. Friends of Bishop Dobbs will be glad to learn of his continued improvement in health.

Atlantic City has been chosen as the meeting place for the first General Conference of the new Methodist Church, according to press dispatches quoting Judge Leslie J. Lyons, Chairman of the committee having the matter in charge. The Conference will meet on April 24, 1940.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I am submitting a report on the Benevolences just received from the Conference treasurer, Bro. F. Y. Whitfield. This report represents payments made up to August 6th.

Brookhaven District—Total, $3,004.75—Adams, $84.75; Bogue Chitto and Pleasant Grove, $17.50; Crystal Springs, $350; Gallman, $142.90; Harrisville, $21.92; Hazlehurst, $600; Magnolia, $300; McComb, Centenary, $300; McComb, La-Branch Street, $25.90; McComb, Pearl River Avenue, $55.72; Meadville and Bude, $238.90; Monticello, $30; Nebo, $48; Osyka and Fernwood, $29.50; Prentiss, $356.06; Scotland, $39; Silver Creek, $12.32; Summit and Topisaw, $98.67; Tylertown, $100; Utica, $153.61.

Hattiesburg District—Total, $3,309.32—Bonhomie, $21; Bucatunna, $105; Collins, $110.50; Ellisville, $91.87; Hattiesburg, Broad Street, $203; Hattiesburg Circuit, $5.56; Hattiesburg, Court Street, $373.37; Hattiesburg, Main Street, $452; Heidelberg, $71.50; Laurel, First Church, $500; Laurel, Kingston, $75.10; Laurel, West Laurel, $114.85; Magee, $165; Matherville, $52; Montrose, $8; Moselle, $15; Mt. Olive, $150; Richton, $115; Seminary, $12.82; Shubuta, $172.50; Sumrall, $110; Taylorsville, $85.25; Waynesboro, $200; Waynesboro Circuit, $40; Williamsburg, $51.

Jackson District — Total, $7,832.40—Benton, $237; Brandon and Pelahatchie, $143.42; Canton, $400; Clinton and Ridgeland, $30; Fannin, $84.35; Forest, $175; Greenfield and Richland, $63.05; Harperville, $20; Homewood, $55; Jackson, Bessie Shands Mission, $25; Jackson, Capitol Street, $3,806; Jackson, Galloway Memorial, $2,185; Jackson, Glendale, $75; Jackson, Grace, $87.50; Jackson, Millsaps Memorial, $100; Morton, $155; Raleigh, $39.83; Shiloh, $50; Vaughan, $33; Walnut Grove, $68.25.

Meridian District — Total, $2,922.79—Burnside, $25.50; Chunky, $68.42; DeKalb, $52.16; DeSoto, $28; Enterprise and Stonewall, $75; Lauderdale-Daleville, $7; Meridian, Central, $700; Meridian, East End, $400; Meridian, Fifth Street, $440; Meridian, Hawkins Memorial, $127; Meridian, Poplar Springs, $136.21; Meridian, Wesley, $14.40; Philadelphia, $525; Quit-

(Continued on page 14)

OUR WOMEN

Louisiana Conference

Mrs. C. A. Barnett (Helen Holloman Barnett), wife of City Judge C. A. Barnett, of Ruston, Louisiana, is one of the most loyal and devoted Christian personalities in the Trinity Methodist Church. She was reared in Harrisonburg, Louisiana, attended a private school for girls in Natchez, Mississippi, married Judge Barnett, and spent her early married life in Washington, D. C., and moved to Ruston more than fifteen years ago. Mrs. Barnett for many years has given a beautiful devotion to missionary and church activities. Her outstanding contribution has been her continued service as counselor for the Intermediate League, and as assistant superintendent of the Intermediate Department of the church school. Her Christian influence upon the lives of succeeding groups of young boys and girls is far greater than can be put into words. In addition to this, she engages in other missionary and church activities, maintains an ideal home and shares actively in making a Christian community.

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Mrs. D. B. Carre, of First Church, New Orleans, has been for many years an outstanding worker in the Methodist Church. She was Conference Secretary for eight years and was an active and prominent member of the Woman's Missionary Council. At the present time she is a member of the Board of Directors of Scarritt College, and the MacDonell French Mission School. She gives a great deal of her time to the work of St. Mark's Community Center, and has been its treasurer for the past twelve years.

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Mrs. C. C. Carver (nee Lucie Irion), born and reared in Evergreen, Avoyelles parish, at the age of ten joined the church and always attends Sunday school and church services. After moving to Rayne she taught in the Primary Department of the Sunday school for fourteen years, is now teaching Woman's Bible Class, and is president of the local missionary society; and is rounding out her twentieth year as conference treasurer of the Woman's Missionary Society. Those closest to her know her implicit faith and unfaltering trust in her Master, and her absolute dependence on His guidance in every undertaking. Mr. and Mrs. Carver's home was an ideal Christian one, and after he passed to his heavenly home, she continued to carry on, confident of the nearness of the Heavenly Father.

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"Ask and ye shall receive"—If **Mrs. Lonnie Clark** has accomplished anything in her church activities it is because as a very young woman, she asked God to give her a place in His work. Her prayer was answered very speedily. Her first work was with a group of children as a Junior Missionary Society. From this she went into League work. This was in Mansfield, Louisiana. Upon moving to Shreveport, she was active in social service work with the Gleaner Missionary Society. Then moving to Lake Charles, Mrs. Clark served as president of the Missionary Society for eight years. At present she is Superintendent of Spiritual Life for the Lake Charles auxiliary, and is teaching a class in the church school.

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Mrs. W. B. Clarke, of Monroe, is a native of Louisiana and an A. B. of Mansfield College. She has served her church well for many years, and has always been active in its interest. She was president of the Woman's Missionary Society from 1918 to 1920, and her untiring efforts did much to bring this outstanding society to its present status of efficiency. Since that time Mrs. Clarke has been a successful circle leader and teacher. For the last four years, in addition to her work in the local auxiliary, she has been chairman of the district parsonage committee, and it is largely due to her effort that the new district parsonage is so attractively and comfortably furnished.

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Mrs. S. M. Collins, of Monroe, (nee Blanche Rodman), is a native of Nebraska, and was educated at the University of Nebraska. She came to Louisiana a bride and began immediately to work in the local church. She served the conference as vice-president, president and Superintendent of Bible and Mission Study, and is widely known and greatly loved throughout the State. She specialized in Christian education, and served the local church as Superintendent of the Junior Department, Chairman of the Local Board of Christian Education, and Director of Religious Education.

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Miss Mamie Elam. "Will Miss Mamie Elam help again this year with the Juniors in Vacation School?" This is the question asked by the Juniors each year and the answer is always a happy, "Yes." For, you see, Miss Mamie has, for over fifty years, regularly worked in the Adult Division of the Church School, but each summer is a popular helper of the Juniors for Vacation School. Not only does she help here, still active even to the playing of games, but she is also a teacher of an Adult class of the Church School, and active in her Missionary Society. Miss Mamie sincerely and happily tries to fit into the growing and progressive program of First Church, Baton Rouge.

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Mrs. Martha Hartwell Eskridge. When one thinks of Martha Hartwell Eskridge, at First Church, Baton Rouge, one may think of several things: organist, pianist, teacher, active member of the Board of Stewards and Missionary Society, Secretary of World Outlook and Christian Advocate subscriptions. Mrs. Eskridge, still active after years of service for her church, gives assistance in all of these activities. She is assistant organist of the church, pianist in the Junior department, an active worker in her Missionary Circle, Secretary for World Outlook and Christian Advocate subscriptions, and an active member of the Board of Stewards. All of these positions are courageously and fully executed. She is ready at all times for any calls and demands on her time. Of her can be truly said, "Her church comes first."

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In the Louisiana Conference, no woman is better known or more greatly loved than **Mrs. W. W. Holmes**, of New Orleans. Although a native of Tennessee, she has spent the greater part of her life in Louisiana. As a young woman she did active service in Carrollton Avenue church, where her romance began with the young preacher who was just starting out on his ministerial career. As a pastor's wife, conference officer, instructor in Standard Training schools, and a leader of Bible and Mission Study classes, she is an ardent worker in the vineyard of her Lord. Mrs. Holmes had much to do with the organization of Methodist preachers wives in New Orleans, which is known as the "Parsonettes," and is now serving as its president.

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One of the outstanding inspirations at First Methodist Church, Baton Rouge, is a tiny, happy, little old lady, called "Miss Em" by all her friends. Her full name is

Miss Emily Jolly. Miss Em has attained her 91st year. Years ago she was active in both the Ladies Aid and Missionary Societies, and she is still active in the Missionary Society. She regularly attends church school and church, always sitting near the front. While it is impossible for her to hear a word of the sermon, she says that she can always pray for the pastor, who says her happy face is a constant inspiration. Miss Em has been a subscriber for the New Orleans Christian Advocate for over sixty years.

* * *

Mrs. W. M. Ledbetter, nee Pattie Hambrick, is a native Mississippian, but has lived in Louisiana since her marriage. Through the years she has made a distinctive contribution to the cultural, civic and church life of Shreveport. She served as president of both the Woman's Department Club and the Missionary Society of First Church. In 1932, she was elected Conference Secretary of the Woman's Work, and in 1934, representative for Louisiana on the General Board of Missions. She is a member of the Executive Committee of the Woman's Missionary Council, Chairman of the Education and Promotion Committee, and is now President of the Methodist City Mission Board. A gracious manner, charming personality, spiritual sensitivity, and whole-hearted loyalty to the church have made her a beloved and valued leader.

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Mrs. W. H. Martin, Vice-President of the Woman's Missionary Society, Louisiana Conference, was reared in Nashville, Tenn., and is a graduate of Peabody College. It was to be expected that she would bring to her new home in Louisiana, to which she came as a bride, the environmental influences of that cultural center of Methodism. Mrs. Martin served the Conference as Supply Superintendent, and during her term as vice-president has been untiring in her zeal to promote Life Memberships, thus advancing the Louisiana Conference to a high rating in this department of Council work. She is serving now as President of the Plain Dealing auxiliary. Her loyalties are not confined to the Missionary Society and its program. The church finds her responsive to every call, and she has rendered valuable service on the boards and committees of her local church.

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Mrs. Angie McCasland Moreland, of Powhatan, La., is one of our strong, dependable Methodist women. She was born in Homer, Louisiana, of fine Methodist parentage, married Dr. Edward Moreland in 1913, and lived in Nicaragua for two years, where she continued her early Christian interest. Later she located in Powhatan, near Natchitoches. She is the mother of four children, two girls and two boys. She was educated at Louisiana Polytechnic Institute, and has given of her time and talent in church work, leading the Woman's Bible Class in the Methodist Church at Natchitoches, promoting the New Orleans Christian Advocate at all times, and contributing to every Methodist cause. Every Methodist pastor who has served the Natchitoches charge knows of this truly fine character and of her belief in Christian tithing.

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Mrs. W. A. McKensie, of Homer, better known as "Miss Mattie" Menefee McKensie, of Arizona community, is an outstanding Christian worker. She was President of the Woman's Missionary Society in Homer for ten years, and when Miss Belle Bennett came soliciting funds for a greater Scarritt College, she gave hundreds of dollars for this great cause. For thirty-five years she has held some office in the Methodist Church. At present she is Chairman of Christian Social Relations, and this month has assisted the Colored Methodist women in sending a young girl to the training school in Shreveport. She assists in every philanthropic project at the local church.

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Mrs. J. N. McDonald, of Leesville, Louisiana, began her active church work when as a young woman, she worked with the young people in evangelistic groups. As a bride, she resided at McCoy, Louisiana, and was superintendent of the newly organized Sunday school. Mrs. McDonald has been active in all phases of work in her local church, and is a Life Member of the Woman's Missionary Society, an honor given her by the auxiliaries of the Lake Charles District, which she served seven years as District Secretary. For three years she was Spiritual Life chairman of that district, and a delegate for eight years to the preachers' conference, also a member of the Board of Missions the past five years, and is a member of the Personnel Committee of the Woman's Missionary Society, of the Louisiana Conference.

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Mrs. Thomas L. Owen, nee Lucille Rand, was born in Texas, and moved to Louisiana in childhood. Mrs. Owen has been identified with the First Methodist Church, in Alexandria, La., for many years, working diligently and earnestly in all its activities, particularly in missionary endeavors and the church choir. In 1923, because of her fine leadership ability and loyal devotion, she was elected president of the Alexandria Woman's Missionary Society, and each succeeding year thereafter has been unanimously re-elected to this same post, to which office she continues to give her devotion and untiring effort. Deeply loved by her co-workers, both in the Alexandria District and the State, Mrs. Owen has achieved a splendid organization and enjoys an enviable place in missionary circles.

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Mrs. A. J. Peavy, a member of First Methodist Church, Shreveport, is recognized as one of the leading missionary spirits in the religious life of the city. A woman of strong convictions, and the courage born of them, she stands "four square" for all constructive movements. The Business Women's Bible Class, the Peavy Circle, the Cooperative Home for Business Girls, the Woman's Department Club and the Y. W. C. A. have all been beneficiaries of her interest and sympathy. She is a member of the Building Committee for the new educational plant at First Church, where her sane judgment and business acumen are greatly valued. Mrs. Peavy, nee Emma Handley, is a native Texan, but she has lived in Louisiana for more than thirty years, and during that time Methodism in the state has been conscious of her liberality, and of her sincere devotion to God and His Kingdom.

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Mrs. J. B. Pollard, nee Frances Kabler, is a native Missourian and comes from a long line of Methodist ancestry. She was educated at Central College for Women, a Methodist institution at Lexington, Missouri. As a young woman she entered enthusiastically into the work of the Church and was perhaps one of the youngest district secretaries our woman's organization ever had. For five years she served the Kansas City District in that capacity. Fifteen years ago Mrs. Pollard moved to Louisiana, and during these years of residence has endeared herself to the Methodists of our state. She has been District Secretary of the Monroe District, Conference Superintendent of Rural Work, and is at the present time the Recording Secretary of the Conference. As a reserve, she was seated at the General Conference at Birmingham, and the Uniting Conference at Kansas City.

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Mrs. Thomas M. Sayman, Jr., nee Lorraine Guy, native of Indianola, Iowa, was educated at Simpson College, a Methodist institution. Trained in music and devoted to her church, she has given much time to teaching Methodist children to sing. Coming to Alexandria, La., in 1919, she identified herself with the First Methodist Church there, where she has held many positions of trust, among them being a departmental superintendency of the church school. In 1920 Mrs. Sayman organized "The Gleaners" as a pastor's aid, became its first president, and later served a second presidential term. She was afterwards active in reorganizing this group into an auxiliary of the Woman's Missionary Society. She is a valuable asset to the church choir and its dramatic work.

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In a splendid example of missionary leadership, **Lucile Sexton** combines most effectively the religious tenets of "faith" with "works." Her ability to work with people and to inspire in them creative effort brings the desired objective into the category of purposeful achievement. Charmingly attractive, possessing an integrated personality and superior mental

equipment, she is a recognized force in any organization. Mrs. Sexton was formerly Lucile Baldwin, of Farmville, Va. She finished her formal education at Trinity College, now Duke University, Durham, N. C., and allied herself with Louisiana Methodism when she came to Shreveport as the bride of George S. Sexton, Jr. She was elected president of the Conference Society in 1932. Louisiana Conference records its appreciation of the quality of her service by naming her to places of trust and responsibility. She has been twice elected a delegate to the General Conference, and was a member of the Uniting Conference. She is serving now on the Youth Commission, the General Board of Christian Education, and on the Candidate Committee of the Council. Recently she was elected to the Board of Trustees of Scarritt College.

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To hundreds of unfortunate young women of Louisiana and adjoining states, **Mrs. J. G. Snelling**, of Memorial Mercy Home, New Orleans, has been mother, counselor and friend in time of trouble. A long list of those she has led to Christ will be accredited to her by the recording angel. The writer of old has perfectly described her: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Knowing her daily sacrificial life, all Methodist women of Louisiana bow to her and graciousy say: "thou excellest us all."

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Although **Lillian Gibbs Smith** is a Mississippian by birth, her family soon removed to Louisiana, where she has spent most of her life. After being graduated from Louisiana State Normal she became well-known in Monroe, not only as a public school teacher, but also as an interested leader and worker in the Methodist Church and Sunday school. As Mrs. J. M. Henry, wife of the late Rev. J. M. Henry, she endeared herself to the various communities in which they lived. At Ruston, as teacher of a large Bible class of Louisiana Tech students, she made many friends. And now, as Mrs. R. E. Smith, State Chairman of the Spiritual Life Group, she continues to serve. She is not only interested in the Missionary Society, but has a class of young adults at the First Methodist Church, Shreveport. Centenary College, also feels the impact of her influence as she mingles with the young people ever arousing their interest and enthusiasm for missions.

* * *

Mrs. Frank Taylor, of Arcadia, is an ardent Methodist. She was formerly Miss Effie Patton, of Sugar Creek, a small village near Arcadia. Mrs. Taylor has made all of her grandchildren life members of the Missionary Society. This year she made it possible for two lifelong friends of hers to become life members. Her lovely home is always open for church affairs, just recently giving the 60th anniversary party of the Woman's Work in our great church. She subscribes to every good cause in the work of church laymen and is a great Christian character.

* * *

Another Tennessean who has cast her lot with the Methodists of Louisiana, is **Mary Lynch Wren**, than whom there is no woman in the Conference more beloved. She merits the distinction of being the first Honorary Life Member in the Louisiana Conference. This honor was bestowed in love and appreciation by the Shreveport District, when she retired as district secretary, after eleven years of loyal and unselfish service. For many years Mrs. Wren has been identified with missionary activities in the state and city. She was President of the City Federation of Missions, and is now President of the Missionary Society of Noel Memorial Church, Shreveport. Mrs. Wren is the widow of the late Dr. H. B. Wren, an honored member of the medical profession and a loyal churchman.

Among the many worthy women of Louisiana, **Mrs. Lewis Clarke**, of New Orleans, is one of the very choicest. To the friends of yesterday she was Miss Birdie Lyons. In the work of the women of Louisiana, she is the daughter of the first president of the Conference Home Mission Society, former president of the New Orleans Y. W. C. A., former chairman of the St. Mark's Board, and at present chairman of Local Work in Rayne Memorial church. She is a woman of culture and refinement, devoted to her church, committed to every constructive movement for social and civic betterment, and withal a woman whose manner and charming personality have won and retained scores of friends from all walks of life.

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Mrs. W. T. Cunningham, of Natchitoches, otherwise known as "Miss Emma," is an ardent and faithful member of the church. It would be difficult to enumerate the many and various offices she has held and is holding today, but we do know that in the work of her Lord, she has served little children, young people, college students and adults. She was outstanding in her work as Conference Superintendent of Literature and Publicity, and her novel and unique ways in presenting her reports each year shall never be forgotten. She is one in whom there is that rare combination of deep spirituality and sparkling wit. So deeply loved is she that recently she was presented an honorary life membership of the Woman's Missionary Society by her friends. Perhaps today she is best known throughout Louisiana by the Louisiana News—the paper she has edited for many years for the Woman's Conference.

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Mrs. George Brown, nee Mary Caradine, is a native New Orleanian. She has given many active years of service to her beloved church, both at Felicity Street church and Rayne Memorial. For fourteen years Mrs. Brown faithfully kept the records of the Louisiana Conference and edited its Minutes and Year Book. Many women all over the state know and love Mrs. George Brown. She has spent the summers of the last forty years at the Seashore Camp Ground, at Biloxi, and each year serves as superintendent of the Sunday school. Each Monday night she conducts a Story Hour, an event to which the children of the Camp Ground look forward from one week to the next.

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Miss Ella K. Hooper is a native of Southern Louisiana. After receiving her education at Louisiana State Normal College, she taught in the public schools of Terrebonne parish. While teaching she was deeply impressed with the need for the spiritual development of rural people. Later on in life she entered Scarritt College, at Kansas City, for special training and had a great ambition to open work in Terrebonne prish. While there she was closely associated with Miss Belle Bennett and Mrs. R. H. MacDonald, with whom she frequently consulted. Miss Hooper first served the Council at Vashti Industrial School, in Georgia, and from there was sent to the French Field of Louisiana, where she opened a Wesley House at Houma, which has developed into the MacDonell French Mission School, which is familiar to all Advocate readers.

* * *

Mrs. Frank Hatch, of Buckner, is the daughter of the late Mr. and Mrs. Charles Noble, devout and faithful Methodists. Mrs. Hatch has always lived on a plantation, and from early girlhood has taken a keen interest in the welfare of the tenant farmers. While attending school in Ruston she was converted and taken into the church by Rev. Henry Harper, father of our Dr. R. H. Harper. Later she graduated from Whitworth College. Mrs. Hatch has served as zone leader and district secretary of the Monroe District. At the present time she is president of the Buckner Missionary Society, and superintendent of the children's division of the church school. Each Sunday morning finds her starting out early in her car to gather up the children in the radius of five miles, and take them to Sunday school. She also did this each morning during the recent session of the Daily Vacation Church School.

* * *

Mrs. W. D. Haas, of Bunkie, nee Hattie Haas, is a native of Louisiana. She grew up on a plantation at Bayou Chicot, and when nine years of age was sent to

a private school at Opelousas. Later she graduated from the college at Holly Springs, Miss. Most of her married life has been spent at Bunkie and Alexandria, and in each place she has served as president of the Woman's Missionary Society. At present she lives at "Oak Hall" plantation, long noted for its beauty and hospitality. Many little girls and boys of Terrebonne parish have found the more abundant way of life through the generosity of Mrs. Haas, who has long supported a scholarship at MacDonell school and many of Louisiana's Missionary daughters, who are serving in the various mission fields of our church today, are indebted to Mrs. Haas for their days of preparation at Scarritt College. She has indeed caught the spirit of her Master in finding happiness only by sharing with others the many blessings that have come to her.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Organized in December, 1878, the Woman's Missionary Society of the Mississippi Conference, celebrated its "Jubilee Year" in 1928. Looking back, we saw how the torch, lighted with missionary fire, had been passed from hand to hand through the years, and our theme song became "Forward through the ages, in unbroken line."

Ten years have passed, so we decided to make note of those who have taken the torch "from falling hands."

Who is leading the conference?

We found the president, Mrs. Paul Arrington, busy moving from Petal to Waynesboro, where Mr. Arrington is to be superintendent of the school. (We are still wondering how she transported the thirty-five or more varieties of cactus, each in its own little pot, each the gift of a friend. Her present hobby is collecting salt shakers.)

This has been a busy year for Mrs. Arrington: In January, she attended the New Year's Fellowship Conference, at Paine College, Augusta, and the Tenth Annual Conference of the Association of Southern Women for the Prevention of Lynching, in Atlanta; March found her at the Council meetings in Asheville, where she was asked to preside at an important meeting of a sessions committee; in April, she most graciously presided at our own annual meeting in Laurel, then hurried to the Uniting Conference, in Kansas City, where she was one of the 900 official delegates; in June, she proudly received her B. S. degree from State Teachers' College, in Hattiesburg, then left for Scarritt College, in Nashville, where, as one of the "ten choice women" selected from the ranks of Southern Methodism, she studied for six weeks, qualifying as a teacher in leadership schools. Chosen to substitute for Miss Louise Young, of Scarritt College, she led the seminar on Interracial Cooperation at the school in Mount Sequoyah, in July. Now, she hopes "to stay at home for a long time."

With one who takes advantage of every opportunity to widen her horizon holding the torch high, the Mississippi Conference will move forward "in unbroken line."

In 1928, Mrs C. E. Mullins was president of her auxiliary in Bude. Today she is a most efficient district secretary, leading the Brookhaven District toward higher goals each year. We are not sure of her hobby, but we believe it is her husband, "the doctor." The day we saw her, she was "busy about many things," and said she could not carry on the work except for the splendid help of her zone leaders: Mrs. Van Miller, of Tylertown, also a member of the conference committee on Interracial Relations; Mrs. E. A. Loftin, of Carson, one-time secretary of the Hattiesburg District; Mrs. John H. Green, of Barlow, an "old-timer"; Mrs. W. A. Colman, of Nebo, member of the conference committee on Rural Development; and Mrs. E. P. Jones, of McComb, also a veteran.

Surrounded by a group of young people, in the parsonage at Meadville, we found Mrs. E. E. McKeithen supremely happy—she is truly their understanding friend. As spiritual life leader of her district, she adds "that part which is needful" to every contact, and as conference superintendent of supplies, she has brought to the women a new realization of the part "supplies" play in the work of our community houses.

In Lake Junaluska we saw Mrs. J. F. Hollinger, of Meadville, studying Psalms, under Miss Mary DeBardeleben. In 1928, Mrs. Hollinger was president of her auxiliary and is now serving as study leader.

Out at Allen we found Robbie Lee Leggett, who, not dismayed when circumstances prevented her from returning to China in 1936, found a place of service "right at her own door," and marches on leading the boys and girls at Copiah-Lincoln Junior College.

Mrs. John W. Boone, of Brookhaven, greeted us so graciously—she belongs to the alumni of conference officers, and is serving today, as she did in 1928, as president of her auxiliary. Interested, too, in the total program of the church.

Serving as president of the conference in 1928, Mrs. L. W. Alford, of McComb, led the women to the very high goals of the "Jubilee Year." In 1931, she passed on the torch of the presidency and began pioneering in a little understood field—trying to erase from the head of the list for numbers of lynchings, the name of her state. We found her grieved, but not discouraged, because one lynching has already occurred in our state—last year we led with four. Mrs. Alford is active in all departments of her church, but loves best the work with children.

We made a "pop" call on Mrs. A. S. Oliver, of McComb, who, preceding Mrs. Mullins, did splendid work as secretary of the district. She was busy getting ready to go somewhere with "Preacher."

In Hattiesburg, we stopped to see Mrs. E. E. Deen, the new district secretary. Studying a book of descriptions of wild flowers, she was trying to classify those she saw in Lake Junaluska. We saw stacks of house plans, too, for she is soon to have a new home—she's a "home-body," you know. But, she is taking her duties as district secretary very seriously. She praised her zone leaders: Mrs. A. M. O'Neil, of New Augusta; Mrs. Henry Hilbun, of Laurel; Mrs. W. U. Corley, of Collins; Mrs. Roy Dawkins, of Louin; and Miss Mary McPhearson, of Waynesboro.

So long we have thought of Mrs. R. E. Rollings, of Hattiesburg, as secretary of the district, we keep forgetting she is now conference treasurer. We found her at the Rollings Jewelry Store and wondered how, being a business woman, she finds time to be present "every time the church door opens"—active in her auxiliary, secretary of the Board of Christian Education, superintendent of the young people's division! She also finds time to collect poetry!

After meeting Mrs. Rollings' mother, Mrs. H. O. Siebe, we understand why she is so faithful. Mrs. Siebe is still holding high the torch in Court Street church as an active worker. When one activity was denied her, because of failing eye-sight, she immediately found another.

Out at Glendale we spent an hour with Mrs. O. B. Cutrer, listening with amazement to the story of the beginning and development of her auxiliary. Begun as a means of coming to know each other better (there was no church), it has become a power for God in the community.

To find Mrs. J. E. Holt, of Laurel, we went to the church, where she was busy with the Junior Choir—music is her hobby. As spiritual life leader of her district, she practices what she preaches by leading the group in her own auxiliary. Beside the Junior Choir, she spends many hours with the young people.

Mrs. James D. Slay, of Ellisville, was quite busy with her two interesting little sons (aged three and six), to say nothing of her duties as a pastor's wife, but she finds time to cultivate the babies of the conference, as superintendent of baby specials.

When we knocked at her door, Mrs. E. L. Horne, of Waynesboro, was deep in study. She budgets her time and avoids the rush in which most of us live. There is no department of the church in which she is not active—truly a "church woman." However, her greatest activity is in the field of interracial cooperation, of which she is chairman in the conference.

She is also director of Christian Social Relations in her district.

Among those present at the 1928 meeting was Miss Mary V. Weems, of Shuqua, then conference recording secretary. We spent a pleasant hour together talking of old times. The business world now claims her, but she is active in her auxiliary, her church school, and choir.

Mrs. H. M. Bullock (nee Julia Sargent, Scarritt College, 1925), secretary of the Jackson District, will tell anyone that the success of her work is due to the fact that "Henry" is such a good assistant secretary. Having heard of the spend-the-day meetings she has with her zone leaders, we happened (?) along on one of those days. Seated with their hostess we found: Mrs. Will Bradley, of Carthage, a conference alumnus; Mrs. Charles Birdsong, of Terry, young and enthusiastic; Mrs. M. E. Fleming, of Madison, another veteran; Mrs. T. E. Allen, of Canton, whose hobby is helping smaller auxiliaries; Mrs. R. S. McLaurin, of Brandon, another promising young woman.

Just after breakfast we stopped to see Mrs. Gordon Patton, of Jackson. Seated, with the "Upper Room" in her hand, she was enjoying the birds about her new home. Her sweet Christian influence has been felt, not only in her own church, but through all the conference (she having served for a number of years as vice-president), and now, as spiritual life leader of her district, she leads with the largest number of groups.

We all hope we may carry our torch as long and faithfully as Mrs. B. F. Lewis, of Jackson, our conference historian. She began as secretary of the Woman's Foreign Missionary Society of the conference, in 1892, and has held many offices since, being president for the quadrennium 1919-23. She wrote our conference history in 1928, and is present to advise, correct and encourage at every meeting. She keeps abreast of the times, ahead of most of us—was reading "The World Mission of the Church," when we went in to see her.

A member of the alumni who is still busy at work "behind the scenes," is Mrs. Norman Taylor, of Jackson, secretary of the district preceding Mrs. Bullock. Her interest is just as keen, and we catch glimpses of her "between acts."

We tried to appear intelligent as Mrs. Eurie M. Weston, of Jackson, talked of the stamps in her album—we knew what she meant when she switched to Octagon coupons. We are afraid to say how many coupons she has collected for the Orphanage, or how many have been sent from auxiliaries because of her inspiration as conference chairman.

In Mendenhall, we expected to visit two of our conference officers, but Mrs. W. P. Mahaffey, vice-president, was in Nashville attending the Spiritual Life School at Scarritt College. We understand she plans a conference retreat during her term. From president of the auxiliary in Brandon in 1928, Mrs. Mahaffey has filled several positions in the conference, and is engaging in the fellowship of Evangelism and the Youth's Crusade. She spends much time with the young people of her church.

Our secretary of young women, Mrs. D. A. Mahaffey, Jr., could talk of teaching among her first experience in a Lake Junaluska school. Everything she saw and heard was thrilling and she feels everyone who attempts Christian leadership should have an opportunity of thus widening their horizon. Those who were at Junaluska with "Georgia" see her lifting her torch higher and higher through the coming years.

One of the newer women in places of leadership is Mrs. Bernice Stewart, of Jackson, district director of Christian Social Relations. She rather put us "on the spot" with her desire for a clearer understanding of the work.

In the little town of Bridgeland, we found Louise Tucker, who for years has been carrying on the tradition of the Tucker family by keeping the missionary fire burning. She, you know, is a niece of our Council president, Mrs. J. W. Perry, and of Dr. Tucker, who has spent so many years carrying the "Good News" in Brazil.

We hear much of rural development and one of our conference alumni, Mrs. Homer Frizell, of Vaughan, is busy in that field. She spends many hours helping her husband, Dr. Frizell, as he answers the calls from a wide area. She is president of her auxiliary, as she was in 1928, and a "big sister" to many others. As the representative of Scarritt College, she continues her interest in the young women of the Conference.

The school bell will be ringing soon at East Central Junior College, at Decatur, and we found Mrs. L. O. Todd busy helping her husband plan for the boys and girls. She leads a busy life, but always puts first her Father's business. Having just returned from Lake Junaluska, she has many new plans for her district, which she is working out with her zone leaders: Mrs. J. G. Porter, of Meridian; Mrs. C. M. Brent, of Enterprise; Mrs. Jim Freeman, of Newton; [illegible] est Brown, of [illegible]

To find Mrs. [illegible] S. Carr, of Meridian, spiritual life leader of the district, we followed a spot to a good "fishing hole" —says she drinks best while sitting on the bank. Believing there is "something good in the worst of us" she manages to bring that good out in those with whom she comes in contact and inspires them to attempt greater things.

It was Saturday afternoon when we stopped at the city library in Meridian, and we saw Mrs. D. L. St. John deeply interested in reading several books. She finds this an ideal spot for preparing the lesson which she will give to her girls on Sunday. As conference secretary, she, too, has many new plans for the work made while in Lake Junaluska. She is proud of her corps of district secretaries, who she feels carry the greatest responsibility of the organization—so do we.

In Union we visited with Mrs. Perry Kelly, district director of Christian Social Relations and conference chairman of Interracial Relations. We marveled at the amount of reading she does and how she puts her convictions into action.

It is difficult to determine just which part of the church work Mrs. C. M. Martin, of Meridian, loves most. Present at all services, superintendent of the cradle roll, superintendent of Christian Social Relations of her auxiliary, and one of the best agents for the New Orleans Christian Advocate. Only her Heavenly Father knows the sunshine she carries as she goes about her work, one of Uncle Sam's adult education teachers.

Present at the 1928 meeting as conference superintendent of publicity, was Miss Ella Wayne Ormond, of Meridian, since holding the offices of conference secretary and president, but now a business woman. We found her planning to feed the hungry boys and girls who will soon be enrolling in the high school-junior college. She continues her connection with her auxiliary.

Mrs. H. McMullen, of Newton, was working with her flowers—she is another member of the conference alumni having been conference superintendent of publicity. She was president of her auxiliary in 1928, and continues to be active wherever she goes.

Everyone likes to go to the seashore, especially when the company is as congenial as that of Mrs. L. J. Power, of Gulfport, secretary of the Seashore District. How bravely she carries on since the going home of her husband in 1938! And how she adores her women! She thinks her zone leaders are "tops"; Mrs. W. T. Bolton, of Biloxi; Mrs. C. A. Carrier, of Pascagoula; and Mrs. A. M. Ellision, of Brooklyn.

In Columbia, we [illegible] two calls, but missed Mrs. [illegible] in Lake [illegible]

Christian Education

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CHURCH SCHOOL LESSON AUGUST 27, 1939

By Dr. J. R. Countiss

UZZIAH: A KING WHO FORGOT GOD

II Chron. 26

Golden Text.—Every man that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

2 Chron. 26:3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

Sobered and steadied by the heavy responsibilities that fell upon him at the age of sixteen, Uzziah got off to a good start. No doubt he felt very humble in coming to the throne as the successor of his honored father, Amaziah, and he could operate for a season on the capital stored by paternal diligence and thrift. All went well as he walked in the ways of his father and sought to know the will of God.

We are sure that the ancient Hebrews placed too much stress upon the material rewards of righteousness, though even among them there were teachers who noted some who accumulated riches through unrighteousness. Jesus saw peril in prosperity, and placed emphasis upon fellowship with God as the reward of spiritual living. However, he urged as a factor in right living a clear understanding and right use of all that God has made. This should lead always toward material competency and health of body and mind.

With his fine background and excellent beginning, why did not Uzziah attain preeminent success? He became "puffed up." In his pride, he forgot God, and the less he thought of God, the more he thought of himself. He felt himself sufficient for any task, however great, or however sacred. In the thinking of his day, it belonged only to the priests to enter the Holy of Holies and offer sacrifice. For another to do so was blasphemous sacrilege. Apparently, Uzziah did not offer sacrifice in a spirit of humble and reverent worship, but in a spirit of presumptuous egotism.

When the priests discovered their king at the altar, they protested vigorously, probably with some feeling of genuine piety, but also perhaps with some jealousy lest royal privilege transgress priestly prerogative. Uzziah became crimson with rage at this interruption by the priests, and upon his livid forehead there appeared a spot of ashen whiteness, never before observed. That spot could mean but one thing—Uzziah was a leper, and the disease was believed to be a curse sent directly from heaven as the penalty of his presumption. Henceforth, he must dwell apart, an outcast, a man unclean. His son Jotham took over the activities of the kingdom and ruled in his stead.

Like a multitude of others who followed noble fathers and made a great beginning, Uzziah fell in middle life. This period seems to be a danger point second only to adolescence. Why? There is pride of success, leading to over-confidence and lack of precaution. When one has "arrived" he no longer needs the counsel of men or the support of religion. He knows how to make his way in the world, how to "skate on thin ice," "when to stop." What would be both unbecoming and dangerous in a youth is not to be feared by one who is wise, discreet, seasoned; whose reputation is already made. Again, youthful enthusiasms have cooled, youthful ideals have faded, and youthful visions have grown dim, and the man in middle life settles down to go with the crowd, to live on the level with business associates and social companions. "Let him that thinketh he standeth take heed lest he fall." David and Solomon and Uzziah all began well, but all made tragic blunders in middle life.

A BEAUTIFUL TESTIMONIAL

Dear Dr. Duren: As one of his many friends throughout the country, I desire to thank you personally for keeping us informed from week to week of the condition of Rev. Ellis Smith.

During his pastorate at Winnfield I learned to love him and to appreciate the finer points of his makeup. He was here in the very peak of the depression when misery and want were rampant. His only reference to money was when the collection was taken, and his consecration prayer was for the givers and for those who were unable, due to circumstances over which they had no control, to make a contribution.

He was continually on the go visiting the sick and the oppressed, regardless of their church affiliations or religious beliefs. Wherever there was need for his ministrations he made daily visits, whether in the homes of the well-to-do or the hovels of the down-and-outs. If all the people he has aided should make a united prayer for him he would walk out of the hospital a well man. God grant that his useful life may be spared many more years.

R. W. OGLESBY.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

IS GOD A DICTATOR?

Some say that He is. There are those who represent Deity as capricious, vindictive, despotic. Primitive man thought of God as a great savage in the sky. And there are those who think they see an angry God using the tornado, the tidal wave, and the earthquake to punish humanity for its misdeeds.

Dr. Jones

This is a crude and diabolical conception of Deity, for in such disasters the innocent suffer with the guilty, the good with the bad. When nature is on a rampage it does not discriminate; it is blind and deaf to entreaties; devoid of sympathy; impersonal. But these acts of nature which bring death and disaster are exceptional and they can be explained scientifically. Nature's processes on the whole are orderly and can be anticipated.

In the Old Testament God is spoken of as a king, which is as we should expect because kings in those far-away days represented the highest authority and were the great of earth.

Kings are not necessarily dictators, although many of them have been. The king of England is a sovereign but not a dictator. When this word is applied in the Old Testament to Jehovah, the idea is that His kingship is greater, holier, more righteous than any earthly king's could be.

The writers of the Old Testament speak of God as a judge; but no righteous judge is ever a dictator. It is his duty to interpret the law impartially, and the thought of the Biblical writers is that God is a just judge whose decisions and rulings are on the side of equity, mercy and justice. "Shall not the Judge of all the earth do right?"

The highest conception of God in the ancient Scriptures is that of the Psalmist, who wrote, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Good fathers are not dictators, save for a very brief period. The teaching of God as a father reaches its consummation in the life and ministry of Jesus, who taught us when we pray to say "Our Father." Is God a dictator? Jesus answered this question for all times when he said, "He that hath seen me hath seen the Father."

FROM BRO. ELLIS SMITH

Dear Dr. Duren: My many friends throughout Louisiana seem to appreciate the brief messages I try to convey each week from the Hospital through my son. I get great pleasure out of the kindly words that come so frequently to cheer me on my way. I do not see that I am improving, but rather growing weaker every day. "The Lord bless you and keep you."

Ellis Smith.
BY HOLLAND M. SMITH.
Houston, Texas.
August 19, 1939.

ALEXANDRIA DISTRICT CHRISTIAN LIFE CAMP

On July 10th, seventy-one seniors and young people registered at the office of Camp Brewer. The faculty members were present and ready for their duties. The young people caught the spirit of the camp and fell in line with the program. One could not expect better cooperation from a group of that age. Their general attitudes revealed the fact that they were young people from the best homes of central Louisiana.

The camp staff consisted of the following: R. M. Bentley, Director; T. T. Howse, Business Manager; Mrs. Gary Eldridge, of Simsport, Dietitian; M. T. Cappel, Alexandria, Senior Life Guard; Jerome Cain, Trout, taught "The Significance of the Church"; Rev. R. R. Branton, "Helping Others to Worship"; Rev. J. C. Sensintaffar gave the course, "Missions and World Friendship"; "Citizenship and Community Service," T. T. Howse; "Recreation and Personal Development," Miss Maud McFarland.

Rev. C. W. Lahey directed an interest group and devoted long hours to construction work on the camp grounds. D. L. Dykes had charge of morning worship, which was most helpful. George Pearce led the singing. Mrs. Carrol Baron was counselor and had an interest group. Evelyn Zatter acted as nurse.

We attribute the splendid attendance to the untiring efforts of Dr. and Mrs. Harper, and our efficient district director, Miss Maud McFarland. Camp Brewer has become a most delightful reality and is destined to be one of the most promising camps of the state for district purposes and conference assemblies.

I thank all of you, both students and faculty, who were a part of

SEASHORE DISTRICT YOUTH CARAVAN

The Youth Caravan for the Seashore District was held at Wiggins, Miss., July 31-August 4. The average attendance for the six days was one hundred, and [illegible]. The register showed that young people from eighteen churches were present at one or more of the Caravan daily sessions. Brooklyn, South Mobile, Lumberton, Purvis, Poplarville, Alexander Memorial, Sanier Wesley of Biloxi, Court Street of Hattiesburg, and Wiggins were well represented.

The Youth Director was under the direction of the Caravan Team for the Mississippi Conference, which was composed of Miss Robbie Lee Leggett [illegible], Mable Nicks, of Vicksburg, the Misses Manley of Nelson, Tenn., [illegible] of Cullman, Ala., and John [illegible] of Hyattsville, Md. The team members were assisted by the young people of Wiggins. These splendid, well-trained Christian young people of the Caravan team made a great contribution to the area of all who attended. The general theme of the Caravan was, "A Youth Leader" and each member of the team spoke on some phase of the subject at the worship hours. Mable Manley taught a course in Personal Religion for those working in that area of young people's work. Mrs. Jones taught a course on Community Service for those on committees for that area. Mable Nicks taught a course on Recreation and directed the recreation hours of the daily schedule. Miss Robbie Lee Leggett conducted an Adult forum for the counselors and teachers of the Young People's Department and for the pastors and visiting adults.

The daily schedule was as follows:

4:00 p. m., Recreation Hour; [illegible] m., Question Box Hour; [illegible] nic Hour; 7:00 p. m., Study Hour; [illegible] p. m., Worship Hour; [illegible] Hour.

One hundred and [illegible] the Candle Light Consecration [illegible] which closed the Caravan. [illegible] Rev. Paul Worley [illegible] Caravan teams. [illegible] nights and one day.

The Youth Caravan [illegible] of the Youth Conference [illegible] contribution to the [illegible] tended, and the young people [illegible] have caught a new [illegible] a new enthusiasm [illegible] Christian living and [illegible] God.

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Water Valley Auxiliary

Water Valley is doing things despite the hot weather. We are not only holding our own but are making progress as the summer months pass.

Our district secretary, who is a Water Valley woman, was well pleased with our zone meeting, which was held at North Main Street church, Water Valley. Contributing to the success of this meeting was an evident enthusiasm for the work, a large attendance, a fine spirit of cooperation, and a fine Christian fellowship. Our Spiritual Life Group is a blessing and help. We have twenty enrolled. Last month we had the privilege of helping entertain Rev. Mr. Marrs, who conducted our revival.

We sent a Negro woman to the Leadership Training School at Holly Springs.

The sick, bereaved, and desolate receive our every attention.

We are striving to cooperate with the youth of our church.

We responded to our sister church when Rienzi appealed for a dollar per auxiliary.

Our financial report contained the following items: Rural Work, $20; Killingsworth Special, $4.00; Microscope for Lewis Hospital, $10.00; the Methodist Hospital Auxiliary in Memphis, $5.00; Scarritt Maintenance, $4.00; Scarritt Scholarship, $2.00; Gifts to Baby Special, $2.95; Baby Life Member, $5.00.

We have not been neglecting the social needs of our groups either. The Ethel Addington Circle entertained the entire society at the church in a beautiful way. A large attendance enjoyed the program of the regular monthly literature. The Mabel Parsons Circle did likewise the second quarter. Each circle had about seventy present.

MRS. O. T. PARSONS.

Supplies

Some auxiliaries sent money to Mrs. Hall for the microscope for the Lewis Memorial Hospital, but did not report to Mrs. A. W. Stokes at Grenada. Mrs. Hall had received $93.75 for the microscope. Those from Greenville District contributing to this fund are: Greenville, $5.00; Cleveland, $3.00; Friars Point, $2.50; Leland, $5.00; Shipman's Chapel, $2.00; Alligator, $5.00.

Total supplies reported for the conference was $680.75.

Greenwood led the districts with $269.90. Sardis-Grenada came next with $151.95. Greenville came third with $101.50.

Tunica reported $52 for the Wesley House; Alligator, $8.50; Merigold, $18; Murphy, $10; and Indianola, $2.50. These were boxes of supplies.

MRS. A. W. STOKES.

RESOLUTIONS OF RESPECT AND LOVE

Whereas, God, in His infinite wisdom, has seen fit to call from our midst our beloved member and co-worker, Mrs. George La Grange.

Therefore be it resolved, that we extend sympathy to her family.

Truly if ever a personality radiated sunshine and happiness as an expression of God's love in her heart, it was Mrs. La Grange. She was never a stranger to anyone but always at home wherever she went. It was nothing for her to go out of her way to be a friend to someone. Her presence at our zone meetings always added to the social and spiritual atmosphere of the meeting. Though our beloved member and co-worker shall be greatly missed, we realize that heaven has been made sweeter to us because she is there, and may the influence of her life be an inspiration to us all in the years to come.

Resolved, that a copy of these resolutions be recorded in our minutes, and a copy be sent the New Orleans Advocate, and a copy sent to the family.

MRS. G. A. McDANIEL,
MRS. I. D. CHAPMAN,
MRS. R. M. BENTLEY.

LAMBUTH MEMORIAL SERVICE A SUCCESS

The annual Lambuth Memorial Services were held at Pearl River church, in Madison county, on Thursday, August 3, 1939. Several who regularly attend these annual services declared that the program was exceptionally fine and the day an inspiration to all. Rev. E. A. King, Madison pastor, presided both morning and afternoon.

The feature of the morning service was a sermon by Rev. C. W. Wesley, of Canton, from Luke 7:9, on "Jesus Marvelled," following which a bountiful dinner was enjoyed on the church grounds.

Among other things, the afternoon service consisted of talks and papers as follows:

1. Dr. M. L. Smith, President of Millsaps College, on "The Mortmain Laws." and also on "Millsaps College."
2. Rev. J. B. Cain, on "Methodism in 1739."
3. Rev. B. M. Hunt, on "Methodism in 1839," and "The Establishment of Centenary College."
4. Rev. Geo. H. Jones, on "The Lambuth Family," extracts from Cain's forthcoming "Methodism in the Mississippi Conference."
5. Rev. M. M. Black, on his personal reminiscences of various members of the Lambuth family, beginning at the time when he was a lad in the Madison parsonage. This was quite interesting.
6. Rev. B. M. Hunt, on excerpts from Dr. Rawlings book on Bishop W. R. Lambuth.
7. Dr. D. M. Key, on the visit of some fraternal delegates at the General Conference of 1934 to the Pearl River church, and of the Japanese delegate praying at its altar in his native Japanese language.

The services of the day concluded with a consecration service at the altar of this church, which has become almost a sacred shrine in Methodism.

A MESSAGE FROM THE LAY LEADER

(Cintinued from page 6)

man,, $180; Scooba and Electric Mills, $110.20; Vimville, $33.90.

Seashore District—Total, $1,808.37—Bay St. Louis, $50; Biloxi, Epworth-Wesley, $67.10; Brooklyn and Bond, $55.75; Carriere, $11; Coalville, $5; Columbia, $500; Gulfport, First Church, $200; Handsboro, $20; Kreole, $62.50; Logtown, $25; Long Beach, $105.25; Lucedale, $56; Lumberton, $50; Moss Point, $132.75; Picayune, $146.52; Poplarville, $150; Purvis, $75; Saucier, $5; Vancleave, $92.50.

Vicksburg District—Total, $1,822.05—Anguilla, $100; Centerville and Liberty, $112.50; Edwards $134.35; Fayette, $113; Lorman, $50; Mayersville, $27.20; Port Gibson, $250; Rolling Fork and Cary, $100; Roxie, $89.50; Satartia, $80.50; Vicksburg, Crawford Street, $300; Vicksburg, Gibson Memorial, $300; Yazoo City, $165.

Grand total, $20,699.68.

Some of our district leaders are planning to attend the Methodist Laymen's Conference to be held at Lake Junaluska, N. C., on August 21-25, and a session of the General Board of Lay Activities on Monday, the 21. You may expect a report in September.

J. M. SULLIVAN.

There is no greater cause of melancholy than idleness; "no better cure than business," as Rhasis holds.—Robert Burns.

OUR WOMEN

(Continued from page 11)

ference secretary of children's work. Doubtless her hobby is "how to train children."

Mrs. C. C. Clark had just folded the last copy of the monthly "Missionary Bulletin," to be mailed to each auxiliary, one of her duties as conference superintendent of publicity. She is wondering if we are going to reach our goal of 1,200 subscriptions to the "World Outlook" this year—we miss it by less than 50 each year. Being the wife of a pastor, Mrs. Clark is interested in all departments of the church, but does special work with the young people.

In Bay St. Louis we found Mrs. C. C. McDonald in her out-door living room, quite busy preparing for a barbecue supper. Charming, efficient, thoughtful of everyone, she gives generously of her time to the activities of her church—recording secretary of our conference, teacher of a large class of men and women in the church school, faithful to her auxiliary.

Mrs. J. W. Grimes, of Gulfport, was cutting flowers to take to a sick member of her church while we talked of her work as auxiliary and district director of Christian Social relations. She is interested in the entire program, but, as a member of the conference committee on Interracial Cooperation, is particularly concerned about better conditions for our negroes. She started the movement which placed electric lights in the negro church last year.

The director of spiritual life in the district, Mrs. Glenn Rutledge, of Gulfport, is one of the younger women, bringing inspiration as she presents the work.

Hearing that Mt. Pleasant, on the Vancleave charge, has an auxiliary in which every office is functioning, we went to see the president, Mrs. Ruble Roberts. Meeting all the demands made upon a housewife on a farm, she not only leads the auxiliary, but teaches a class in the church school!

We knocked twice at 105 Arlington Avenue, Natchez, before Mrs. T. H. Fore heard us—she was playing a game with her little granddaughter, "Patsy." (Those who see Mrs. Fore, think we are joking when we say she has a granddaughter). She never gets excited, but in her quiet, efficient way, steers the Vicksburg District to all its goals, and is just as zealous in her support of the full program of the church. She was president of her auxiliary in 1928.

In Rolling Fork, Mrs. E. V. Perry was busy in the Vacation Church School, teaching the intermediates in the study of "Understanding the Bible." She had just returned from Lake Junaluska, where she made plans for Study Leaders' Day, which, as conference superintendent of study, she will conduct in each district during the next two weeks. We were told that she has been elected to represent her church at the Annual Conference in November. Hobby? She has three—her little nieces.

Another of the 1928 torch bearers was Mrs. W. T. Hegman, of Holly Bluff, then superintendent of supplies of the conference. She continues to carry the light as director of spiritual life in her district, also as a zone leader. We found her working on a scrap book, and recalled the days when we went miles to hear a bishop.

The morning we stopped in Germania, Mrs. S. C. Newman was enjoying the flowers and birds around her country home. She is proud of the work of her auxiliary, especially that the members subscribe 100 per cent for the "World Outlook"—she was president in 1928, and continues in that office. Is a member of the board of stewards of her church, and teaches a class in the church school.

Although "in her eighties," Mrs. N. E. Cunningham, of Vicksburg, still actively promotes the reading of Christian literature by taking subscriptions for the "World Outlook" and the "New Orleans Christian Advocate." While working on a beautiful quilt, she told of the joy which comes from attending the spiritual life group, the auxiliary meetings, the church services, the prayer meetings, and the church school.

On the tennis court, in Vicksburg, we found Jean King (Mrs. M. L. King, Jr.), with a group of Girl Scouts from Gibson Memorial church. She was bubbling over with plans for the conference committee on Christian Citizenship, of which she is chairman. She takes seriously her work as auxiliary superintendent of Christian Social Relations.

Having heard that Mrs. W. H. Lewis, of Fayette, "sets a table fit for a king," we stopped at her home for lunch. She is the person who looks after the church property, is a member of the board of stewards, active in the church school, and has been a member of the same auxiliary for over forty years.

Mrs. Fore claims her zone leaders are the "key" women of the district: Mrs. J. P. Stafford, of Cary, who thinks only of others; Mrs. W. T. Hegman, of Holly Bluff; Mrs Z. D. Clark, of Vicksburg, a supporter of the full program of the church, president of her auxiliary in 1928; Mrs. G. R. Cole, of Roxie, who is also the "key" woman in her local church; Mrs. Margaret McLain, of Gloster, who constantly seeks to widen her horizon.

And who are these six thousand or more women, each with her lamp trimmed and burning?

They are the women of the auxiliaries, holding no position of leadership, just humbly praying "Write me as one who loves her fellowman."

Who knows? Perhaps when the books are opened, the name of one of these will "lead all the rest!"

JENA-OLLA CHARGE

Dr. W. L. Duren: A brief history of the Jena and Olla work. A list of subscriptions that covers my quota plus. Am happy that I have been able to secure this list.

Our work is decidedly better than it was last year, even though we raised the program of the charge. There has been manifested a deeper spiritual interest this year. Congregational attendance has increased, church school interest has made a substantial gain, the Woman's Work has made good progress, the young people's programs are good, and some of their members have attended training schools for credits. I took credit at the Pastors' School.

In the children's Division interest is good, they nearly all stay through the preaching services. There is an increase in enrollment. The charge is up-to-date with the conference program. Have just closed a good revival at Olla. A Daily Vacation Bible School is opening there this morning.

Our revival at Jena will begin the night of the 23rd of August and close the first Sunday night in September.

B. D. WATSON.

NORTH MISSISSIPPI CONFERENCE

We sincerely regret that we were unable to include sketches from North Mississippi, but we did what we could to secure them. We have a personal letter dated August 14, which we do not publish but from which we quote the following: "We are sorry to disappoint you but we are simply unable to comply with your request. We are sorry, and we appreciate your interest in the women at work in the local church—the list is long and worthy—we shall have to go unsung it seems."—Editor.

THE INEXORABLE LAW OF THE HARVEST

A man rocked a boat to see if it would dip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into the gun to see if it was loaded. It was.

Last June a helper smelled escaping gas and lit a piece of oily waste to find the leak. He found it.

A young lady kept late hours to see if it would really injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.—Missionstidningen California—Religion: A Digest.

RETIRED BUT—

Dear Dr. Duren: A few lines from a superannuate once in a while might not be out of place. I am supposed to be on the retired list and officially I am, but not when it comes to work and preaching. I am preacher at large over here and at times cover a large territory; some Sundays I go 30 or 50 miles to fill the pulpit for some good pastor. This past year I have not missed more than two or three Sundays without preaching two and three times a day. In addition to doing the preaching I have been called on for more funeral services this year than any one year when I was in the regular work; also calls from the sick, and some who are in the hospital. The only thing that has been slack is weddings, I have only had one since living over here. There are other things I am called on to do outside of the regular church services. So you can see, though I am on the retired list, I am not retired. I am only retired as far as appointment and salary are concerned. I am glad to be able to render any service I can, though there is no compensation in it, other than the satisfaction of being able to do something and rendering a service.

My health has improved sufficiently for me to keep on the go, and stand up under the calls that come for service.

If any of the brethren of either conference are contemplating a fall meeting and care to use me, I will appreciate it very much, as it will be a help several ways. Also if any of the elders have a vacancy in their district, due to the sickness or misfortune of a brother pastor, and need someone to supply until Conference, I will be glad if they will use me.

I trust you are doing well these warm days and all goes well with your work.

Cordially,

R. F. HARRELL.

Mississippi City, Miss.

Baton Rouge District—Fourth Round

Amite, Aug. 3, Q. C. 2:30 p.m.
St. Francisville, at St. Francisville, Aug. 10,a.m., Q. C. 2 p.m.
Jackson, at Ethel, Aug. 10, p.m., Q. C. following service.
Istrouma, Aug. 12, p.m., Q. C. following service.
Clinton, at Clinton, August 24, a.m., Q. C. 2 p.m.
Kentwood, Aug. 24, p.m., Q. C. following service.
Walker, at Red Oak, Sept. 1, a.m., Q. C. 1:15 p.m.
Zachary, at Zachary, Sept. 1, p.m., Q. C. following service.
Baton Rouge, First Church, Sept. 3, p.m., Q. C. following service.
Gonzales, at New River, Sept. 8, a.m., Q. C. 1:15 p.m.
Denham Springs, at Denham Springs, Sept. 8, p.m., Q. C. following service.
Natalbany, at Tickfaw, Sept. 15, a.m., Q. C. 2 p.m.
Hammond, Sept. 15, p.m., Q. C. following service.
Pine Grove, at Pine Grove, Sept. 22, a.m., Q. C. 1:15 p.m.
Ponchatoula, Sept. 22, p.m., Q. C. following service.
Greensburg, at Wesley, Sept. 29, a.m., Q. C. 1:15 p.m.
Baker, at Blackwater, Oct. 4, a.m., Q. C. 1:15 p.m.
Lottie, at Lottie, Oct. 5, a.m., Q. C. following service.
Plaquemine, October 5, p.m., Q. C. 3:30 p.m.
Springfield, at Wesley, Oct. 11, a.m., Q. C. 1:15 p.m.
Angie, at Fisher, October 12, a.m., Q. C. 1:15 p.m.
Franklinton, Oct. 12, p.m., Q. C. following service.

J. HENRY BOWDON, D. S.

Corinth District—Fourth Round

Iuka Circuit, at Camp Ground, Aug. 13.
Burnsville Circuit, at Claussel Hill, Aug. 20.
Chalybeate Circuit, at Stateline, Sept. 3.
Ashland, at Rice Chapel, Sept. 4.
Sherman Circuit, at Bethel, Sept. 5.
New Albany, Sept. 6.
New Albany Circuit, at Mt. Olive, Sept. 7.
Guntown, at Guntown, Sept. 10.
Mantachie Circuit, at Mantachie, Sept. 11.
Fulton Circuit, at Fulton, Sept. 11, at night.
Belmont, at Dennis, Sept. 12.
Iuka, Sept. 12, at night.
Waterford, at Harris Chepel, Sept. 16.
Blue Mountain, at Falkner, Sept. 17.
Baldwyn, at Asbury, Sept. 19.
Bonneville, Sept. 19, at night.
Corinth, First Church, Sept. 20, at night.
Rienzi Circuit, at Thrasher, Sept. 21.
Corinth, South Side, Sept. 24.
Wheeler, at Wheeler, Sept. 14.
Dumas Circuit, at Weir's Chapel, Sept. 27.
Potts Camp, at Mascedonia, Sept. 30.
Holly Springs, Oct. 1.
Kossuth, at Wesley Chapel, Oct. 6.
Abbeville, at Cambridge, Oct. 7.
Oxford, Oct. 8.
Myrtle Circuit, at Glenfield, Oct. 9.
Hickory Flat, at Pisgah, Oct. 10.
Marietta, at Gilmore Chapel, Oct. 12.
Tishomingo, at Paradise, Oct. 15.
Corinth, West Side, at Gaines Chapel, Oct. 22.
Ripley, Oct. 12, at night.

District-wide meeting at New Albany, 10:30 a. m., August 31, for laymen and pastors, in interest of Millsaps College. Bishop W. T. Watkins will speak.

District-wide meeting at Booneville, October 3, 10:30 a. m., for pastors and laymen in interest of full payment on benevolences. Dr. C. K. Vliet, of Nashville, Tenn., will be the principal speaker.

W. R. LOTT, D. S.

Sardis-Grenada District—Fourth Round

Red Banks, at Mahon, Sept. 2.
Byhalia, at Byhalia, Sept. 3, a.m.
Olive Branch, at Barton, Sept. 5.
Mt. Pleasant, at Marshall Institute, Sept. 6.
Lake Cormorant, at Lake Cormorant, Sept. 10, a.m.
Crenshaw and Sledge, at Sledge, Sept. 10, night.
Horn Lake, at Hines Chapel, Sept. 13.
Holcomb, at Sparta, Sept. 14.
Tyro, at Free Springs, Sept. 15.
Hernando, Sept. 17, night.
Sardis Circuit, at Davis Chapel, Sept. 19.
Como, Sept. 20, night.
Shuford, at Mt. Olive, Sept. 21.
Tutwiler, at Tutwiler, Sept. 24, a.m.
Lambert and Crowder, at Lambert, Sept. 24, night.
Arkabutla, at Arkabutla, Sept. 26.
Courtland, at Shiloh, Sept. 27.
Marks-Belen-Darling, at Marks, Oct. 1, a.m.
Senatobia, Oct. 1, night.
Longtown, at Truslow, Oct. 8, a.m.
Batesville, Oct. 8, night.
Cockrum, at Green Leaf, Oct. 11.
Pleasant Hill, at Pleasant Hill, Oct. 12.
Sardis Station, Oct. 15, a.m.
Coldwater, at Coldwater, Oct. 15, night.
Oakland, at Enid, Oct. 18, a.m.
Charleston, Oct. 18, night.
Grenada, Oct. 22, a.m.

C. T. FLOYD, D. S.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Times of constant anxiety and stress, such as we are living in, should drive us back upon deeper trust in God. It is in him not in any political contrivances, still less in any ephemeral excitements, that our true peace and happiness can be found. Let us be sure that we seek it there, and lead others to find it there.

—Archbishop of York.

THE PRAYER-ROOM TODAY

Help me to trust Thee, because of the way Thou hast made provision for all the other creatures who are dear to Thy heart. Help me to remember the cross as the measure of Thy concern for me, O God. Amen.

—Roy L. Smith.

Vol. 86. No. 35.

NEW ORLEANS, LA.
THURSDAY, AUGUST 31, 1939.

ORPHANAGE SPECIAL NUMBER

A Plea For Bigger Things

By Dr. Hugh T. Kerr, in "Old Things New"

So I plead for a bigger and a larger experience of God in the life of man; and in doing so I am only emphasizing the type of life set forth in the New Testament. God is in all life and in every minute of it. If you ask me what God has to do with me and my business, I say, "Everything." If you ask what God has to do with science, I say "Everything." God made the world and all that therein is. What has God to do with politics, with education, with suffering and pain and death? God has everything to do with everything that is in the world, and if God is for us who can be against us? If God is for us then life is for us, pain is for us, death is for us; science and literature and music and evolution and time and eternity are all for us. Who can separate us from the love of God? "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—Religious Telescope.

Wallet of the Week

THE FRENCH ADMIRAL, GASPARD COLIGNY, was honored by a memorial tablet recently presented to the Episcopal Cathedral on Mt. Saint Albans, Washington, D. C. Admiral Coligny, who was famous as a Huguenot leader, died in 1572, and the tablet was placed at the spot where the Federation of Huguenot Societies in the United States held its first communion in 1932. The presentation was made by Mrs. Frank B. Steele, President of the Huguenot Society of Washington, and it was accepted by Bishop James E. Freeman on behalf of the Cathedral.

* * *

ALFRED A. KNOPF, a New York publisher, recently made some statements relative to the profit in the publication of books, which are not calculated to inspire budding authors. He said that many books important enough to be translated into other languages may not sell as many as a thousand volumes, that the royalties of authors, not counting a dozen or so of the best sellers, is incredibly small, and that of five hundred volumes of poetry published in the last thirty years, he had published forty-four, and only three of them had paid the cost of printing.

* * *

BRITISH DEMOCRACY is a loudly heralded claim, but judged by the life of its leaders, it is far removed from the American type. At the end of his term of office, the American ruler returns to private life, but the British ruler holds office for life and he inherits properties and privileges which are without parallel in our American system of government. Among other things, King George VI inherited a gold dinner service estimated to be worth ten million dollars. The most aristocratic American president cannot entertain a dream of such luxury as that.

* * *

MRS. KATHLEEN CLARKE, recently elected Lord Mayor of Dublin, Ireland, has caused the removal of a large portrait of Queen Victoria from the Hall of the Mansion House where it has had a place for many years. The portrait was painted in 1849, and the reason assigned by Mrs. Clarke for its removal was that it is a "symbol of British Monarchy's hating Ireland." To outsiders, the Lord Mayor's action shows up rather poorly in the face of recurring disturbances charged to Irish agents in England, and especially as the Lord Mayor herself is the widow of one of the leaders executed for the Easter Rebellion of 1916.

AMERICAN MOTORISTS, according to the Automobile Manufacturers Association, contributed during 1938 more than a billion and a half dollars for the building and maintenance of the highways of the country. This vast sum, paid principally through filling stations, was raised by federal, state, county and municipal gasoline taxes, license fees, excise and other taxes. It is estimated that the average contribution for each passenger car amounted to $28.77 for its average 8,850 miles of highway travel.

* * *

BARS AND LIQUOR SHOPS OF BOMBAY, India, to the number of eight thousand five hundred, were closed on August 1, to natives, and a liquor ration to foreigners was established. We have great respect for the moral and social struggles of India, or any other pagan land, and we believe that it is not too much to say that any Christian foreigner should be ashamed to accept liquor rationed to him by those who are making such an heroic struggle for sobriety and to achieve for themselves a constructive civilization.

* * *

THE CITY OF SHANGHAI, for nearly two years, has been responsible for the care and support of nearly two hundred thousand Chinese refugees. Although there is still destitution and need and about a hundred thousand are dependent on public charity, the doors of Shanghai have been opened to ten thousand Jewish refugees from Germany and Italy, and twenty thousand more are expected before the end of the year. Many of the Jewish refugees are destitute, but others have demonstrated the genius of enterprise by organizing new industries which provide for themselves and make employment for others in need.

* * *

THE AMERICA is to be the name given to the latest and the most ambitious dream of the American ship-building industry. On August 31, when this paper reaches our readers, the graceful hull of what is to be the luxury liner of the U. S. Lines, will slide down the ways and take the water. During the next six months workmen will be engaged in executing the plans which are designed to make the new ship, not only the largest American-built liner, but the country's greatest contribution to the comforts of ocean travel as well. It is said that all classes of passengers will share in the comforts of the ship.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

WARDS OF METHODISM

In this issue we present the story, as it relates to Louisiana and Mississippi, of one of the most appealing and productive benevolences of the Church. A glance at the many happy and intelligent faces on these pages should convince the most skeptical Methodist as to the social and the religious values of our orphanage work. We dare believe that nowhere can be found a group of happier faces, nor a prospect which furnishes more of hope and encouragement for the years to come. It should be kept in mind also that the pictures represent but one scene in the steady flow of life being sent out through these institutions to bless the world through their lives and service. Every Methodist in our two states should feel a sense of pride and experience a new sense of loyalty to the enterprises of his Church as he studies this nearly half a thousand children who have been rescued from the consequences of tragedy which fell upon their infant paths. Your Easter and Harvest Day offerings make possible the home life and environment through which these splendid children are given an opportunity to become wholesome and helpful citizens of the country. Many of them will reflect credit upon the institutions and upon the Church which maintains them. Few of them will bring a blush of shame to any cheek.

The story and the appraisal of the work of these homes are given in articles appearing in connection with the pictures. Read them and meditate upon the ultimate meaning of this noble philanthropy. Do not overlook the toil and the sacrifices of those who are leading in the name of the Church. Finally, lift your voice in a prayer of thanksgiving for a church which makes possible such a ministry to those bereft of home influences and parental care. When the time comes for an offering for these little ones, remember that they are the wards of your Church and give as you would wish others to do if misfortune should bring your child to such a door for shelter and a chance in life.

STARTING A FALL GARDEN

By Dr. H. T. Carley

In the spring a ruralite's fancy lightly turns to thoughts of a garden. His table fare during the winter has been, not to say scanty, but more or less canned and condensed. Sausage, backbone and spareribs have relieved the monotony considerably; but his appetite kinder hankers for green onions, turnip greens (with the accompanying pot likker), snap beans, and the like. So he hunts up the hoe and the rake, assembles his seed, clips the chickens' wings, and goes to work. In due course, weather cooperating, he reaps his reward.

But now spring has gone, summer has passed, fall is at hand—and the garden is a sight to behold! Heat and dry weather have played havoc with the vegetables that were so abundant earlier in the year. You may scrap a mess or two of seared and unsavory remnants—but the garden as a whole is a wilderness of grass and weeds. The prospect is not altogether lovely. Somebody is going to have to do some back-breaking work if we are to have what all the experts (office specialists) say everybody living in the country ought to have—plenty of fall and winter vegetables.

Not having but one back, and having no disposition to break that one, we have summoned Mack (our general handy-man down on the farm) to appear tomorrow to undertake the task of bringing arable order out of jungly chaos. We do so the more confidently because Mack has a strong back, skilled hands (with a hoe), and a willing mind. In effect, we are continuing an agreement made with a former factotum—we'll furnish the brains while he furnishes the brawn. It is not likely that the brawn will give out.

So we are getting ready for a fall garden. We may not have one—but the failure won't be our fault.

A clear conscience is the reward of honest effort.

Conference News and Personals

Louisiana Conference

Friends of Miss Mary Bynum in New Orleans and elsewhere will be interested to know her address which is Park Hill, Hendersonville, N. C.

Rev. H. E. Pfost has just finished an eight-day revival at Greenwood in which Rev. R. T. Ware did the preaching. We do not know what were the results.

Rev. H. N. Brown, pastor at Pineville, surprises us with a new brand of humor. Often we have had reasons not different from his. We appreciate his fine work in the Advocate cause.

Dr. R. H. Harper is putting over the Advocate campaign in the Alexandria District in an manner worthy of the man that he is. In his splendid effort, he has the assistance of Rev. Don Harwell.

Bro. W. D. Boddie, son of Rev. D. B. Boddie, of Hodge, is with home folks for three weeks and after that he expects to be at Box 4877, Duke, Sta., Durham, N. C.

Rev. A. R. Hoffpauir and family have toured the West, visiting a son and taking in the Fair at San Francisco, and their faces are now turned toward home in Gretna.

Rev. C. E. McLean, Vivian, proposes the title, "Homespun Philosopher," for Dr. Carley, and he says that he has some suspicion of the person who fails to find instruction and inspiration in his weekly offerings.

The Advocate acknowledges the receipt of substantial evidence of some good work in the interest of the paper by Dr. Marion S. Monk, of First Church, Alexandria. Dr. Monk announces his intention to make his a quota church.

Rev. G. H. Corry reports fine progress in his work at Eunice. He has a good training class taught by the District Superintendent, two good revivals, nineteen members added to the church and other marks of success and promise.

We appreciate a fine letter from our good friend, Mrs. Gallaher, of Trout. Her words of encouragement and her suggestions are very much appreciated and we wish we could comply, but progress has to be made a step at a time.

Rev. Frank A. Matthews, Bossier City, reports that his church building has been re-roofed and plans are maturing to redecorate the rooms used by the church school. His revival is to be held the first week in September and Rev. Franklin Ivey, Newlin, Texas, will do the preaching.

Henry Leon, mailer and man of all work in the Advocate office for the past thirty-four years, was stricken with a painful attack on Wednesday night of last week and was carried to a hospital where his condition is still undetermined. Many Advocate friends will remember "Henry" in his affliction and will pray for his restoration to health.

Mr. and Mrs. W. S. Leake, of Rayne Memorial Church, New Orleans, are in great sorrow on account of the death of their son, Wiley B. Leake, on Wednesday of last week. He had not been in robust health for many months and an attack of pneumonia, following an automobile accident in which he did not appear to be seriously injured, brought his life to a close. The funeral and interment were at Fordyce, Arkansas, the old home of Mrs. Leake.

Mississippi Conference

Mrs. J. C. Sims, of Hazlehurst, and Mrs. W. O. Whitaker, of Bentonia, place us in their debt by words of appreciation of the paper. We thank them for their interest and assurances.

Bishop William T. Watkins, in charge of the two Mississippi Conferences, preached at Mount Pleasant, Gallman charge, and dedicated the church, and preached at Hazlehurst at night on August 20.

Hazlehurst Methodist church, Rev. J. B. Cain pastor, is installing a new Hammond Electric Organ which they purchased through the Werlein Music Company, New Orleans.

The editor never receives a letter from his good friend, Bro. J. C. Cavett, of Jackson, without being made to feel anew the sacredness and the priceless-ness of the friendships which we make as we go through life.

Rev. T. J. O'Neil, the genial and ever hopeful pastor at Tylertown, never writes us that he does not make us glad we are living. We prize the friendship of a man who always helps us to see the sunny side of life.

Rev. Bruce Vardaman, whose father and mother live within the bounds of the Barlow charge, is scheduled to preach at Brandywine and Rehoboth churches on September 3, the pastor being at Lake Junaluska.

Rev. Phil H. Grice has completed his work for his B. D. degree from Duke and is at home with his father at Rolling Fork until Conference. He is available for young people's revivals or other work when and where needed.

Rev. W. H. Saunders, retired member of the Conference, preached at Center Point and Pleasant Valley churches on the Barlow charge last Sunday. Bro. Saunders joined the Conference fifty years ago and retired in 1937, but is still active.

Bro. Paul H. Grice, Rolling Fork, is "clicking in high" and rarin' to go following his recent indisposition. Reports reaching us indicate that he is in better conditon than he has been for months. This will be good news to his many friends throughout Mississippi.

Rev. J. A. Wells is to have the assistance of Evangelist C. M. Dunaway in a revival at Glendale church, Jackson, beginning September 3. Bishop Arthur J. Moore, who was converted under the preaching of Bro. Dunaway, is enthusiastic in praise of the fervor and the soundness of the Evangelist. Bro. Wells invites all to share through prayer and personal presence in this revival.

William Harney Beasley, ninety years old and a faithful member of the Methodist Church since early manhood, died at the home of his son near Rockport, on August 22. Funeral services were held the following day by Rev. W. A. Terry, pastor, assisted by Rev. J. B. Cain. His wife, who preceded him in death, was a sister of Rev. W. W. Cammack. Nine of their eleven children survive.

Rev. C. Y. Higginbotham reports favoring breezes and good progress on the Shiloh circuit. Plans are well under way for a new building for Shiloh church and camp ground near Pelahatchie. The Camp Meeting at this place was very successful. Evangelist John M. Neal did the preaching and Rev. Charles Schultz led the singing. Revs. J. O. Ware, I. H. Sells, and E. M. Ulmer did the preaching in the meetings at Puckett, Johns and Lodabar respectively.

North Mississippi Conference

Rev. and Mrs. A. C. Bishop, Iuka circuit, are receiving congratulations on the arrival of a baby girl, Joscelyn, which happy event occurred on August 20.

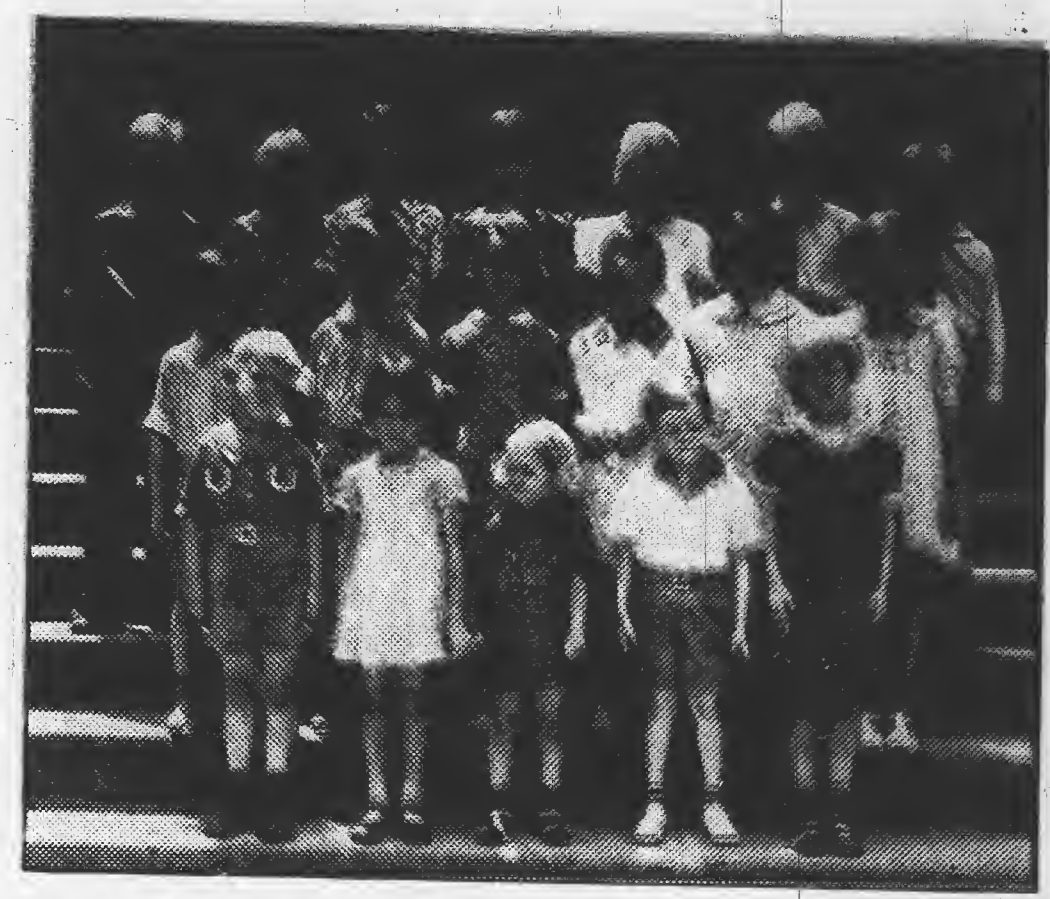
Rev. W. M. Hester, pastor of New Albany circuit, is doing yeomen's service this summer—conducting his own meetings around the entire charge.

(Continued on page 16)

THE LOUISIANA METHODIST ORPHANAGE

BRIEF HISTORY OF THE LOUISIANA METHODIST ORPHANAGE, RUSTON, LOUISIANA

The Louisiana Methodist Orphanage came into being, through the dreams and efforts of our lamented friend and brother, Rev. C. C. Weir, during the early years of the present century. The matter of establishing an orphanage was presented to the Annual Conference of 1902, held in Alexandria, with Bishop Joseph S. Key, presiding. It is interesting to note that of the nineteen preachers who signed the original resolution calling for the establishing of an orphanage, only three are still living: Rev. J. O. Bennett, Rev. H. W. Rickey and the writer. This resolution called for the establishing of an orphanage, and requested the Bishop to appoint "an Orphan's Home Board that shall be empowered to receive donations and to locate a site for the domicile of said Orphanage." Later in the session the Bishop appointed a "Board of Orphanage," composed of seven members, five preachers and two laymen. Of this board only one is alive today, Hon. H. H. White, of Alexandria. It seems that nothing was done during the following year, however, but a meeting was held by the Board on the convening of the Conference at Minden, in December, 1903, and resolutions were passed asking for the appointment of an agent to go into the field to raise money and arouse interest for the Orphanage. The Bishop and cabinet, however, refused to appoint an agent because of the scarcity of preachers. A resolution was adopted, however, asking that the appointment of an agent be left open so that if found possible, the Bishop might appoint an agent later, which was done during the year.



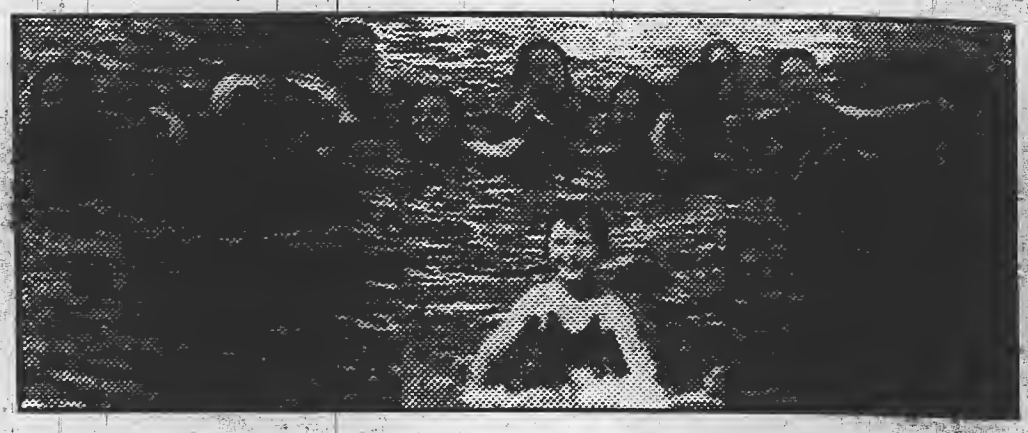
NEW ARRIVALS—ENTRANTS DURING PAST TWELVE MONTHS

Rev. C. C. Weir was regularly appointed during the Conference held at Lake Charles, in December, 1904, which appointment he held until December, 1908. During the four years of his active work as the financial agent for the Orphanage, a temporary home for the Orphanage was built at Bunkie and a few children were cared for. In 1906 a tender of forty acres of land, "within the corporate limits" of the city of Ruston, was accepted by the Board. During the year 1907, the Board of Directors was incorporated, and work on the first building was begun. Work on the building was halted during the year 1908, for lack of funds. Bro. Weir, at the close of the year, resigned as agent, and severed his connection with the work. At the close of the year the Board borrowed $12,000, and arranged for the completion of the building, which was done the following spring. During the year 1908, the small orphanage family,

GIRLS' BUILDING—SIDE VIEW SHOWING PLAYGROUND

composed of one matron and five orphan children, were removed from Bunkie to a small rented cottage in Ruston to await the completion of the building.

In the spring of 1909, April 20th, to be exact, the building, while not quite complete, was occupied by this same matron and thirteen children. These first years were years of great discouragement and heroic effort on the past of Bro. Weir. We doubt if any other man in the Conference could have carried on and made secure the work as he did. His enduring patience, lovable disposition, untiring energy and constant appeals to the liberal-hearted people of our church won their respect and laid the foundation for the establishment and ongoing of the work for the years to come. After the establishment of the work it has made steady and almost uninterrupted progress down to the present time. From time to time, and as the need arose, new buildings have been added and necessary equipment supplied. Soon the debts were all paid and for many years the institution has been operated on a cash basis. While there have been many difficulties, financial and otherwise, unquestionably God's blessings have attended the work through the years. The work has grown to be one of the major enterprises of the Conference, and we doubt if any cause lies nearer to the hearts of our people in Louisiana than does the work of the Orphanage.



SWIM TIME—CITY NATATORIUM FREE, THANKS TO MAYOR GOYNE

During the thirty-three years of its active existence, the sum of $1,185,525.49 has been raised—all of this except $13,784.17 since January 1st, 1909. The institution has grown from the small beginning then to one of the largest and best equipped orphanages in our church. It has cared for nearly 1,000 children. Hundreds have been sent out to take honorable places among their fellows in this life, many of them high school and college graduates. While many of these helpless children have come to the Orphanage neglected, pitifully emaciated, diseased and afflicted, there have been only eight deaths during the entire history of the work. We doubt if any such record could be duplicated in the land.

The work is now being directed by Rev. C. B. White, a young man, full of energy and enthusiasm. He is doing a noble work, and exercising the utmost care and wisdom in directing the affairs of the Home. We feel sure that if his services can be retained that the years ahead will be full of usefulness, and that the work will grow and expand to meet every demand and need that may be ex-

A FEW OF THEM—HUSKIES AND A BOYS' COTTAGE

acted of it. No man in the church has a more delicate, nerve-racking or discouraging "job" to do. Yet none has a more glorious or Christ-like task to perform. We are sure there is no more worthy or needful cause. Certainly none where the prayers, sympathy and support of all good people is needed more. We can but bespeak for Bro. White and his corps of workers the confidence and esteem of all our people, and feel assured the work of the Orphanage is entering on its period of greatest helpfulness and prosperity. May God bless the work!

ROB'T W. VAUGHAN,
Superintendent-Emeritus.

HOME FOR A BOY NEEDED

Dear Dr. Duren: We are crowded in the Home at present and cannot receive any more children. There is a thirteen year old boy that I would like to find a home for. He is too old to be admitted into the Orphanage even if we had room for him. He is one of nine children left; his mother died several years ago and the father is unsettled and his work carries him about over the country. He is placing the children and this is the only child that is not placed at present. He has asked me to find a home for him if possible. The boy, as far as I know, is a good boy and obedient. His name is Harold Sweet, and he is thirteen years of age. I would appreciate it very much if you would make mention of this in the Advocate, and if there is a family interested in rearing this boy, giving him Christian training and an education, they could get in touch with me at once. His father is anxious to have him placed before school opens. He will have to be moved from where he is now staying soon and would like to have the boy permanently placed within the next few weeks.

Thanking you for your kindness in the matter and with best wishes, I am,
Cordially yours,
C. B. WHITE.

OUR ORCHESTRA—TRAINED FREE BY MR. NELSON OF RUSTON HIGH SCHOOL

CHARGE TENT REVIVAL AT PIONEER

On August 6th, led by Rev. Virgil D. Morris, we began a revival under the tent purchased by the Board of Missions. The four churches of the charge participated: Forest, Pioneer, Floyd, Epps and Campbell's Chapel, and M. P. Church. The meeting had been planned for some time. Crowds overflowed from the beginning. It was not uncommon to have the tent full and from fifty to a hundred on the outside. Good order all the way through. There were twenty-three received, only two or three by certificate, mostly grown people. Bro. Morris did us splendid service. Besides his strong messages he led the singing. The meeting was far-reaching in its influence. Methodism is not strong on this charge. At Forest and Epps, where each church of ours receive one-fourth time, the Baptists have a full station at each place.

Religious "isms" are prevalent in many places in this parish, so the help beyond receiving converts is probably greater than the direct counting. During this meeting we had a Vacation Bible School. They made an average of fifty odd. All the churches of the charge and Campbell participated. Bro. Morris rendered fine service in the school. To name those who aided would make my letter too long. One reliable man of years said we had the greatest crowds he had ever seen at a Methodist revival.

Bro. Morris is qualified and gifted for service in most any church.

H. W. LEDBETTER,
Pastor.

We must not forget to keep worship at the heart of life.—Henry T. Hodgkin.

A FARM SCENE—WHERE CROPS ARE GROWN AND MEN DEVELOPED

REVIVALS ON HORNBECK CHARGE

Dear Dr. Duren: Have just finished revivals at each church on the Hornbeck charge with good results. Had such a good meeting at Florien (Prospect church), with 24 accessions to the church. Evangelist H. S. Allen did the preaching for us. Our young people's work is of special interest. Our Caravan Crusade was very helpful. We are now working on Advocate subscriptions. Am fortunate in having two splendid helpers in this work.

Fraternally yours,
R. T. PICKETT.

BOYS' PLAYGROUND—TRAINING GROUND OF THE SANDLOT LEAGUE

MRS. G. A. LAGRANGE

The writer's first and last recollections of Mrs. LaGrange, with other bright ones shining between, indicate the chief interest of her life—the first of a letter she wrote a Methodist church in New Orleans, thanking the members for a box of Christmas things sent to the French Mission field and telling of the joy given the children there, and the last of her presence in the service at Simmesport on Sunday evening before her death. The following Wednesday morning, August 2, the dawn which had come over Marksville suddenly changed for her into the eternal dawn.

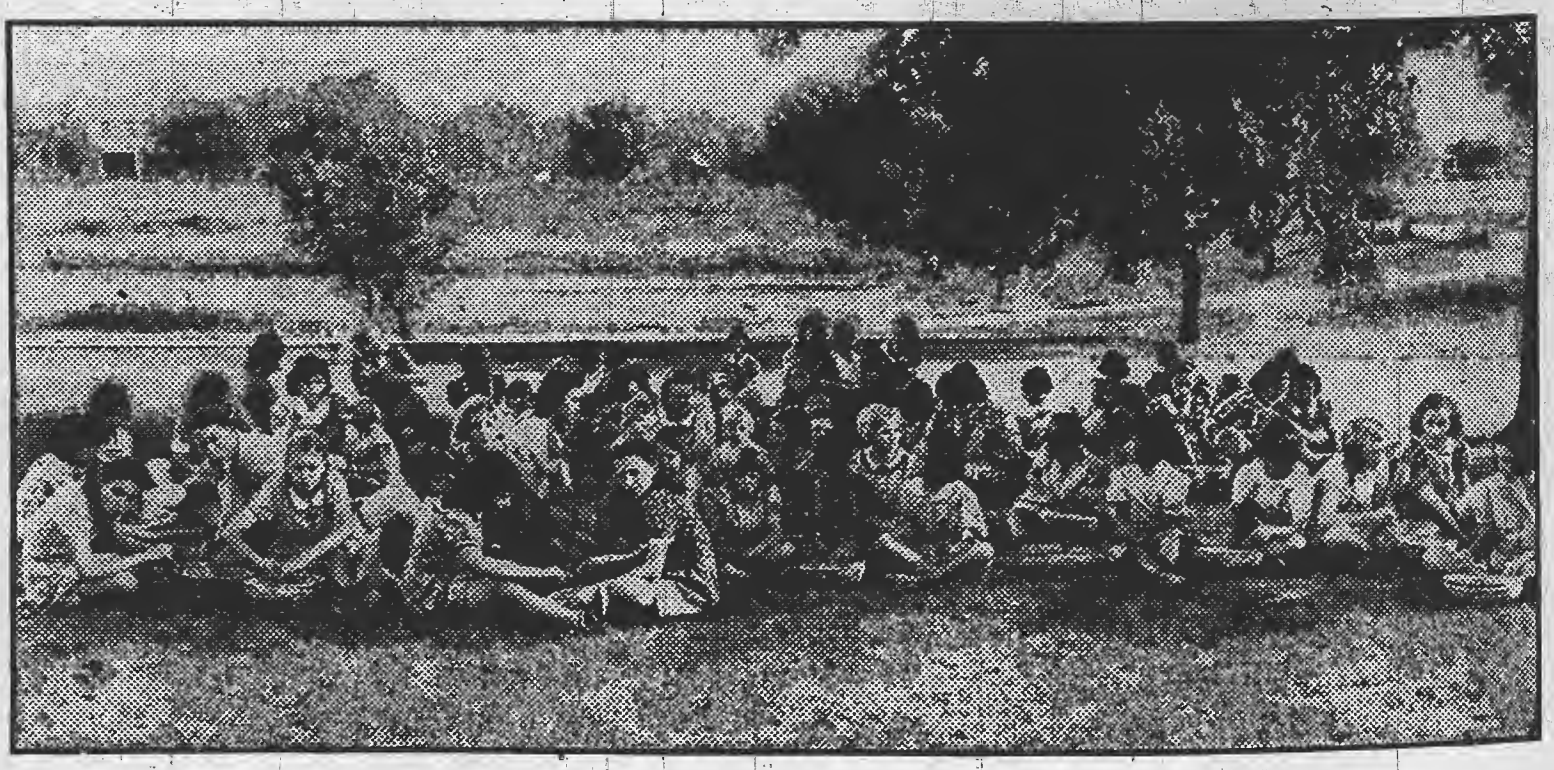
Under the caption, "Journey's End," the Marksville paper of recent date devoted a full column to the death of Mrs. LaGrange, telling of her good deeds and of her activity as president of the Woman's Missionary Society, and stating that in four years she had endeared herself to friends among all creeds. "Guided by faith," the article reads, "she was a devout worker in her husband's field of Christian endeavor, and as an example of true womanhood her virtues proved to be a stimulus to all privileged to know her." But she did not belong to Marksville alone. Memories of her loving service in the French Mission field, in Lottie, in New Roads and elsewhere, will live beyond the years. Friends could not understand how she found time to do so much—to make a happy home for her husband and son, to take part in the Marksville garden club and other community affairs, and to do all possible to assist her husband in his work and help to make his ministry fruitful.

Of French ancestry, Mrs. LaGrange had the natural refinement often found in the women of her race, and she was at home everywhere that the opportunities of the ministry called her—in New Orleans, where she was often invited to speak about the mission field, and elsewhere. She and her husband did much to bring the needs of the French Mission field to the attention of the Church.

Nellie LeBlanc was born near Labadieville, Louisiana, on January 19, 1897. On April 16, 1916, she was married to George A. LaGrange, a young man of her own community. Both were Roman Catholics. After becoming Methodists, they attended the MacDonell school in Houma, and became devoted laborers in the Methodist Church. Brother LaGrange has served charges in the French Mission field, Lottie and Marksville, where he is completing his fifth year. The only son, Carlton, is a student in Centenary College. Besides her husband and son, Mrs. LaGrange is survived by her parents, three brothers and two sisters.

The funeral service was held in the Marksville Methodist church, on August 3, at 10 in the morning, with interment in the beautiful Greenwood cemetery, Pineville. Rev. R. H. Harper was in charge and the following ministers took part: R. M. Bentley at the church, and M. S. Monk, E. C. Gunn and H. N. Brown at the grave. Miss Clarisse and Mr. Stanley Timmermann sang an appropriate hymn at the church and Mr. Gaston Roule sang a solo, with Mrs. J. W. Wilson at the piano. A large number of friends of Marksville and of other places in central Louisiana attended the funeral.

Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.
—Woodrow Wilson.



WATERMELON TIME—WHO WOULDN'T?

THE MISSISSIPPI METHODIST HOME

FROM THE SUPERINTENDENT

In my capacity as Superintendent of The Methodist Home, which position I have had the honor of occupying for the past seven years, the drama of life has unfolded itself to me in such definitely categorical fashion, as to leave absolutely no room for doubt that the life of the child merits and demands the attention of the best minds of the ages, especially in its embryonic state and because upon that state depends the future of the community, the country and the world.

Whether we begin our train of thought with the scriptural injunction that children are a gift of God, or whether we marvel how Sarah and Hanna were blessed in this respect, or whether the Christ Child forms the basis of our argument, the incontrovertible fact remains that the destiny of creative human progeny, as it affects civilization in the unborn era of tomorrow, lies entirely in the child of today. We are forced to the deduction therefrom, that ours is the responsibility if we are at all concerned with the power, happiness and peace of the present and future ages.

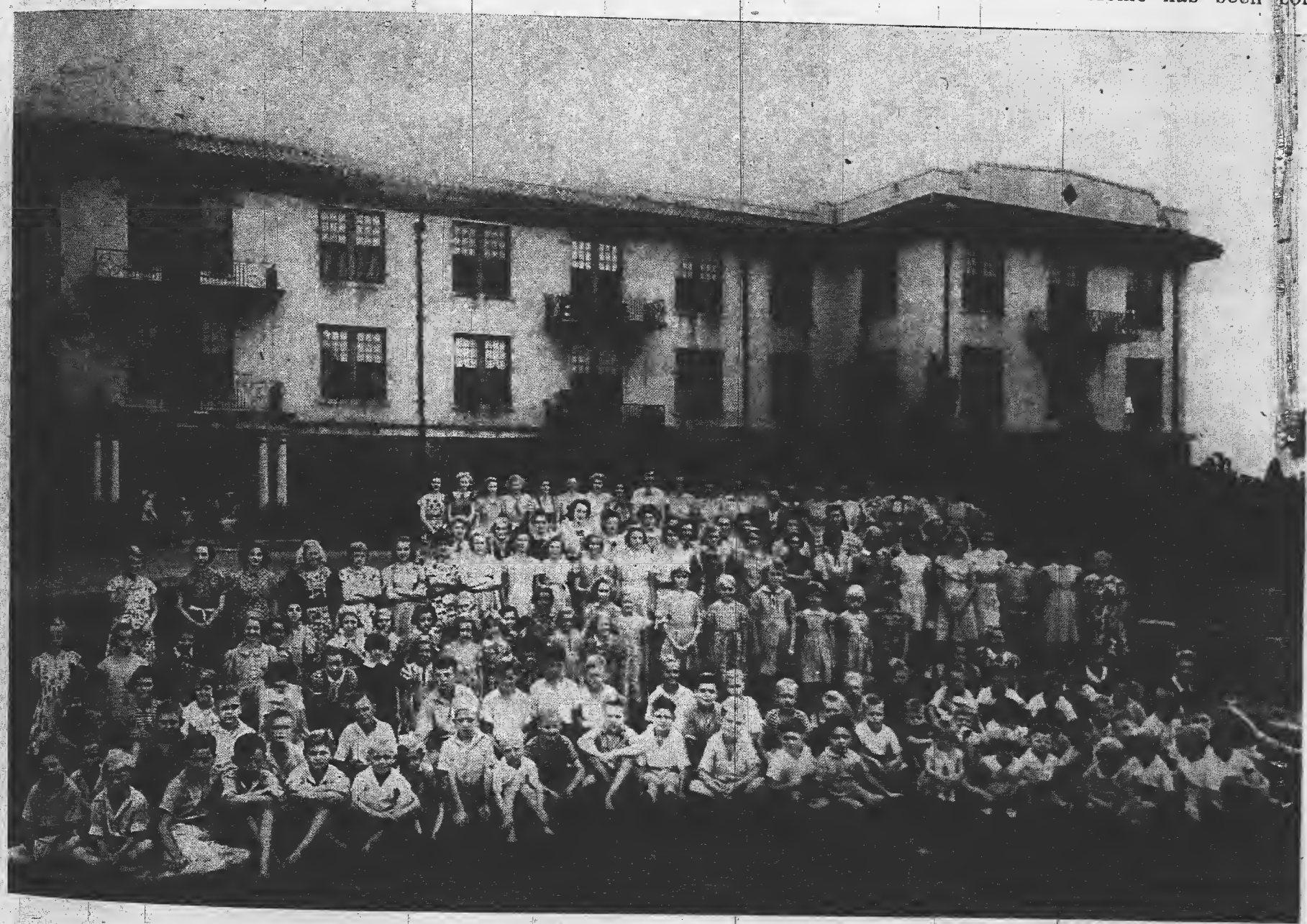
If I were offered the choice of a field of biological investigation for the purpose of ascertaining a true knowledge of the plan upon which all creative development is based, I would unhesitatingly select an orphanage for my sphere of study. In this environment and particularly in the Methodist Home, will be found those that constitute both the introductory and the near adult stages of human life. The ages of our children range from six months to eighteen years, a partial span of life that affords an opportunity for the accurate prophecy of the quality of the men and women who will assume the leadership of tomorrow.

The Methodists of Mississippi, with the moral and financial support of hosts of friends, have made the Home a force in the cross-sectional life of our country, which cannot, and must not be overlooked or underestimated. A child who lived in our Home in the long ago is now a governing official in another state. Still another whose destiny was shaped by our people, is a merchant prince over a thousand miles away.

Since 1895, the birthday of our Home, 3,800 well-trained, upright men and women, graduates of the Home, have affiliated with the moral and religious movements of the state, and many have gone beyond our borders to carry the message of patriotism, American citizenship and the dissemination of the principles of the support of church and state. The records speak for themselves and the Home has proven itself a training camp for the vanguard in its province of civilization. For forty-three years The Methodist Home has contributed its quota to the progress of the times.

In addition to its saving process of human souls the Home has been confronted with and solved numberless problems of financial strain and stress. No solution of these problems could have been achieved, without the comprehensive support of the Methodists of Mississippi and other states, and the generously disposed, splendid citizens who have, without regard to creed or denomination, placed their gifts on this particular altar of service.

The Methodist Home depends entirely from other lives. For nearly half a cen- for its life blood upon the transfusion tury this generative flow has been steady and continuous into the veins of the Home. Through the kindly instructions of the Methodist communicants and devoted



THEY ARE LOOKING TO YOU—202 BOYS AND GIRLS—WHAT WILL BE YOUR RESPONSE?

friends, the pulse beats of our Home have been normal, regular and healthy.

Life's problems are never ending. As the Home has weathered almost a half century of storms, some anticipated and many unheralded, so we expect the future to contain many trials that will tax the strength and need the guidance of the lovers of children everywhere, or wherever our message is spoken or transmitted.

The ruler, the statesman, the manufacturer, the secretary, the nurse, the missionary or the teacher is yesterday's child and today's benefactor. Our Home has given the world many pioneers in these classifications and we shall, by the Grace of God, provide many more.

To accomplish the aim and ambition of the Home, to perpetuate the service rendered by former constituents of our Home, our program of training and financial support must, of necessity, have the emulative spirit of the kindly souls who believe in strengthening today's foundations, in order that tomorrow's structures shall stand upon firm, unyielding ground. The results of the labors of other days give sufficient evidence that the policy of contributing toward the growth of child life is safe, sound and meritorious.

The Methodist Home today stands upon a pinacle of successful endeavors. It can remain in that station, if, and only if, our people and friends are willing to keep it there. To let the Home continue to stand as a monument of contributory support, our Home needs the unselfish cooperation of all adherents of the Methodist Church and their myriads of friends. If the past is an indication of the future, we do not anticipate the slightest difficulty. Won't you assist us?

FRED J. McDONNELL.

THESE LITTLE ONES KNOCK AT YOUR DOOR

A HOME OF LOVE

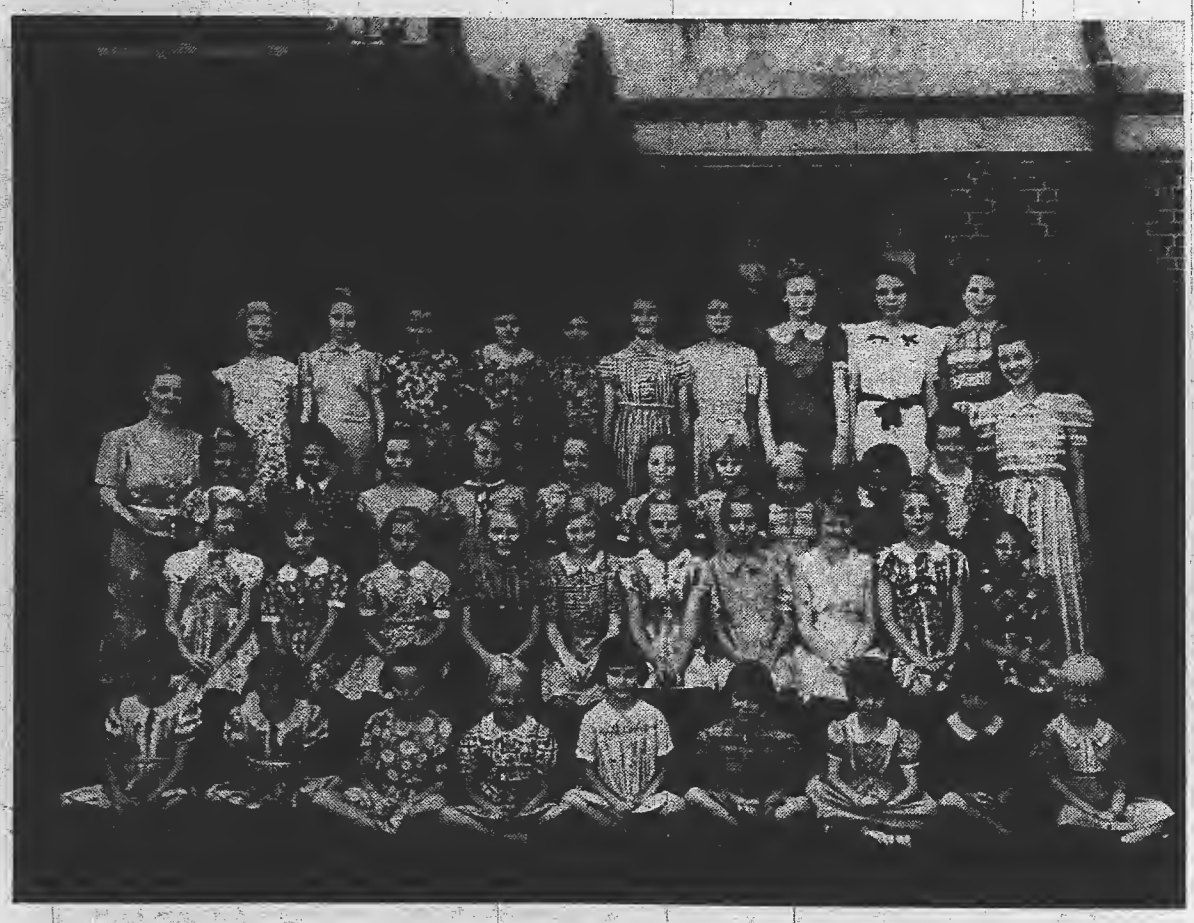
John Ruskin has written, "This is the true nature of home—it is a place of peace, free from doubt and division, a sacred place; a vestal temple, where none may come but those who can be received with love."

What better statement could we find to describe the Home in Jackson? In early time, God directed man to build an altar and thereupon found his home. Society is based on the family and the home; it is every man's rightful heritage. Therefore, when less fortunates have no home, we try to make one for them. We need not just a building to house them, not just food enough to nourish them, but a place where love exists, a place where God is king above all. That is why there exists the Home in Jackson.

As children, many of us had not a care in the world. As grown men and women, we are still free from many burdens, and we are deeply blest. And in our own happiness and content, we are prone to forget to look around us to find many less fortunate than we. It is indeed hard to believe that within two blocks of one of our state's greatest churches, a little five year old went without food for three days. We no doubt are astonished to find children who have never seen knives and forks. One little boy had never seen an orange, so asked the matron to "crack" it for him as if it were a nut. Some children have seen crime in its worst form. They have not been free from tragedy. They had no home until they were found and given "a place of peace."

Merely to clothe and feed a child is not enough. He must have personal care and love. In the Home in Jackson, he gets personal training, he gets guidance, and he gets assurance that even after he has left the Home he can still come back for advice on problems which he has to face later.

There is a Home in Jackson: it is a Home of love. Mississippi Methodists who have been blest have made it possible because it is a privilege. It is a natural



FOR SUCH AS THESE WE ASK YOUR HELP

reaction and it is in perfect agreement with St. John, who wrote, "Beloved, if God so loved us, we ought also to love one another." (1st John 4:11).

To love, yes, and to show our love to the least of these.

A FRIEND.

HOME OF HAPPINESS AND SERVICE

To write of the Home in Jackson is to try to put into words feelings which cannot be expressed. It is as if one tries to describe his own home, for this institution is in reality a home, for two hundred children who, otherwise, would be deprived of that foundation on which all true society is based.

Many people are of the opinion that an institution of this type is a sad place, a place where children are worked, underprivileged and unhappy. This belief is truly false, for happiness is the keynote of this grand place. There one can find really happy children, from those who romp and play in the nursery to those young men and women, who being thrilled over high school graduation, are starting out to make their own way in the world—sure of themselves because they have been brought up to know what is right and to abide by these teachings under all conditions.

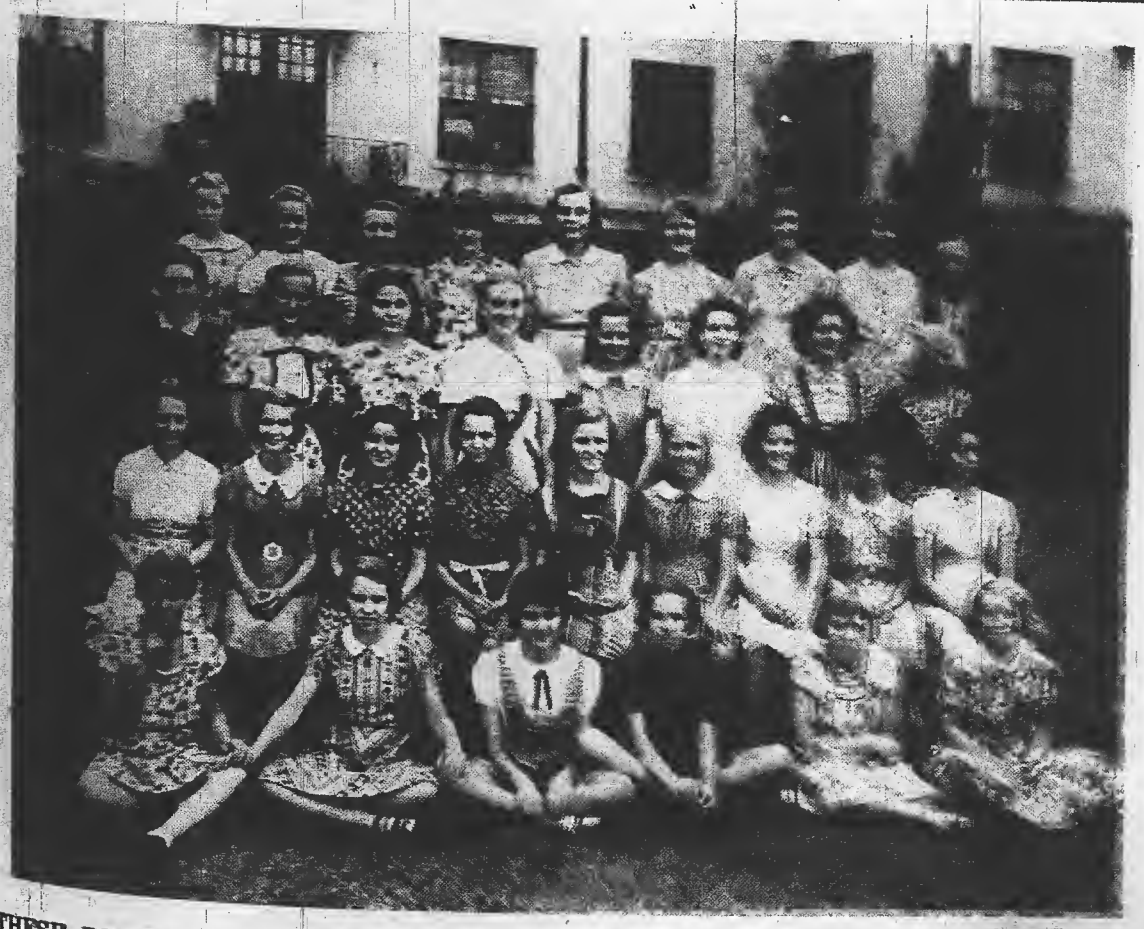
To see these children come into the Home from desolate surroundings, from unhealthy conditions, from influences which one cannot believe truly exist in this civilized world would make one shudder were it not for seeing them within just a few days of their admittance to the Home. It is as if a withered plant were placed in water and revived. They are happy there.

MISSISSIPPI BOYS WHO HAVE FAITH IN GOD AND IN YOU

And for their happiness these children are deeply grateful to those who make their home possible. Some people are inclined to think that because these things have been given to these children that in later life the children will expect the world always to give to them. This is surely an erroneous belief. They are very anxious to prepare themselves for work—not to get away from the Home, but in order that they may help the Home and in some way try to repay what has been done for them, and if members of their family are still in the Home to try in any way they can to help them. They are not ashamed of the Home. They are proud of it, and they try to do all they can to help it.

They are happy in the Home. It is a place of rejoicing every day. To visit the Home is to see for oneself that the greatest work in the world is being done there—that of forming a foundation of truth and Happiness for these future citizens, these children who, through no fault of their own, are dependent on the Methodists of Mississippi.

A FRIEND.



THESE DEPENDENTS ARE YOUR WARDS—"WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN"

A CORRECTION

My Dear Brother: In the sketch of your church in the Advocate of last week, the writer has one slight error as to the time the work was changed. I was appointed to South McComb at the Annual Conference, held in Natchez, Dec., 1913, and served that charge from 1914-1916. The Conference met in Jackson in Dec., 1916, and East McComb (now Pearl River Ave.) was taken from Summit and placed with South McComb at the request of the official board of the East McComb church, and I was appointed to the South and East McComb charge, and I found a debt of seven hundred dollars on the church, and with the generous aid of the General Board of Church Extension that debt was paid and the church dedicated by Dr. I. W. Cooper, who was then presiding elder. Brother Barry was appointed as my successor at the Conference in Vicksburg in 1917, but when the [illegible] was made I was the first pastor, [illegible] in

not mentioned in the "Brief History of Pearl River Avenue Church" as it occurs in the Advocate. Please correct this error.

Your brother,
F. B. ORMOND.

August 14th, 1939.
Mashulaville, Miss.

HATTIESBURG-SEASHORE INTERMEDIATE CAMP

The Intermediate Camp for the Hattiesburg and Seashore Districts began Monday, July 31, 1939, and ended Aug. 4, at Camp Dantzler.

Rev. H. W. F. Vaughan, Director; Rev. B. M. Lawrence, Business Manager; Rev. W. Baylis Alsworth, District Director of Young People's Work. Courses were taught by Miss Sybil Hinson, missions; Rev. Mark Lytle, music; Rev. Frank Casey, safety methods and camp lifeguard. Camp hostesses: Mrs. Lawrence, Mrs. Lytle and Miss Hinton.

Campers: Leslie and Selby Alsworth, Johnnie Barksdale, Charles Jean Bell, Mary Frances Cutrer, Mary Gavin, Mary Kate Pickins, Dan Sullivan, Mildred Hemba, Bobbie Harris, Hattiesburg; Lois Bending, Myrene Weeks, Billie Bethea, Elizabeth Boykin, Matthew Lytle, Routh Holt, Juanita Rawson, Mary Ann Carmichael, Laurel; Marguerite Brunson, Dale Burris, Percy Norman, Janice Satchfield, Columbia; Frances Gray and Barbara Ridings, Waynesboro; Billie Helen Harrelson, David Harrelson, Emma Lou Lawrence, Jimmie Ruth Russel, Heidelburg; Eugene Ware, Sid Worthy, Boots Worthy, Picayune.

Campers arrived and settled, and we had supper at 6 o'clock. At 7 o'clock was general assembly, where we sang hymns led by Rev. Mark Lytle, after which we had Vesper Hour led by Bro. Vaughan. Then we went to our cabins to retire. Taps were sounded at 9:30, every light was turned out, and everybody was quiet for the night. Reveille sounded at 6:30 the next morning.

A regular schedule was observed for each day. On Friday morning not a word was said in the entire camp until 6:30, when we marched Indian fashion to the place where we had the camp fire. It was covered with white paper and pine needles. In the middle was a large white cross. We had a consecration service, led by Bro. Casey, after which we had Communion. Breakfast was served at 7:30, and after classes, campers prepared to leave, and after dinner all were leaving. We all hated to leave because we had really enjoyed our camp. Everyone said that they would be back next year to begin again.

FRANCES GRAY.

READY FOR SERVICE—WHAT PART DID YOU HAVE IN THEIR PREPARATION?

THEY HAD ONLY THEIR CHURCH—THEY WILL NOT FORGET TO SERVE

Monroe District—Fourth Round

Oak Ridge, September 10, a.m.; Q. C. 2 p.m.
Wisner, Sept. 10, p.m.; Q. C. after service.
Mangham, September 17, 9 a.m.; Q. C. 4 p.m.
Rayville, September 17, a.m.; Q. C. 2 p.m.
Gordon Ave., Sept. 17, p.m.; Q. C. date to be fixed.
Bonita, at Jones, September 24, a.m.; Q. C. 2 p.m.
Bastrop, Sept. 24; Q. C. after service.
Oak Grove, at Oak Grove, October 1, a.m.; Q. C. 2 p.m.
Mer Rouge, at Mer Rouge, Oct. 1, p.m.; Q. C. after service.
Swartz and Girard, at Swartz, Oct. 8, a.m.; Q. C. after service.
Sterlington, Oct. 8; Q. C. after service.
Pioneer, at Pioneer, October 15, a.m.; Q. C. 2 p.m.
Lake Providence, Oct. 15, p.m.
Delhi, at Delhi, October 22, a.m.; Q. C. 2 p.m.
Tallulah, Oct. 22, p.m.; Q. C. after service.
Monroe, First Church, Oct. 29, a.m.; Q. C. date to be fixed.
West Monroe, Oct. 29, p.m.; Q. C. after service.
Gilbert, at Gilbert, November 5, a.m.; Q. C. 2 p.m.
Columbia, at Columbia, Nov. 5, p.m.; Q. C. after service.
Waterproof, at Waterproof, November 12, a.m.; Q. C. 2 p.m.
Winnsboro, Nov. 12, p.m.; Q. C. after service.

Pastors will please take note of questions to be answered at fourth quarterly conference and have all reports and answers ready. Those who have not elected church school officials will please be ready with all nominations. Please also have names of those to be nominated for office in duplicate for the Secretary and the District Superintendent.

W. L. DOSS, JR., D. S.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

A DEBTOR TO ALL

I am not a Roman Catholic, but I have worshipped in churches of that faith. I am not a Jew, but I have sat in synagogues and listened profitably to a rabbi preach. I am not a Mohammedan, but standing in the shadow of a mosque with head uncovered I have listened to the wailing cry of the muezzin calling people to prayer. I am not a member of the Salvation Army, but I have often bowed my head as some lassie in a poke bonnet led a little out-of-doors meeting in fervent prayer to the Eternal.

Dr. Jones

I am not a Christian Scientist, but I have listened to their lecturers, and often with profit. If I know myself, I am neither a Fundamentalist nor a Modernist in theology, but I am unpayably in debt to representatives of both of these schools and to human beings of both groups who embody the spirit of simple, sincere and reverent faith. I am not a Mormon, but I marvel at the achievements and the discipline of that body and glory in their missionary passion.

I have convictions that are at variance with some of the tenets of one and all of these religious groups, but I am not insensible of the fact that each one of these has something to teach me. I am a member of one of the free churches of America, but I pay homage to every sincere seeker after God and am debtor to the same. When I come to a place where I can no longer see good or find truth, save in my own particular group, I shall feel that I have ceased to grow and my days of usefulness at an end.

St. Peter's at Rome had many architects, artists and artisans. They did not always agree among themselves. Sometimes they quarrelled and their dissensions created an uproar. Yet, each gave his best, passed on, and all the time the vast pile rose skyward in majesty and beauty. It is so with the building of the Temple of Truth. Many are the builders, they come and go; while the Temple towers heavenward.

Was it not St. Paul who wrote, in his first letter to the Corinthians, the third chapter, "For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase."

PEARLINGTON METHODIST CHURCH

If you will give me a little space in your valuable paper, I would like to say a few words about our church at Pearlington. We have been fortunate in the return of our faithful pastor, Bro. E. E. Price, for another year. He has built up the church and is doing the work beautifully and with a true Christian spirit that draws his people nearer him each day. He is truly a pastor in every sense of the word and we appreciate him.

We have just closed our revival held at the Methodist church here in Pearlington. The preaching was done by Rev. Eual Samples, of Laurel. He brought us an interpretation of divine truth that showed the results of close study and intimate association with these truths. Bro. Samples manifested extraordinary evangelistic zeal. He has a very keen sense of the deep needs of the human soul and of adequacy of the gospel message to meet these needs.

Bro. Samples did excellent work with the young people. He was a perfect stranger when he came to Pearlington, but the people soon rallied to him, and he completely won their hearts. As a result of his earnest preaching, two members were added to our church—two fine young people from Pearlington. May God's richest blessings be upon them as they travel along life's way.

We want to express to our friends from Logtown Methodist church, and other denominations our heart-felt thanks and appreciation for their faithful cooperation in the meeting.

We also want to say that any pastor of a church of any size, who desires an epochal revival meeting, will do well to secure the services of Bro. Samples.

If the Advocate will please give space for this report we will appreciate it highly.

Best wishes to you and your paper.

A Pearlington Church Member

HARRISVILLE CHARGE

Dear Dr. Duren: We have just closed our last protracted meeting and are praying that the revivals will continue. Bro. J. H. Morrow ably assisted us at the home church. He brought us some good fundamental messages and strengthened the church. At Poplar Springs and Mt. Pisgah I was assisted by Bro. Felix Sutphen, and David McKeithen, respectively. They are both young men and show great promise of usefulness for the Master. Under their ministry souls were brought to the Lord.

At Rexford, Bro. R. E. Case brought down fire from heaven in his characteristic manner, and souls were baptized of the Holy Ghost.

Throughout it all the people have been wonderously good to their pastor and his efficient helpmate, and we ask God daily to so lead us that we may serve them to the best of our ability.

Sincerely yours,
REV. W. R. MURRAY

Whenever opposite views are held with warmth by religious-minded men, we may take it for granted there is some higher truth which embraces both. All high truth is the union of two contradictions.

—Frederick Robertson.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 3, 1939

By Dr. J. R. Countiss

ISAIAH: A LIFE DEDICATED TO GOD

Golden Text.—Here am I; send me.—Isa. 6:8.

Isaiah 6:1-13
King James Version

Isa. 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Among the prophets of Israel none reached a loftier height or sang in a nobler strain than Isaiah. No other so clearly envisioned the character of the Messiah and the nature of his kingdom. Tradition has it that he was related to Uzziah and that he held a place in his court. It is certain that he was deeply devoted to his king and that he was profoundly grieved at his death. He trembled for the future of a people so given to vice and greed, fearing what might befall them in the confusion incident to the change in their government. In the midst of the tides that beat about him he yearned for a throne that could not be shaken and for a king who would not pass away, for something that gave promise of safety and permanence for his people.

In such a crisis that which is deepest and most characteristic in the individual is manifest whether it be good or bad. There is no time for deceit or hypocrisy. The disaster that came to Israel revealed Isaiah's capacity for God, and in clearest vision he beheld his glory above the trembling foundations and smoky gloom that filled the temple where he had gone to worship. Only God could meet the needs of that tragic hour. The physical elements used in describing his vision are not to be pressed except as vivid imagery emphasizing the majesty and glory of Jehovah. Only one prepared by long and rigid discipline could have received such a revelation.

In the vision Isaiah attained to a new conception of holiness. Hitherto the term had been largely devoid of ethical content. The holy was that which was consecrated, separated, set apart for religious rites or ritual. This glimpse of God shows it to be primarily a quality of life, purity, righteousness, rightness—a character like unto that of God himself, proclaimed thrice holy by the six-winged creatures that chant his praise, while with one pair of wings they cover their faces in reverence, with another their feet in humility, and with the third pair poise ready for the swift flight of service.

In man's loftiest vision of God he discovers his clearest insight into his own nature. In the white light of God's purity, Isaiah saw the unworthiness of his own life, and that there was no help available from his fellows who were in like condition. Discovery of evil is the first step toward its removal. Like a cleansing fire purification flashed from the altar of God, purging his sin, removing his guilt. Immediately he saw the deep, dark need of those about him and heard the call of God to go to their relief. Readiness for service is a true mark of genuine religious experience. Good news is ever to be heralded, never suppressed.

Isaiah was called to no light work, sent on no easy mission. He was commissioned to preach to a people saturated in sin and blind to their own dire needs. The purpose of God was kindly and his mercy unfailing, but the work of redemption was hindered by the paralysis of man. Their heart was fat, their ears heavy, their eyes dull—and all this through no fault of the preacher nor decree of Providence. Every form of sin deadens the conscience, rendering it continually less sensitive both to heights above and depths beneath. At such a door the Master stands knocking. To people in such condition were prophets and apostles sent. Like soldiers summoned to battle, they receive no assurance of safety or of success. It is theirs to present a cause, to preach a gospel, even till the cities are without inhabitant and the land is desolate. There are two guaranties to the dedicated messenger: That the presence of God will not fail, nor the word return void of results.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

We've been hearing a good deal about MacDonell school's summertime activities. Now let's hear what they are doing at St. Mark's Community Center at New Orleans. Miss Mary Lou Barnwell, head resident, writes:

"St. Mark's provides a full program of activities for the boys and girls during their summer vacations.

"The Vacation Church School was conducted for a period of two weeks in June. There were 127 children in the school. The primaries studied a unit on 'God, our heavenly Father, and Jesus, His Son.' 'Living Together in our Community,' was the theme used by the Juniors. The Intermediates enjoyed 'Discovering God Through the Beautiful.' 25 volunteers from the churches in the city helped carry out the program. On Sunday evening, following the close of the school, representatives from the different departments presented a program in the church, showing some of the splendid work done in the school.

"The swimming pool always provides attractive recreation for the summer days. It is used by a large number of children and adults.

"Indoor baseball leagues are participated in by several groups, and a good showing is made by the St. Mark's teams.

"Fifty boys and girls are eagerly looking forward to the camp program which will be conducted at the Salvation Army Camp, near Covington, the last part of August. St. Mark's does not own a camp, but other local agencies are generous in allowing St. Mark's groups to use their camps.

"The new Chevrolet which was recently given by the women of the conference, is rendering valuable service. It is a real joy and a big help in carrying on the program."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

This year the Department of Education and Promotion, of the Woman's Missionary Council, arranged for the women who were to take special work at Lake Junaluska, to be present during the missionary conference. This was an enriching experience for the women of our conference, giving them an opportunity to know our district missionary secretaries better and plan a cooperative program.

From our conference there were present: missionary secretaries: Mr. W. D. Hawkins, conference secretary; Rev. Jas. D. Slay, Hattiesburg District; Rev. O. S. Lewis, Meridian District, and Mrs. Lewis; Rev. J. O. Ware, Seashore District; Rev. M. H. Wells, Vicksburg District, and Mrs. Wells. Representing the woman's work: Mrs. D. L. St. John, conference secretary; Mrs. E. E. Deen, Hattiesburg District; Mrs. L. O. Todd, Meridian District; Mrs. E. V. Perry, superintendent of study; Mrs. J. L. McIntosh, Jr., secretary young women; Mrs. Stanley Wilson, superintendent Christian social relations; Mrs. J. F. Hollinger, of Meadville, and Mrs. J. B. Pearson, of Meridian.

Each morning, immediately following the chapel period, classes were held and at ten o'clock a forum, conducted by outstanding speakers from different fields of service. The evening hours brought messages from our work at home and abroad.

Every moment was filled with wonderful opportunities to better understand the world mission of the church.

Mrs. E. V. Perry, cooperating with the district secretaries, has arranged Study Leaders' Day, for each district, and assisted by Mrs. Stanley Wilson, plans will be made to put into action in our conference the program outlined at Lake Junaluska.

Following are the dates: Brookhaven, Gallman, Aug. 30, 1939; Vicksburg, Vicksburg (Gibson Mem.), Aug. 31, 1939; Meridian, Meridian (Fifth St.), Sept. 5, 1939; Hattiesburg, Hattiesburg (Main St.), Sept. 6, 1939; Seashore, Biloxi (Main St.), Sept. 8, 1939; Jackson, date to be announced later.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

World Outlook Plans

I feel sure that many of you will be delighted to know that Miss Noreen Dunn has been asked to be circulation manager of the World Outlook since Dr. Rawlings death. Miss Dunn will also continue her work as Council Secretary of Children's Work. Since her time is limited, she is asking for personal cooperation of each of you in making this the greatest year in the life of our splendid Outlook. She says, "Plans for future issues of World Outlook are rich in information concerning the broad [illegible] of missionary endeavor which we are inheriting."

If each auxiliary in North Mississippi will carefully check its subscription list to see that each renewal is made before the twentieth of the month, if no subscriber is allowed to miss a copy of the World Outlook, we shall have the largest subscription list in the history of North Mississippi efforts.

Two districts do not have as many subscriptions as they did last year. There is plenty of time to overcome this loss. Will you accept this discrepancy as a personal, auxiliary and district responsibility?

This year, this department is stressing two objectives: (1) a high peak in the number of subscriptions, (2) reporting to your Conference Secretary the goals you have reached. Paul felt in abundance that reports of work done by his churches be made in order that the world might know what the church was doing. May we follow his example with joy and gladness.

Your Conference Secretary
MRS. C. A. PILKINTON

Points of Interest in World Outlook Reports

1. Dundee reports one hundred per cent in subscriptions, fifteen members, fifteen subscriptions.

2. All church school teachers are subscribers to World Outlook in Dundee.

3. Subscriptions at Dundee are easy to get. The pastor preaches a sermon on the World Outlook and every one uses it.

4. Dundee has been perfect in reporting since the present Conference Secretary has been in office.

5. North Mississippi has eleven more subscriptions now than this time last year.

6. Duncan has a perfect record in World Outlook reporting.

7. Duncan also reports one hundred per cent in subscriptions.

8. Greenville District leads in subscriptions to the World Outlook.

9. Greenville District is the largest auxiliary subscription list—91.

10. Every district except two [illegible] greater subscription lists than at [illegible] time last year.

District Coaching Conference

[illegible] 9, August [illegible]
Green[illegible] 30, Greenville
[illegible] Gulfport
[illegible] 2.

North Mississippi Conference

(Continued from page 4)

At Pisgah church, Reinzi charge, Rev. H. C. Lewis received twenty-six persons on profession of faith. Rev. Mr. Nix, of Texas, did the preaching.

Rev. T. E. Gregory reports that he and his wife had a delightful trip through Texas where they visited his sister and that he is back at Tunica and on the job for the finish.

Rev. Torrance Maxey, supply pastor on Waterford charge, has enrolled at the University of Mississippi and will begin the work of his Senior year on September 30.

Rev. W. D. Bennett, pastor at Schlater, did the preaching in a meeting at Coxburg, Ebenezer circuit. Rev. B. F. Hammond is the pastor. Bro. Bennett says that following this meeting he will be out for the fall wind-up.

Henry Clay Moorhead was licensed to preach by the **ad interim** committee of Corinth District recently. He will enter Millsaps College in September to take his two remaining years work for his college degree.

Rev. W. W. Bruner, pastor at Baldwyn, writes that he is having to go a little slow on account of a severe attack of flu which he had recently. We regret to know of his illness and we sincerely hope that he may soon be fully recovered.

Rev. S. E. Ashmore, pastor at Kosciusko, will assist Rev. O. S. Lewis in a meeting at Philadelphia next month.

The church building at Cleveland, Rev. J. J. Baird pastor, is being renovated in anticipation of the approaching session of the North Mississippi Conference. This will be the first session of the Conference to be held at the capital of Bolivar county.

General

Dr. James Moffatt, internationally famous Bible scholar, will be visiting professor of English Bible at Drew Theological Seminary the coming year, and will deliver the university's matriculating address on Thursday, September 21.

Dr. Harold Paul Sloan, Editor of the Christian Advocate, New York edition, will be the Conference preacher during the session of the Louisiana Conference, meeting in Ruston, on November 15, according to arrangements just made.

Charles A. Britton, Jr., General Manager of the Wesleyan Christian Advocate, underwent an operation in a Macon hospital recently. We are glad to be assured of his improvement and the prospect of early and full recovery.

Circuit Judge, Theo T. Jacobs, at Centerville, Mich., last week, ruled against Rev. Lester L. Case and his congregation of the Methodist Protestant Church, who sought to prevent the inclusion of the church in the merger effected at Kansas City last May. This decision is expected to set a precedent for other cases pending.

Our deeds still travel with us from afar, and what we have been makes us what we are.—George Eliot.

"Every rise in the quality of the work men do is followed swiftly and inevitably by a rise in the quality of the men who do it."—L. P. Jacks.

New Orleans
CHRISTIAN ADVOCATE

"Let us opportunely of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

In this age of massed machines there still something more sensitive and indestructible, human feeling, that controls world. It is in the midst of such reforms that I quietly but definitely the permanence, feel the rock, of mind of Jesus. His mind was not with the things that come in, and have go out with the fashion.

—King George VI.

O Lord, Give much power to Thy that we may have the life abundwith the courage to go forward in Thy leadership, and unfettered the past. Amen.

Vol. 86. No. 36.

NEW ORLEANS, LA.
TUESDAY, SEPTEMBER 7, 1939

WEST LAUREL METHODIST CHURCH

The historical sketch of West Laurel church appears elsewhere in this issue. This is one of the newer charges and it is making commendable and substantial progress.

Wallet of the Week

THE CASH INCOME FROM FARM PRODUCTS for the first five months of 1939 is estimated to be one hundred and four million dollars short of the income for the same period of 1938, and the May receipts were two million dollars less than May of last year. The decreased income from the sale of cotton affects seriously North and South Carolina, Georgia, Alabama and Mississippi. Doles and controlled production are not the complete answer to farm problems. Advantageous marketing and markets must not be overlooked.

* * *

DURING THE ARMENIAN MASSACRES, thousands fled from Turkey into Syria where they became self-supporting and gained the respect of the people of the French Mandate. From this group of refugees, over a thousand orphan boys were admitted as workmen into Egypt and they made good in their new home. Recently a part of the northwest portion of Syria was given back to Turkey and hundreds of families have fled from that area to Aleppo, Kessab, Latakia, Beyrout and other places, seeking refuge from their ancient persecutors.

* * *

A STUDY OF BIBLICAL QUOTATIONS appearing in the editorials of **The New York Times** has been made by a pastor of that city. The article, which appeared in **The Bible in New York,** reports the use of four hundred and sixty-six Bible verses and allusions in three hundred and sixty-seven editorials appearing in the course of a year. Forty-seven of the sixty-six books of the Bible were quoted. Twenty-two editorial titles reflected Scriptural influence, four editorials were devoted exclusively to the English Bible, and some editorials carried as many as four Bible references.

* * *

SAN MARINO, a California city of five thousand people and incorporated twenty-six years ago, has never had a church in its history. It has gorgeous residences, the great Huntington Library and Art Museum, and other expressions of modern luxury, but it expects surrounding cities to furnish its theatres, its drink shops, its schools and its churches —everything that could provide noise, parking problems or other things that might annoy the selfish wealthy. Perhaps it might be well for us to prate less about Russia and the godless and a politicalized church of Central Europe until we do a little housecleaning ourselves.

THE SEVENTY-SIXTH CONGRESS, says an exchange quoting the figures compiled by the House Appropriations Committee, voted appropriations which total more than thirteen billion dollars. This is the seventh year of our **political** recovery. It might be well for Congress to think a little on the subject of a new deal on spending as a wholesome reform. Government exists for the benefit of the governed —not to pool the privilege of taxation largely for the maintenance of the office holders.

* * *

THE LAND OF PERFECT HAPPINESS, according to a Union College research expedition, is located in a gorge between Mt. Roraima in British Guiana and Venezuela. The Indians whom they found there had never seen a white man, and they maintained practically perfect human relations among themselves. There were no signs of anger and only laughter and general happiness. On the other hand, Indians who had frequent contacts with the whites showed marked tendencies toward the weaker traits of the white race—jealousy, treachery and anger.

* * *

SALOONS WITH ROMANTIC NAMES are not thereby changed in their nature or their social influence. Whether they are called taverns, tap rooms, buffets, or what you will, they are still wreckers of fortunes, the destroyers of character and the enemies of civilization. According to charges credited to the Cook County Retailers Council, a section of Chicago, in which sixty per cent of the population are on relief, supports five hundred saloons. Such are many of the beneficiaries of the tax monies, paid by decent and sober citizens. They are the creatures of saloon influence.

* * *

THE EGYPTIAN GOVERNMENT, according to The National Geographic Society, is to undertake to construct a highway across the sand dunes of the peninsula at the head of the Red Sea and connecting Asia and Africa. The purpose is said to be primarily military, since it is designed for the strategic movements of troops between Palestine and Egypt without the handicap of weather delays. The venture recalls the words of the Prophet, Isaiah, "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

WAR AND PROGRESS

Two decades after the conclusion of the bloodiest and the most brutal war of history, finds the nations of the world facing one of the gloomiest prospects in the long story of international relations. For a whole year we have lived under a constant threat of a war of such proportions as to threaten the survival of civilization. The suffering, the economic ruin and the social chaos of the years since Versailles seem to have been forgotten or ignored in our rising tide of passion, and nations stand poised for a conflict which bids fair to rock the world to its foundations.

The petty tribal feuds and the inhuman savagery which caused vast corridors to be left between the estates of hostile Indian tribes are shocking enough as they appear on the pages of our history books. But when all has been said, is not the very feeling more a compliment to ourselves and our culture than it is a proof of the substantial achievements of what we are pleased to call civilization? As far back as we know the story of man, his course has been charted by bloodstains of war. What the savage tribe and the petty pagan state did in a small and inhuman way, we have raised to international proportions and without the slightest modification of the indiscriminateness or the brutality of savage conflict. Ever and anon archaeological explorers find evidence which shows that modern warfare is but the continuance of war practices, with improved weapons of destruction, older than recorded history. The map of modern life fits easily into the crude outlines of the living of men before the days of authentic records.

We cannot but recall those millions of graves which hold the ashes of the hope and flower of the world of twenty years ago; we behold the feverish military activity of the nations with the millions of helmeted soldiers on hostile frontiers waiting for the command to march into a deadly conflict not of their making; and it all raises in our minds the question as to whether we have made progress in anything so much as in the art of destruction. War has not really settled a single issue in human history and civilization has not been able to resist the tides of human passion, national ambition and international jealousy out of which it develops. It would seem that the nations should do some sober thinking before they again decide to commit themselves to a settlement of their problems by an appeal to war. We are against war!

BY WAY OF EXPLANATION

The above editorial was written and in type before the invasion of Poland. It embodies our sentiments and convictions regarding war and we let it stand. We add only that we are opposed to American entry into the conflict. We sacrificed our men and our treasure once to "Make the world safe for democracy." Now that Europe is engaged in another great war and our radiant dream is dead, the situation should give us pause. We must try to be just to all sides and we must not be swept off our feet by propagandists.

On account of urgent matters we are having to carry forward still a considerable volume of delayed matter, and to use the space regularly devoted to some of our departments.

THE NEW DISCIPLINE

The new Discipline of the Methodist Church is off the press and may be had for the modest sum of sixty cents. The period during which it may be the supreme law of the church may not be so long as that of the Disciplines which may follow, but for the present it is the law of the Church and it is indispensable to the work of setting up the machinery of the new organization. For that valid reason no pastor and no well informed layman can afford to be without this Discipline—the Discipline of 1939. In addition to this, it will probably be one of the most historically important issues of church law for a century and for that reason also it should have a place on the library shelf of every Methodist. Order from your nearest Publishing House.

FINAL REPORT

Note: Many subscriptions are still coming in and we are doing everything possible to make a full and accurate report. The report includes both the new subscribers and the regular campaigns. Only the regular campaign counts on prize quotas. A report by districts will appear in next issue.

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—District Superintendent

	Quota	Credits
Alexandria—M. S. Monk	76	70
Boyce—C. W. Lahey	9	16
Bunkie—R. M. Bentley	16	24
Campti—Leroy Shumaker	12	12
Colfax-Montgomery—J. C. Rousseaux	13	24
Ferriday—E. C. Dufresne	11	1
Glenmora—T. T. Howes	11	13
Jena-Olla—B. D. Watson	21	24
Jonesville—J. C. Sensintaffer	10	9
Lecompte—W. D. Milton	11	18
Marksville—G. A. LaGrange	21	18
Melder—F. P. Moss	14	18
Melville—C. B. Powell	12	10
Montrose—W. C. Mann	18	3
Natchitoches—R. R. Branton	23	32
Oakdale—J. H. Midyett	..	10
Oakdale—C. R. Lahey	17	17
Opelousas—C. D. Atkinson	22	24
Palestine—J. D. McCann	3	5
Pineville—H. N. Brown	19	24
Pollock—	..	3
Pleasant Hill—J. C. Price	20	18
Provencal—Donald George	..	1
Rochelle-Tullos—Don Harwell	13	30
Sicily Island—J. L. Lay	15	24
Trout-Goodpine—A. J. Cain	16	20
Winnfield—G. A. Morgan	21	17
TOTAL		483

Baton Rouge District

J. Henry Bowdon—District Superintendent

Amite—A. A. McKnight	15	15
Angie—D. T. Williams	16	8
Baker—W. A. Cross	28	21
Baton Rouge, First—J. R. Spann	132	41
Baton Rouge, Istrouma—W. H. Royal	25	24
Clinton—S. J. McLean	16	7
Denham Springs—J. D. Nesom	19	8
Franklinton—E. B. Chaney	18	19
Greensburg—A. D. St. Amant, Jr.	36	3
Gonzales—Ralph Cain	11	14
Hammond—Carl Lueg	22	14½
Jackson—J. P. Bonnecarrere	16	19
Kentwood—R. L. Clayton	12	10
Lottie—R. V. Fulton	12	7
Natalbany—J. L. Beasley	21	5
Pine Grove—M. D. Felder	20	14
Plaquemine—Wm. Schuhle	4	11
Ponchatoula—A. T. Law	21	17
St. Francisville—M. S. Robertson	16	16
Springfield—A. M. Martin	21	8
Walker—P. W. Sibley	18	7
Zachary—J. E. Hearn	18	21
TOTAL		309

Lake Charles District

B. H. Andrews—District Superintendent

Abbeville—J. A. McCormack	18	2
Alco Circuit—Wm. Fraser	..	4
Church Point—B. F. Roberts	9	11
Crowley—G. W. Pomeroy	24	15
DeRidder—A. S. Lutz	19	9
Elizabeth—A. M. Shaw	10	3
Eunice—G. H. Corry	12	17
Gueydan—K. W. Dodson	9	12
Hackberry—T. D. Lipscomb	5	11
Hornbeck—R. T. Pickett	25	4
Indian Bayou—W. T. Gray	29	31½
Jeanerette—W. F. Howell	10	9
Kaplan—Forrest Dyson	..	7
Kinder—J. A. Knight	..	10
Lafayette—A. L. Gilmore	27	13
Lake Arthur—C. F. Sheppard	8	4
Lake Charles—H. L. Johns	60	41
Leesville—Briscoe Carter	17	18
Many—L. N. Hoffpauir	11	13
Merryville—J. A. Davis	12	14
Moss Bluff—W. R. Corrigan	11	14
New Iberia—R. H. Staples	16	22
Rayne—J. D. Fomby	18	22
Sulphur—Martin Hebert	18	26
Vinton—Alonzo Early	12	11
District	..	57
TOTAL		400

Monroe District

W. L. Doss, Jr.—District Superintendent

Bastrop—W. H. Giles	31	36
Bonita—Wm. O. Byrd	10	7
Columbia—V. D. Morris	17	54½
Delhi—S. S. Holliday	20	20
Gilbert—Ira W. Flowers	17	25
Lake Providence—S. A. Seegers	15	25
Mangham—W. W. Perry	17	29
Mer Rouge—W. F. Roberts	15	10
Monroe, First Church—W. C. Scott	82	68
Monroe, Gordon Ave.—J. M. Alford	9	10
Oak Grove—E. B. Emmerich	21	12
Oak Ridge—A. M. Wynne	15	..
Pioneer—H. W. Ledbetter	14	13½
Rayville—Wm. J. Reid	13	17
Sterlington—J. F. Dring	9	5
Swartz-Girard—	8	..
Tallulah—D. W. Poole	24	23
Waterproof—C. M. Hughes	11	3
West Monroe—C. K. Smith	47	34
Winnsboro—O. L. Tucker	13	20
Wisner—F. J. McCoy	11	18
TOTAL		429

New Orleans District

E. C. Gunn—District Superintendent

Bogalusa, First Church—J. B. Grambling	26	23
Bogalusa Circuit—Richard Walton	6	2½
Covington—H. W. Rickey	20	8½
Cov. Mission—T. V. Peters	..	..
Donaldsonville—C. F. Reed	4	1
Franklin—J. T. Harris	22	5
Golden Meadow—M. W. Beadle	8	..
Houma—		
First Church—David Tarver	14	3
Houma Heights—Oakley Lee	..	..
Lockport—C. J. Thibodeaux	13	..
Morgan City—E. W. Day	40	8
New Orleans—		
Algiers—J. W. Booth	23	8
Aldersgate—W. B. Van Valkenburgh	2	6
Carrollton—H. M. Johnson	41	30
Chalmette—H. A. Rickey	5	10
Epworth—W. D. Kleinschmidt	23	23
Felicity—J. G. Snelling	15	4
First Church—Wm. H. Wallace	52	30
Gentilly—A. W. Townsend, Jr.	12	7
McDonoghville—A. R. Hoffpauir	10	5
Munholland Mem.—Karl Tooke	3	2
Parker Mem.—H. B. Hysell	20	2
Rayne—W. W. Holmes	46	54
St. Marks—H. A. Rickey	17	12½
Second Church—W. E. Trice	13	13
Pearl River—Fred S. Flurry	8	4
Reserve—C. M. Morris	3	6
Port Sulphur—Don Wineinger	1	1
Slidell—L. E. Douglas	15	10
District	..	121½
TOTAL		400

Ruston District

D. B. Raulins—District Superintendent

Arcadia—R. M. Brown	27	3
Athens—A. S. J. Neill	20	4½
Bienville—A. R. Corn	25	..
Calhoun—E. M. Mouser	17	2
Choudrant—L. P. Moreland	23	2
Clay—W. F. Henderson	19	7
Cotton Valley—J. F. Wilson	15	11
Dubach—W. B. Hollingsworth	13	3
Eros—	12	5
Farmerville—Thurman Spinks	19	10
Gibsland—J. E. Selfe	22	2
Haynesville—Louis Hoffpauir	26	21
Heflin—L. R. Nease, Jr.	15	11
Hodge—D. B. Boddie	12	22
Homer—B. C. Taylor	33	15
Jonesboro—A. D. George	18	4
Lisbon—O. W. Spinks	19	9
Minden—N. E. Joyner	42	45
Ringgold—R. A. Bozeman	20	..
Ruston—G. M. Hicks	55	9
Springhill—A. C. Lawton	8	26
Sibley—W. R. Lyons	31	2
Simsboro—J. D. Huff	27	1
District	..	10
TOTAL		224½

Shreveport District

A. M. Serex—District Superintendent

Belcher-Gilliam—L. W. Smart	9	7
Bossier City—F. A. Matthews	17	20
Converse—A. H. Baggett	15	..
Coushatta—Joe Brown Love	19	20
Grand Cane—A. P. Smith	16	19
Greenwood—H. E. Pfost	16	15
Hall Summit—L. A. Carrington	21	27
Haughton-Doyline—W. C. Mason	11	12
Ida-Hosston—T. F. King	12	10
Logansport—J. C. Whitaker	21	23
Mansfield—J. J. Rasmussen	28	31
Morringsport—D. F. Anders	21	15
Pelican—F. C. Collins	15	28
Plain Dealing—J. W. Faulk	16	31
Rodessa—S. S. Bogan	2	13
Shreveport—		
Cedar Grove	30	28¾
First Church	220	41
Mangum Memorial	56	27
Noel Memorial	87	70
Park Avenue—R. T. Ware	28	27
Wynn Memorial	15	20¼
Vivian—C. E. McLean	21	15
Zwolle—T. J. Holladay	8	11
District	..	89
TOTAL		600

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent

Adams—Guy L. Sigrest	31	4
Barlow—W. S. Cameron	28	3
Bogue Chitto and Pleasant Grove D. P. Yeager	..	8
Brookhaven—J. L. Neill	53	7
Crystal Springs—J. W. Leggett, Jr.	33	13
Foxworth—D. W. Ulmer	27	12
Gallman—F. E. Dement	26	5
Georgetown—W. A. Terry	22	7
Harrisville—W. R. Murray	28	2
Hazlehurst—J. B. Cain	24	34
Magnolia—J. H. Jolly	14	16
McComb—		
Centenary	54	1
LaBranch Street	10	..
Pearl River Avenue	26	..
Meadville & Bude—E. E. McKeithen	23	11
Monticello—L. E. Alford	56	11
Nebo—J. C. Jackson	..	2
Osyka and Fernwood—J. H. Moore	14	2
Prentiss—L. L. Roberts	31	10
Scotland—R. E. Case	31	8
Silver Creek—J. B. Shearer	15	..
Summit & Topisaw—J. B. Holyfield	20	1
Tylertown—T. J. O'Neil	19	33
Utica—E. L. Ledbetter	30	6
Wesson—H. L. Daniels	22	5
District	..	10
TOTAL		197

Hattiesburg District

W. B. Alsworth—District Superintendent

Bay Springs—H. E. Raley	28	28
Bonhomie—J. B. King	7	4
Bucatunna—L. M. Reeves	15	14
Collins—J. S. Noblin	10	13
Ellisville—J. D. Slay	14	12
Hattiesburg, Broad Street	44	35
Hattiesburg Circuit—W. B. Alsworth	10	7
Hattiesburg, Court Street	43	31
Hattiesburg, Main Street	42	42
Heidelberg—B. M. Lawrence	26	7
Laurel—		
First Church—M. L. McCormick	47	31
Kingston—T. C. Cooper	23	20
West Laurel—M. F. Lytle	16	5
Magee—R. L. Lane	17	21
Matherville—Norman Purvis	15	4
Montrose—J. H. Cameron	21	2
Moselle—G. H. McBride	23	10
Mt. Olive—E. W. Ulmer	13	15
New Augusta—A. M. O'Neil	13	14
Petal—H. A. Wood	18	14
Richton—E. A. Kelly	17	16
Seminary—V. S. Coleman	23	13
Shubuta—T. R. Holt	9	12
Sumrall—J. H. Hetrick	11	9
Taylorsville—A. F. Gallman	23	18
Waynesboro—J. T. Weems	17	22
Waynesboro Cir.—S. N. Young	24	5
Williamsburg—H. S. Westbrook	27	10
District	..	13
TOTAL		446

Jackson District

T. M Brownlee—District Superintendent

Benton—W. M. Sullivan	18	15
Bolton & Raymond—A. M. Broadfoot	14	..
Brandon & Pela.—G. P. McKeown	32	3
Camden—Fred Thompson	16	..
Canton—C. W. Wesley	32	10
Carthage—W. L. Blackwell	14	8
Carthage Cir.—Percy Vaughan	18	5
Clinton & Ridgeland—Felix Sutphen	22	2
Fannin—O. M. Brantley	18	14
Flora & Bentonia—W. J. Ferguson	25	5
Florence—J. E. J. Ferguson	15	..
Forest—J. H. Morrow	20	20
Greenfield & Richland—W. C. McLelland	..	..
Harperville—Aubrey Smith	24	2
Homewood—L. T. Nelson	40	13
Jackson—		
Bessie Shands Mission	7	..

Capitol Street—B. M. Hunt	136	10
Galloway Memorial	140	61
Glendale—J. A. Wells	22	1
Grace—J. L. Smith	30	3
Millsaps Memorial	20	10
Lake—L. L. Matheny	23	2
Lena—D. M. Ulmer	20	5
Madison & Pocahontas—E. A. King	11	1
Mendenhall—B. H. Williams	36	3
Morton—L. D. Haughton	29	28
Raleigh—S. W. Granberry	37	1
Sharon—Chas. Schultz	..	..
Shiloh—C. Y. Higginbotham	38	3
Terry—W. F. Baggett	29	..
Vaughan—F. M. Casey	15	2
Walnut Grove—J. W. Loudenslager	27	8½
District	..	9
TOTAL		244½

Meridian District

W. B. Jones—District Superintendent

Binnsville—Glynn Miller	..	..
Burnside—J. W. Courtney	17	4
Chunky—G. A. Broadus	27	1
Cleveland—W. H. McRaney	29	1
Decatur & Hickory—T. M. Ainsworth	26	2½
DeKalb—E. D. Simpson	28	3
DeSoto—G. G. Yeager	34	6
Enterprise & Stonewall—T. E. Nicholson	25	17
Lauderdale-Daleville—S. C. Moody	11	..
Meridian—		
Central—J. H. Nicholson	90	4
East End—T. O. Prewitt	43	33
Fifth St.—J. L. Carter	43	..
Hawkins Mem.—Roy Wolfe	28	6
Poplar Springs—G. E. Allan	17	10
Wesley—N. U. Boone	13	..
Newton—M. K. Miller	26	..
Pachuta—W. J. Walters	25	..
Philadelphia—O. S. Lewis	34	26
Philadelphia Cir.—W. C. M. Baggett	53	1
Porterville—Waddell Roberts	24	..
Quitman—V. G. Clifford	12	6
Rose Hill—J. H. Grice	30	..
Scooba & Electric Mills—Murray Cox	21	1
Union—L. M. Sharp	25	..
Vimville—W. H. Lane	23	..
District	..	12
TOTAL		133

Seashore District

J. F. Campbell—District Superintendent

Americus—N. S. Loftus	33	..
Bay St. Louis—A. J. Broyles	15	19
Biloxi, Main St.—C. H. Gunn	40	..
Biloxi, Epworth—R. E. Alsworth	23	..
Brooklyn-Bond—A. M. Ellison	15	20
Carriere—S. E. Flurry	13	1
Coalville—T. B. Winstead	28	..
Columbia—C. C. Clark	36	42
Escatawpa—A. S. Byrd	21	3½
Gulfport, First Church	72	2
Handsboro—E. M. Lane	21	2
Kreole—H. Mellard	15	8
Leakesville—E. O. Lewis	15	1
Logtown—E. E. Price	7	3½
Long Beach—H. J. Moore	12	5
Lucedale—R. A. Allums	22	7
Lumberton—H. W. F. Vaughan	14	1
Moss Point—R. L. Walton	12	4
Ocean Springs—R. I. Moore	6	..
Oloh—Jos. W. Jones	15	..
Pascagoula—Jno. W. Moore	13	11
Picayune—J. O. Ware	22	..
Poplarville—H. C. Castle	19	15
Purvis—J. O. Leath	13	7
Saucier—D. E. Vickers	31	12
Vancleave—P. Olia Nix	36	1
Wiggins—D. T. Ridgway	17	1
District	..	5½
TOTAL		171½

Vicksburg District

H. A. Gatlin—District Superintendent

Anguilla—L. P. Anders	15	..
Centerville & Liberty—S. F. Harkey	26	1
Eden—J. F. McClellan	28	1
Edwards—M. H. Wells	19	20
Fayette—J. M. Corley	16	13
Gloster & Crosby—C. H. Stralt	24	1
Hermanville—S B Watkins	28	2
Lorman—A. W. Wilson	13	3
Louise—P. L. Applewhite	10	..
Mayerysville—J. P. Payne	5	..
Natchez—C. A. Schultz	39	2
Oak Ridge—E. W. Wedgeworth	13	..
Port Gibson—J. E. Gray	16	13
Rolling Fork—P. H. Grice	22	5
Roxie—Wm. Fulgham	20	..
Satartia—F. J. Jones	22	7
Silver City—Wesley Ezell	12	3
Vicksburg, Crawford St.	72	..
Vicksburg, Gibson Memorial	27	29
Washington—J. A. McRaney	10	3½
Woodville—W. O. Sadler	23	5
Yazoo City—C. W. Crisler	32	3
TOTAL		111½

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent

Aberdeen—E. R. Smoot	30	6
Algoma—J. A. Biffle	17	6
Amory—E. H. Cunningham	44	4
Becker—G. W. Robertson	33	5
Buena Vista—G. R. Meaders	20	30
Calhoun City—W. C. Galceran	14	4
Coffeeville—T. M. Dye, Jr.	19	8
Derma—Milton J. Peden	22	5
Greenwood Springs—T. F. Sartain	43	6
Houlka—E. M. Shaw	22	8
Houston—W. J. Dawson	18	23
Mooreville—R. E. Wasson	28	5
Nettleton—W. C. McCay	52	20
Okolona—W. L. Storment	17	1
Paris—J. L. Nabors, Jr.	16	4
Pittsboro & Bruce—K. E. Clark	16	11
Pontotoc—T. M. Bradley	19	9
Prairie & Strong—S. W. Hemphill	13	2
Randolph—O. L. Elliott	17	5
Salem & Friendship—W. V. Stokes	28	2
Shannon—W. C. Beasley	20	8
Smithville—W. C. Mattox	28	4
Toccopola—T. G. Lowry	22	..
Tremont—J. W. Holliday	31	13
Tupelo—W. A. Tyson	72	198
Vardaman—A. C. Mayo	23	..
Verona—C. A. Northington	22	23
Water Valley, First—R. G. Moore	27	17
Water Valley, Main—R. P. Neblett	14	4
Woodland—S. P. Ashmore	30	18
TOTAL		449

Columbus District

L. P. Wasson—District Superintendent

Ackerman—A. Y. Brown	12	7
Artesia—J. R. Murff	12	5
Brooksville—W. M. Jones	7	3
Bellefontaine—E. G. Potts	21	1
Caledonia—S. B. Potts	33	7
Chester—E. M. Allen	42	..
Columbus, First—J. D. Wroten	62	5
Columbus, Central—W. N. Dodds	23	10
Crawford & Mayhew—N. N. Maxey	11	4
Durant—E. S. Lewis	18	9
Eupora—E. G. Mohler	23	9
Ethel—T. W. Smallwood	38	6
Kilmichael—C. L. Oakes	15	..
Kosciusko Station—S. E. Ashmore	35	39
Kosciusko Circuit—W. S. Selman	16	..
Longview & Cedar Bluff—J. L. Nabors	38	2
Louisville—V. C. Curtis	35	18
Louisville Cir.—J. W. Gibson	46	1
Macon—J. M. Bradley	22	1
Macon Cir.—E. B. Sharp	35	1
Mathiston & Maben—E. L. Jernigan	24	11
Noxapater—W. R. Crouch	30	6
Sallis—E. F. Tucker	27	3
Shuqualak—M. E. Armstrong	16	8
Starkville—J. R. Countiss	49	14
Sturgis—L. H. Floyd	18	4
Weir & McCool—J. N. Humphrey	28	2
West Point—J. H. Holder	40	..
TOTAL		176

Corinth District

W. R. Lott—District Superintendent

Abbeville—B. D. Benson	17	1
Ashland—R. S. Nanny	24	10
Baldwyn—W. W. Bruner	27	6½
Belmont—J. Noel Hinson	24	7
Blue Mountain—J. B. Bruns	24	1
Booneville—W. L. Robinson	21	12
Burnsville—W. T. Bazzell	16	1½
Chalybeate—W. R. Liming	35	9
Corinth, First—C. A. Parks	52	37
Corinth, South Side—E. P. Craddock	14	5
Corinth, West Side—H. R. McKee	25	..
Dumas—Travis Filgo	25	2
Fulton—W. W. Hartsfield	26	11
Guntown—L. P. Jumper	28	1
Hickory Flat—W. H. Heath	16	5
Holly Springs—A. R. Beasley	26	7
Iuka—W. H. Mounger	16	9
Iuka Cir.—A. C. Bishop	36	2
Kossuth—A. M. West	25	..
Mantachie—F. L. Looney	35	3
Marietta—W. H. Andrews	18	3
Myrtle—F. H. McGee	43	9
New Albany—R. R. Scott	35	42
New Albany Cir.—W. M. Hester	35	6
Oxford—J. A. George	29	25
Potts Camp—L. A. Bennett	13	2
Rienzi—H. C. Lewis	21	..
Ripley—C. M. Chapman	13	5
Sherman—J. V. Stewart	15	2
Tishomingo—W. L. Whitener	10	5
Waterford—Torrence Maxey	10	5
Wheeler	32	..
District	..	5
TOTAL		239

Greenville District

J. W. Ward—District Superintendent

Arcola & Murphy—K. I. Tucker	12	..
Boyle & Pace—W. W. Jones	20	1
Clarksdale—J. E. Stephens	60	2
Cleveland—J. J. Baird	30	5
Coahoma & Jonestown—C. W. Avery	8	..
Dubbs—W. R. Goudelock	10	..
Dublin & Mattson—G. A. Baker	6	..
Duncan & Alligator—W. W. Milligan	7	9
Frairs Pt. & Lyon—W. M. Campbell	10	..
Glen Allen & Winterville—N. D. Guerry	18	..
Greenville—A. T. McIlwain	47	36
Gunnison & Bobo—J. B. Conner	9	..
Hollandale—W. C. Galceran, Jr.	12	8
Indianola—W. C. Newman	24	6
Leland—J. T. McCafferty	17	10
Lula & Dundee—W. T. Phillips	13	7
Merigold & Sherard—J. M. Guinn	16	2
Rosedale & Benoit—W. W. Woollard	16	13
Shaw & Litton—C. L. Rogers	15	..
Shelby—H. H. Wallace	12	7
Tunica—T. E. Gregory	16	9
District	..	7
TOTAL		122

Greenwood District

H. F. Brooks—District Superintendent

Acona—W. M. Langley	14	2
Belzoni—W. B. Baker	20	6
Blackhawk—M. A. Burns	23	4
Carrollton—L. C. Lawhon	32	33
Drew—W. I. Henley	25	10
Duck Hill—H. N. McKibben	26	1
Ebenezer—B. F. Hammond	21	..
Greenwood, First—S. H. Caffey	65	2
Itta Bena—G. H. Boyles	16	3
Inverness-Isola—R. T. Hollingsworth	16	12
Lexington—T. H. Dorsey	23	7
Minter City—W. L. Pearson	10	1
Moorhead—J. C. Wasson	15	5
Pickens & Goodman—G. C. Gregory	14	6
Poplar Creek—A. S. Brisco	21	1
Ruleville—J. O. Dowdle	14	..
Schlater & Cruger—W. D. Bennett	15	13
Sunflower & Doddsville—J. W. York	23	1
Swiftown—L. M. James	9	2
Sidon, Price Mem.—W. S. McAlilly	..	..
Tchula—M. E. Scott	10	5
Valden & West—E. C. Driskell	19	19
Webb & Sumner—W. O. Hunt	20	1
Winona—R. G. Lord	25	5
Winona Cir.—A. L. Davenport	26	1
TOTAL		135

Sardis-Grenada District

C. T. Floyd—District Superintendent

Arkabutla—J. A. Patterson	19	..
Batesville—P. F. Luter	13	1
Byhalia—H. D. Suydam	22	1
Charleston—A. C. McCorkle	21	2
Cockrum—Guy Ray	31	6
Coldwater—G. R. Williams	14	7
Como—Seamon Rhea	10	13
Courtland—G. H. Ledbetter	33	..
Crenshaw & Sledge—W. P. Bailey	16	4
Grenada—T. B. Thrower	33	16
Hernando—H. P. Lewis	11	13
Horn Lake—W. D. Smith	24	1
Holcomb—A. W. Bailey	22	10
Lake Cormorant—J. S. Maxey	7	..
Lambert-Crowder—M. McCormick	18	..
Longstown—C. W. Baley	28	2
Marks-Belen—J. E. Lawhon	14	1
Mount Pleasant—G. W. Curtis	13	..
Oakland—J. D. Simpson	16	..
Olive Branch—E. M. Sharp	21	17
Pleasant Hill—B. F. Bullard	19	4
Red Banks—George D. York	16	..
Sardis—H. L. Beasley	12	11
Sardis—W. J. Cunningham	25	10
Senatobia—J. W. Robertson	12	..
Shuford—H. E. Carter	31	..
Tutwiler—S. A. Brown	16	1
Tyro—W. R. Hammontree	18	..
District	..	12
TOTAL		133

Conference News and Personals

Louisiana Conference

Rev. Carl Lueg, pastor at Hammond, reports a great vacation at St. Andrew's Bay, Florida. The moonlight on the rolling surf of the card with which he remembers the editor is certainly enticing.

Rev. Jack H. Midyett, pastor at Oakdale, sends a list of nine subscriptions, seven of which are new. We thank Bro. Midyett for his faithful work for the paper in that charge.

Report reaching the Advocate office states that Rev. F. P. Moss is in the midst of a good revival at Melder, in which he is being assisted by Rev. E. W. Day. A large attendance and good interest was manifested at the time.

Rev. Virgil D. Morris is being assisted in a tent meeting at Grayson, Columbia charge, by Rev. E. E. McKeithen, pastor at Meadville, Miss. Congregation of the former Methodist Protestant Church is cooperating.

Dr. W. L. Doss, Jr., has returned from his vacation at Mt. Sequoyah and Rochester, Minnesota, where he visited his son and family. We are glad to learn that Mrs. Doss is improving and that no serious condition was found at the clinic.

Rev. and Mrs. Henry A. Rickey and Rev. and Mrs. Jolly B. Harper have returned from a very delightful vacation during which they visited the World's Fair in New York, Canada, and intermediate points.

Mr. Joe Fomby, son of Rev. J. D. Fomby, of Rayne, paid a visit to the Advocate office on last Thursday. He was here in the effort to secure work. We appreciate his call and invite him to come again when he may be in the city.

Rev. J. M. Alford, pastor at Gordon Avenue, Monroe, is very much encouraged over the success of his work there. Church school attendance is increasing, members are being taken in from week to week and there is generally a fine interest in all departments of work.

The editor appreciates the invitation and the gracious message from his good friend, Rev. Lastie N. Hoffpauir, of Many. It would be a very great delight to us if we might accept his invitation, but it is out of the question at the present time.

Rev. J. E. Reaves, of Dallas, Texas, and a theological product of S. M. U., was a caller at the Advocate office last Friday. He is in New Orleans to take pastoral charge of Chalmette church. We invite him to repeat often his visit to our office.

Rev. Albert S. Lutz, reporting for DeRidder, says that everything is up to date, that the attendance maintains a high level for the summer months, and that there is general progress in carrying out the program of the church and in making needed improvements.

Rev. G. H. Corry, pastor at Eunice, favors the office with a copy of his church calendar which shows an activity anticipating the pressure of work and the greatness of opportunity commensurate with the closing days of the Conference year.

Rev. Frank A. Matthews, in completing his Advocate quota for the Bossier City charge, adds the word: "The Advocate this year was the easiest to sell since I have been in the Louisiana Conference." Such a word of encouragement is greatly appreciated at the Advocate office.

Rev. J. C. Price, pastor at Pleasant Hill, reports good revivals over his charge, in which he was assisted by Revs. R. R. Branton, R. T. Ware, and Bernard Loftin. He commends these brethren for their faithful and effective work. Bro. Price has met every special obligation and looks hopefully forward to having a clean sheet for Conference.

Rev. Ellis Smith, who is desperately ill in the Methodist Hospital at Houston, sent us a message which was received too late for our last issue. He wishes us to express to his friends his very great appreciation of their messages received during his long, painful illness and his gratitude for the friendship that prompts the same. We regret that we are unable to report encouragingly as to his condition.

Rev. Joe Brown Love, who has been pastor at Coushatta, left last Friday to re-enter the student work for which he has made special preparation. We understand that he will have charge of the Wesley Foundation at North Texas Teachers' College, Denton, Texas, and will be connected with First Methodist church. We trust that Bro. Love may be able to render a great service in his new position and that he may find happiness in the work to which he has given his heart and his life.

Anything of Jesus should be a sufficient attraction for us.—Charles H. Spurgeon.

Mississippi Conference

Note from Rev. W. O. Sadler, at Woodville, reports his return from a two-weeks' vacation. We appreciate his cheering message regarding the Advocate.

Rev. Morelle H. Wells, in remitting for a splendid list of subscriptions, nearly half of which were new, says that he did not find it difficult to bring up his quota.

Rev. J. H. Jolly adds to a business note statement that everything points to a successful conclusion of his year's work at Magnolia.

The editor acknowledges with sincere appreciation a message of greeting and personal assurance from his good friend, Rev. L. D. Haughton, of Morton.

Rev. T. J. O'Neil desires that we give to Mrs. H. W. Boyd and Mrs. S. B. Lampton credit for their splendid assistance in the Advocate campaign at Tylertown and this we gladly do.

Rev. G. E. Allen has just concluded revival services at Poplar Springs church, Meridian, in which he had the assistance of Rev. R. H. Clegg in the preaching, and Rev. F. E. Dement as song leader.

Rev. J. H. Morrow, pastor at Forest, reports a full program this year, with fine revivals, a visit of the Youth's Caravan, a daily vacation Bible school, and a very enjoyable people to serve.

Rev. and Mrs. John W. Ramsey, of Meridian, are spending a time at 14905 Ashland, Harvey, Illinois, where they are visiting married daughters during the month of September.

Rev. A. M. Ellison, Jr. reports 18 additions on profession of faith, Conference claims up to the line, and that splendid cooperation upon the part of the people of Brooklyn has made possible a good report for the year.

A note from Mrs. R. S. Ricketts, Jackson, revives in the editor's heart some of the most hallowed memories of his life. Mrs. Ricketts' late husband, Dr. R. S. Ricketts, will live in our memories until the last sun goes down.

Rev. L. L. Roberts, who is closing out his fourth year at Prentiss, reports four hard but enjoyable years, two churches built and paid for, good meetings throughout the charge, and an earnest effort to look after every interest of the charge.

The editor acknowledges with sincere appreciation the honor of an announcement of the marriage of Miss Hamilton Tillman to Mr. Dwight F. Blissard on

August 27, at Meridian. The bride is a daughter of Mr. James D. Tillman, Jr., who was a college classmate of the editor, and the new home will be Okolona, Miss.

North Mississippi Conference

Rev. E. C. Driskell appears to be abundant in labors and happy in his work on the Vaiden and West charge.

Rev. J. L. Nabors, Jr., reports good revivals on the Paris charge, where he received twenty-three members on profession of faith.

Rev. J. C. Wasson reports a good meeting in progress at Moorhead, where he had the assistance of Dr. H. F. Brooks, district superintendent.

Rev. S. W. Hemphill says that he is about ready for the last roundup on Prairie and Strong charge and that he expects to go to Conference with a full report.

The Mississippi friends of Miss Mary Andrews will be interested to know that she has returned from an extended visit in San Diego, Calif., and is now located at 391 East St., Memphis, Tenn.

Rev. W. V. Stokes, pastor of Salem-Friendship charge, says that his churches have been greatly revived in the meetings of the summer. Forty-two members have been received, most of them on profession of faith. He is very much encouraged over the outlook for his work.

Rev. T. B. Thrower, pastor at Grenada, was the preacher at the union service in Aberdeen on a recent Sunday night, reports Rev. E. S. Lewis, pastor of the Methodist church. Methodists and Presbyterians cooperated in joint services during July and August.

Rev. H. L. Beasley, pastor of Sardis circuit, reports successful revivals during the summer. He has received forty-one additions to the church, thirty-two of whom were on profession of faith. Bro. Beasley says that he is forging ahead to make this a banner year on the Sardis circuit.

General

Notice reaches the office of the marriage of Miss Katherine Bradley, of Forest City, North Carolina, and Mr. Olin T. Mouzon, of Chapel Hill, N. C., at University Methodist church, on Friday, August 25. Mr. Mouzon is the son of the late Bishop Edwin D. Mouzon, and Bishop W. W. Peel performed the ceremony.

It is very good to be left alone with the truth sometimes, to bear with all its sternness what it will say to one.

—Carlyle.

SOME OF OUR LAYMEN

Lincoln Palmer Brown was born in Jackson, Miss., November 7, 1849, and has lived in Meridian, Miss., more than seventy years. He has served officially under more than thirty (30) pastors, only six of whom are now living. He has filled every position from sexton up, District and Annual Conference delegate between 40 and 50 times, and five times elected to the General Conference. He was Sunday School superintendent for many years. The first organized Wesley Bible Class, in Southern Methodism, was in Central Church, and the Annual Conference Minutes of 1876, will show the genesis of the Epworth League. Although on the threshold of a 90th birthday, he is officially active. In a church membership of possibly two thousand, there is not one living who was there when he joined, and not a preacher in the Mississippi Annual Conference who was alive when he was first a lay-delegate.

* * *

Thomas Lowry Bailey was born January 6, 1888, six miles from Maben, Webster county, Miss. He was graduated from Millsaps College with the B. A. degree in 1909, and from the Millsaps Law School in 1913, with the LL. B. degree. He joined the Methodist Church in 1901, at Walthall, under the ministry of Rev. T. L. Johnson. He married Nellah Izora Massey, of Meridian, Miss., on August 22, 1917, and they have two children, Harold Melby and Nellah Pope. Tom, as he is called by his thousands of friends, has attended as an official delegate many Annual Conferences and the last two General Conferences. He was superintendent of the Sunday School at East End church, Meridian, for several years. He is now a member of the Board of Stewards of Central Church, Meridian, and has for the last twenty years been the teacher of the Men's Bible Class. Mr. Bailey is a lawyer and has been outstanding in the public life of the State.

* * *

Judge Robert E. Bennett, of Meadville, is a native and a lifelong resident of Franklin county, Mississippi. He is a graduate in law from Millsaps College and has had a long and honorable public career. As a teacher in the public schools, lawyer in Meadville, member of the legislature, sixteen years service in the office of District Attorney, and for the last six years Judge of the Circuit Court, he is known to a wide circle throughout southwest Mississippi. He is a Methodist both by inheritance and in his personal allegiance and his arduous public duties have not subtracted from his loyalty to his church. He has served the little congregation to which he belongs in many capacities and has been often honored by the district of which it is a part.

* * *

Preston L. Blackwell joined the Methodist Church at the age of eleven. He began at eighteen a career which has included teaching, county Superintendent of Education, banking, merchandising and life insurance. Since 1926 he has operated a life insurance agency at Newton. He was lay leader of Newton District, and is associate lay leader of the Meridian District. He was a member of the original group of sixty laymen who met at Knoxville in 1906, and Chattanooga in 1907, planning the laymen's organization. Delegate to the General Conference, Oklahoma City, 1914, and Dallas, 1930. He has attended the Mississippi Conference thirty years, and served on several quadrennial boards. He is at present Superintendent of Adult Division and teacher of men's Wesley Bible class in Newton church.

* * *

One of the outstanding laymen of the Hattiesburg District is **Edwin L. Calhoun**, of Mt. Olive, Miss., one of the five brothers of the well known Calhoun family. Mr. Calhoun is an able and successful lawyer, and stands high in his chosen profession. Having united with the Church in his youth, he has ever been a loyal, devout and highly useful church-

man. He has served as a steward in his home church for thirty years, and as Sunday school superintendent for twenty-eight years. The Sunday school he conducts is one of the best organized in the Mississippi Conference. As a result of his wise leadership, a Standard Training School for teachers is held at Mt. Olive every year, this policy dating back a number of years.

* * *

Judge Lawrence C. Corban was born near Fayette, Miss., and was reared in an exemplary Christian home. In early life he connected himself with the Methodist Church, to which he has been loyal in faith and practice. Educated at Millsaps College and the University of Mississippi. He began the practice of law at Fayette and the following year moved to Gulfport. The same year he was married to Miss Eleanor Gene Sullivan, of Jackson, and established his home at Biloxi, where he has engaged in the practice of law for the past thirteen years. Recently he was elected Circuit Judge, with a very decided expression of appreciation and confidence. Served as president of the Biloxi Chamber of Commerce, chairman of the Biloxi Executive Board for Scouts, and in other civic capacity. He is a Mason, a Knight Templar, and has been a member of the Board of Stewards of the Methodist Church, and superintendent of the Sunday school for ten years, and is now Chairman of the Board. Has been often a delegate to the Annual Conference, served on the Conference Board of Education, and was an alternate delegate to the Uniting Conference.

* * *

Leonard T. Fickling, born near Atmore, Alabama, united with the Missionary Baptist Church when a teen-age youth, and lived a consistent and active Christian, taking part in various activities of the church. In 1898 he moved to Saucier, Miss., and in 1905 united with the Methodist Episcopal Church, South. In 1915 he was appointed Superintendent of the Sunday school, to fill an unexpired term. He served in that position for nearly twenty years, and for nearly fifteen years he has been a steward of Saucier church. In 1913 he was elected Associate Lay Leader for the Seashore District, after two years was elected District Lay Leader, and up to this date he is still an incumbent of that honored office of the church.

* * *

W. D. Hawkins was born in Tate county, youth spent in Holly Springs, came to Meridian in 1890, joined the South Side, now Hawkins Memorial Methodist Church, under the pastorate of Rev. D. Scarborough, forty-five years ago, was superintendent of Sunday school, and president of Epworth League, for many years. Organized the first Epworth League Union in the State, and was president of the Mississippi Conference Epworth League, and Young People's Conference for twenty years, dean for another ten years, and is dean emeritus now. Had charge of the Centenary work in the Mississippi Conference, was treasurer until the close of the period in 1930. He has been Missionary Secretary for many years, and is now Golden Cross Director, and District Lay Leader for the Meridian District. Member of several General Conferences, and the Uniting Conference. Holds at the present time fifty-five positions without any remuneration—except the joy of serving.

* * *

One of the outstanding and loyal laymen of Methodism is **D. H. (Dick) Hall,** who came to New Albany in 1892. In 1902 he was made a steward, succeeding his father who had been a steward for forty years. In 1916 he became chairman of the Board of stewards, which position he has held since. He is a trustee of the church property, in 1919 he directed the Centenary campaign in the conference, and for many years he was chairman of the Board of Trustees for Grenada College. He was Lay Leader of the North Mississippi Conference for five years, has been a member of two General Conferences and was a member of the Uniting Conference. Mr. Hall is a trustee of the Methodist Hospital in Memphis, is a member of the General Board of Missions of his church, a member of the General Commission on Benevolences, and is chairman of the Conference Board of Finance. Mr. Hall is a successful business man, with lumber interests in Columbus, Amory and New Albany, and is the chairman of the board of the Bank of New Albany. He is noted for loyalty and devotion to God and the church.

* * *

George Lott Harrell, Professor of Physics and Astronomy in Millsaps College, was born near Utica, Hinds county, Mississippi, in 1875. He entered the preparatory school of Millsaps College in 1894, where he came under the tutelage of Professor R. S. Ricketts, of blessed memory. He graduated at Millsaps College in 1899 with high distinction, taking the degree of B. S., after further study he received the degree of M. S., and for three summers he studied in the Ryerson laboratory of the University of Chicago, the institution from which several Nobel Prize winners have come. He has been one of the pillars of strength in character and in scholarship at Millsaps, where for twenty years he has been Registrar. For twenty years he has been a steward of Galloway Memorial Church, was for eleven years Conference Lay Leader, and for four years he was a member of the General Board of Missions. He has a great capacity for work and a fitting Epitaph for his tombstone would be: "My meat is to do the will of him that sent me."

* * *

D. W. Heidelberg, prominent and faithful layman, was born July 29, 1858, in Clarke county, near Vossburg, Miss. He joined the church at the age of seventeen. He began the practice of law in 1881, in Shubuta, where he has made his home for fifty-eight years. He has been a steward for fifty-five years, and a delegate to almost all the District and Annual Conferences for fifty years. He is a man who in his everyday life is a living exaple of true worth. Though stooped under the weight of more than eighty-one years, he still maintains a keen interest in the social and moral uplift of the community. During his long life he has been a loyal citizen, a militant leader, clean and pure in every thought, honest in every impulse, and

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HISTORICAL SKETCH OF WEST LAUREL METHODIST CHURCH, AUGUST 17, 1939

By the year 1901, Methodism in Laurel had grown so that the Reverend W. L. Linfield, pastor of the old Main Street church, now First Methodist church, deemed it impossible for one pastor to serve the whole area effectively. At the Annual Conference held in McComb City, on December 11, 1901, Bishop Morrison appointed Rev. R. C. Dickson, returned missionary, to supply the additional work, composed of the Kingston and West Laurel locations.

At the first quarterly conference, held on March 7, 1902, Rev. Mr. Dickson reported the organization of the West End society with fifteen members, with twelve others added soon afterward by certificate. The names shown on the church register as of record at this quarterly conference were: T. W. Davis, Mrs. Mary E. Davis, Mrs. Alice Bell, W. A. Davis, R. R. Wansley, Mrs. Viola Wansley and Mrs. Lula P. Flynt.

A short time later plans were made for the erection of a church building under the direction of a Building Committee composed of A. J. Davis, B. Youngblood and Rev. R. C. Dickson.

The Annual Conference held at Natchez on December 9, 1908, separated the Kingston and West Laurel circuit into two charges, making stations out of each. Rev. W. W. Moore was the first pastor of West Laurel as a station.

The following ministers served the charge from its beginning:

Kingston—West Laurel Circuit—R. C. Dickson, W. W. Hopper, C. M. Chapman, J. S. Parker, R. F. Witt.

West Laurel Station—W. W. Moore, J. O. Ware, J. F. McClellan, E. H. Mounger, George F. Fikes, A. A. Simms, R. H. Clegg, L. M. Sharp, A. J. Beasley, J. W. Ramsey, G. E. Allan, C. Y. Higginbotham, J. B. King, E. A. Kelly, Phil H. Grice, Mark F. Lytle (present pastor).

There are 315 members of the church at present. The official roster of the church is as follows:

Board of Trustees—George F. Rice, Chairman; John R. Hilton, Wilson Atwood, Nick Gratt, Tom Wood, George Hollingsworth, D. T. Sommers.

Board of Stewards—Nick Gratt, Chairman; Wilson Atwood, Mrs. Otis Burt, N. J. Blackmon, Clyde Hughes, Tom Wood, Henry Wooten, George F. Rice, Ira Tisdale, John R. Hilton.

Missionary Society — 29 Members—Mrs. Geo. F. Rice, President; Mrs. Mark F. Lytle, Secretary-Treasurer; Mrs. Alma Murphy, Vice-President; Mrs. Jesse Wilkinson, Study Leader; Mrs. Clyde Hughes, World Outlook and Publicity; Miss Minnie Lee Holifield, Christian Social Relations; Mrs. Ira Tisdale, Baby Specials; Mrs. Ruby Thomas, Local Work; Mrs. D. T. Sommers, Local Treasurer.

MARK F. LYTLE, Pastor

Wesley Brotherhood—Jack Upchurch, President; Clyde Hughes, Treasurer.

Boy Scouts—Troop Committee, Ira Tisdale, Ivy Glenn, I. O. Fowler, Mark F. Lytle, Scoutmaster; Jack Upchurch, Assistant Scoutmaster; Finley Eastman.

Church School—Tom Wood, Superintendent; Miss Jimmie Fail, Secretary-Treasurer; Mrs. Alma Murphy, Superintendent Adult Division; Miss Maude McRee, Superintendent Young People's Division; Mrs. Tom Wood, Superintendent Children's Division.

Board of Christian Education—Mrs. George F. Rice, Chairman.

Church Papers—Mrs. J. V. Crawford, Miss Maude McRee, Mrs. Addie Boykin.

Golden Cross—Miss Minnie Lee Holifield.

Missionary Committee — Mrs. Alma Murphy, Mrs. Lavonia Price, Mrs. George F. Rice, Mrs. Ruby Fail.

The church has had a general growth from the day of its organization although it has encountered many difficulties on the way. All the pastors of former years added their labor along with that of consecrated laymen and laywomen. Significant accomplishments of later years were the installation of new pews under Rev. E. A. Kelly, the remodeling of the church under Rev. J. B. King, and the construction of a new parsonage under Rev. Phil H. Grice, completed only a year ago. For the past two years the benevolent claims of the church have been met in full, this year by the District Conference.

We look forward to a continued growth in spiritual and material welfare for West Laurel Methodist church. We express our thanks to the people of the charge for their labor and prayers, and our district superintendent for his fatherly counsel and encouragement in these early years of our ministry.

MARK F. LYTLE,
Pastor

SOME OF OUR LAYMEN

(Continued from page 8)

just and upright in every act. He seldom ever misses a church service.

* * *

J. G. Houston came to New Albany in 1898. He has been a member of the First Methodist Church since coming to the city, a steward for the past twenty-five years, and superintendent of the church school for the past twenty-one years. He is a trustee of the church property, has been Conference Lay Leader of the Conference for eleven years, has been a delegate to the last two General Conferences, and led the lay delegation to the Uniting Conference meeting in Kansas City in April of this year. He was an alternate member of the Joint Commission on Union and sat in the meeting in Jackson, Miss., in January, when the final action was taken by the committee. Mr. Houston directed the educational drive in the North Mississippi Conference in 1921, which was the first large task undertaken for the church. For many years he has headed one of the largest dry goods establishments in northeast Mississippi, and puts the same principles in his business as in his church. He gives himself without reserve to service in civic life, city and state. He is a District Governor of Rotary International.

* * *

Horace Macaulay Ivy was born January 19, 1884, in Sedalia, Mo. He was graduated from Central College, Fayette, Mo., with the A. B. degree in 1903, and the A. M. degree in 1904. He joined the Methodist Church in 1900, under the ministry of Rev. R. L. Russell. He was a teacher in the Sunday school and member of the Board of Stewards at Yazoo City, Canton, and Galloway Memorial in Jackson. He was for ten years superintendent of the Sunday school at Central church, Meridian, and is an officer of the Board of Stewards. He has been a frequent delegate to the Annual Conference, is a member of the Mississippi Conference Board of Christian Education and a trustee of Millsaps College. In 1907 he married Beryl Dean Smith, of Fayette, Mo., and they have three children, H. M. Junior, Berry and Beryl. Mr. Ivy is a teacher and has been superintendent of the public schools at Meridian since 1923.

* * *

Hernando, a little town in Mississippi, just south of Memphis, is the birthplace of **James Henry Johnson**, of Clarksdale. His father was a contractor and a Methodist, and his mother was a Methodist also. Mr. Johnson joined the Methodist church in Hernando in 1883, during the pastorate of Rev. J. M. Wyatt, and he has been serving continuously as a steward in the churches at Hernando, Tunica and Clarksdale since 1884. His wife, formerly Miss Onie Shaw, joined the Methodist Church with him and has been no less devoted to it than has her husband. Mr. Johnson moved first to Tunica in 1891, and then to Clarksdale four years later. He built one of the largest and most widely known insurance agencies in Mississippi, and in recognition of his knowledge and experience was appointed Insurance Commissioner for an unexpired term. He was also acting postmaster under similar circumstances. By continuous affiliation, he is the oldest male member of the Clarksdale church, he has served in practically every office to which a Methodist layman is eligible, and he is now the efficient treasurer of the North Mississippi Conference.

* * *

Richard T. Jones has been an active member of the Methodist Church and the leading man in the organization of the First Methodist Church in Greenwood, Miss. His father, W. T. Jones, was superintendent of the union church school and a steward in the church at Black Hawk until he died in 1879. Richard T. Jones continued in the church at Black Hawk until the First Methodist Church was organized in 1887, under the pastorate of Rev. T. W. Lewis. In 1888 he was made a steward and elected superintendent of the Sunday school and served as superintendent of the Sunday school for twenty-eight consecutive years. He was largely instrumental in building the present church in 1898, under the pastorate of Rev. J. H. Mitchell. He has served as steward continuously since 1888, and is now serving as steward, trustee of the church property, and also trustee of district property. He has always contributed liberally and has served faithfully and devotedly every cause and interest of the church.

W. L. Jordan, worthy layman of Lexington, who was translated on August 12, was to have been included in this list of men who have contributed a worthy part to the ongoing of Methodism in North Mississippi. We simply insert this notice as a mark of respect to one who has just answered the call from labor to the reward eternal.

J. C. Jourdan, a native of Tishomingo county, moved to Iuka in 1900, determined to do his full share in making it a better place in every way. His motto: "Do today what should be done today, and what we promise, at the promised time," combined with sterling qualities, have made him an outstanding business success. He joined the church in 1900. Later he was made a steward and has served in that office ever since. He has been chairman of the board of trustees for fourteen years, and is largely responsible for his church having one of the best church properties. He attends practically all services, stands for a liberal church budget, and insists that the church should meet promptly and fully all obligations. He is a delegate to the next Annual Conference, and this will be the fifteenth session which he will have attended.

* * *

There lives in Tupelo a man, **J. H. Ledyard**, who is one of the finest laymen, was one of the most capable and devoted church school executives, and is one of the most loyal and dependable stewards of the Methodist Church. He is a native Mississippian, his father before him was a Sunday School superintendent, and no man has given more liberally of his time and talent than has he. For years he was the head of a great cotton mill enterprise, but no stress of work or business pressure caused him to lessen his zeal for the church and other interests allied in promoting righteousness. His name is linked with every good cause in the development of Tupelo for a generation past. He was never physically strong, but in the quality of his soul he was and is a tower of strength.

* * *

Garner M. Lester, son of Mr. and Mrs. J. Wallace Lester, is a native of Jackson, Mississippi. He joined Capitol Street Methodist Church on Feb. 10, 1910. Mr. Marvin S. Enochs, a great layman, recognized his ability and trained him as secretary of the Sunday school, and in 1925 he was elected assistant superintendent. In 1930 he became general superintendent of the Sunday school. He was elected a steward when but nineteen years of age. He has served as head usher and on various church committees. His service in the community is shown by the fact that he has served as president of the Y. M. C. A., president of the Millsaps Alumni Association, and president of the Jackson Rotary Club. Since 1933 he has been president of the National Cotton Ginners Association. He married Miss Elizabeth Wilkins, of Olive Branch, Miss. Their attractive daughter is named Elizabeth. The Lester family has meant much to Jackson.

* * *

William Eddie Lampton, son of Ben F. Lampton and Mary Jane Conerly, pioneer citizens of Marion county, was born near Tylertown, Miss., October 14th, 1861. He came to Columbia in 1880, and with his father and brother, established a general mercantile business, which he still operates as The Lampton Company. He is president of The Columbia Bank. He joined the Methodist Church early in his life and has been superintendent of the Sunday school, of the Columbia Methodist church, for more than fifty years. His Christian life is and has been an inspiration to all people who know and contact him. He married Miss Lou Baylis shortly after moving here, and they have reared a large family. They merit God's richest blessings as they gracefully and sweetly bask in the golden glow of life's evening and approach God's eternal morning.

George Washington Mars, Neshoba county product, will be seventy-five years old next October. Member of the Methodist Church for over sixty years, finished school at Cooper Institute when a young man, and for seven years taught school in Neshoba and Newton counties. He was a pioneer in the field of adult education, giving his time freely to helping adults get an education. Forty-five years he has been in the mercantile business, and for thirty-five years has been head of Mars Brothers, Philadelphia. Steward in the Methodist Church for more than fifty years. He has been a delegate to thirty-seven Annual Conferences, was a delegate to the General Conference of 1920, and has been a member of the Conference Board of Missions since 1910. A man of missionary spirit, keenly observant of all that goes on in church, and a remarkable memory for important events. He loves his brethren, is ever faithful in church attendance, and generous in support of its institutions.

* * *

From the little town of Nesbitt, Mississippi, hails **James Greer McGowen,** a man who in a long public career has not only distinguished himself and reflected honor upon his commonwealth, but who is also a great example of what a man can do in spite of all limitations. As lawyer, city attorney, member of the Mississippi House of Representatives, Chancellor, Associate Justice of the Supreme Court since 1925, and as private citizen, he has never failed to give ample proof of his capacity and personal worthiness. Best of all, his numerous and distinguishing public offices have not deflected his religious loyalties. He is a great Methodist and he has given to his church a service commensurate with the abilities which he has manifested in private and public life. He is independent in his thinking and altogether dependable in his commitments.

* * *

Samuel E. Moreton has been one of the outstanding men in the business life of South Mississippi for many years. His father came to Mississippi soon after the War Between the States and spent a long and useful life in Brookhaven. Captain Moreton, his son Sam, and the grandson, Sam, Jr., united with the First Methodist Church here in Brookhaven at the same time. Sam, Jr., is now the superintendent of the Church School. It has been almost thirty years since the three took the vows of church membership together. During that thirty years no church has had a more loyal or active member than Sam Moreton, Sr. He is by nature a very timid man, but he has shown his worth as a private church member, as the chairman of the Board of Stewards, a member of the Board of Trustees, a member and the chairman of the Building Committee when the present church was erected. In addition he served for many years on the Board of Trustees of Whitworth College and for ten years was chairman. His contributions to the local church, to Whitworth College and other causes have been liberal and joyously made. In the church his place is as one of its humblest members. He has been a member of the Board of Trustees of the Methodist Hospital, at Hattiesburg, since its inception, and is now a member of the Steering Committee for the Millsaps College $400,000 campaign.

* * *

The activity of **Doctor David Martin Key** is tri-centered—church, college, community. Naturally the litmus test would show definitely collegiate color, because college born, college bred and his habitat a college campus. He is a thorough scholar, inspired and inspiring teacher, professor, and an effective executive. He has, however, no tendency to a cloistered life—a hangover from the monastery days. Dr. Key's church has always been hard by his campus, and in his activities there is a beaten path between the two, steward, chairman of educational council, director of Seashore Assembly, member of Commission on College Policy. "Town and gown" is not a disjunctive term in this layman's mind but conjunctive. His civic activities are as varied as his church and college. With all this tri-centered activity the subject of this sketch has not been too busy to rear a wholesome, Christian family. Here is a life of humility, simplicity, sincerity; of such is the "Kingdom of Heaven" and the "salt of the earth.

* * *

Judge M. F. Pierce has resided in Greenwood, Miss., since 1914, and has been actively engaged in church work in First Methodist Church since 1921. He has served as steward continuously since 1921, has also served as recording steward, trustee and secretary-treasurer of district property. He has been delegate to District and Annual Conferences, has served and is now the lay leader of the Greenwood District. He has served on many of the conference boards and is now a member of the Board of Finance and is treasurer of the Conference Board of Finance, and has the duty of receiving and paying out all the funds of said board. He works in all departments of the church and in addition to his many other church duties has taught and is now teaching a class in the church school.

* * *

Walter S. Ridgway, lay leader of Capitol Street Methodist Church, was born in Rankin county, Mississippi, moving to Jackson at the age of four. His parents, Mr. and Mrs. C. R. Ridgway, were pillars of the church for many years. Early he gave his heart to God and united with Capitol Street church. He was elected a steward in 1910, just as he was entering manhood. He has served on practically every committee of the Board. He rendered such signal service as Chairman of the Finance Committee for several years, that in 1935 he was elected Chairman of the Board. His leadership in this great church has helped the entire program of the church. For several years he has been a member of the District and Annual Conferences. He is the delegate from Capitol Street church to the approaching Annual Conference at Gulfport. He married Miss Marion Davis, of Laurel, Miss. He has two fine daughters, Mary and Elizabeth.

* * *

William B. Reily, a native of Louisiana, was born more than eighty years ago and he has packed as much into life during those years as any other man of his day. He was a country lad and endowed with all the independence and resourcefulness associated with such upbringing. He began life as a clerk in a

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Christian Education

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CHURCH SCHOOL LESSON SEPTEMBER 10, 1939

By Dr. J. R. Countiss

HEZEKIAH: A KING WHO REMEMBERED GOD

Golden Text.—Turn us again, O God, cause thy face to shine; and we shall be saved.—Psa. 80:3.

2 Chronicles 30:13-22

2 Chron. 30:13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one.

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

It is the fashion to complain about "these troubled times" in which we live, but they would probably seem strangely peaceful and quiet to men who lived twenty to thirty centuries ago, whether viewed from the standpoint of church or state. In the days of Hezekiah wars were almost continuous, there were constant conflicts with pagan religions, and incessant struggle between the priests who would make religion a thing of temples and ceremonies and the prophets who would incorporate it into life and conduct. Certain Hebrew kings utterly ignored the religion of their fathers, some of them because they had married pagan wives, others because they were conquered by pagan kings and on that account supposed the heathen gods to be mightier than Jehovah. For the latter reason Ahaz appears to have filled the temple at Jerusalem with pagan altars and images, and to have set aside the true altar and its priests. He reached the limits of desecration and infamy and died in such dishonor that he was not even buried with the kings of his people.

Hezekiah did not follow in the footsteps of his wicked father, but emulated the example of his godly mother, and took counsel of the great prophet Isaiah. In the miracle of personality, God has ordained that each shall work out his own destiny—none is of necessity a failure because of obscure birth or lowly parentage, nor is any sure of success because born in a palace or the heir to a throne. Hezekiah felt that his people needed the fellowship of God more than they needed alliance with Assyria or Egypt, that they needed to build righteous character more than they needed to organize and equip armies.

Consequently, he summoned priests and Levites to cleanse the temple of rubbish and debris, to destroy the pagan altars and images, and to make ready for the passover and the feast of unleavened bread, thus to renew an ancient custom and bring again to mind the goodness and mercy of God in their history. He called to this feast not only his own people of Judah, but also the inhabitants of Israel, many of whom hastened to the city of David for worship, thus showing a breadth of spirit worthy of the best age of the world. Naturally, many of the worshippers were ignorant of the ceremonial requirements of the feast, and so were technically unclean. For all such the Levites prepared the animals for the sacrificial altar, and good king Hezekiah devoutly prayed that their lack of preparation might not be held against them as they offered Jehovah their loyal and reverent worship. In so doing he came very close to the teaching of Jesus who discovered all goodness in purity of heart, not in the washing of hands and the slavish observation of ceremonies.

With such a leader encouraging the Levites to instruct the people in their religious duties, it is not strange that the season became one of great joy, and that it was followed by an outpouring of gifts that overflowed the storage room of the temple. The people confessed their sins, again found the God of their fathers, and rejoiced in that victorious faith that has so often preserved the lesser peoples while great empires crashed about them. Judah was on the highroad between Assyria and Egypt and hostile armies surged across its borders, even as German legions trampled upon little Belgium in the Great War. Such peoples are sustained by spirit, not by force; by character, not by armies. Thrice happy the nation where ruler and prophet unite in preserving religious ideals and activities.

CARTHAGE STATION CHARGE

Dear Brother Editor: I am hoping that this report will be of interest to some of your readers. On August sixth, we began our annual revival, with the pastor preaching the opening sermons. Monday, August 7, Rev. Derwood Blackwell and his wife, of First Church, Rosebud, Texas, took over the services, and from then on through the week we had a well filled house of worshippers, closing out the night of the thirteenth with an overflow congregation, many being turned away for lack of seating room. The people say it was the best meeting they have had for years. You will pardon this statement, but if anyone wants a couple who really can do the work, get these two young people whose hearts are on fire for the master and soul-saving.

May I have the privilege of saying this word? The people showed a fine spirit in that of cooperation. We began a cottage prayer-meeting two weeks before the meeting, which made it possible for the success we had during the meeting. Then the people of Carthage showed a fine spirit in that of furnishing the parsonage with such things as groceries, and such other things as was needful for the table. A great and an appreciative people are these of Carthage.

Results? Fourteen received by letter, twenty on profession of faith, and many others coming in perhaps this coming Sunday. Our church school has increased in numbers and interest. Prayer-meeting is better, and as a whole, we feel that we have really had a revival in the Carthage Methodist Church, for which we thank our heavenly Father, and Jesus Christ, taking courage and pressing on to greater things.

W. L. BLACKWELL,
Pastor.

ULMER'S CHAPEL

The Ulmer's Chapel Methodist Church has completed a Daily Vacation Bible School here, eighty-nine members enrolled, having an average attendance of forty-two. Both Methodists and Baptists, who worship in the same building, attended the school, and there was a fine spirit of fellowship and cooperation existing between them.

This was our first Bible school here, and we feel that it was in every way successful. We liked it so well that we plan to have another one next year. The faculty was composed of local members with the exception of Rev. Kelva Moore, whose home is at Carthage, Miss. We feel that Bro. Moore has really been a great help to this church. Everyone worked hard and enjoyed a great blessing from the school. We are praying that Bro. Moore can be back to assist in another school one year from now.

MADINE GUNN,

THANKS AND APPRECIATIONS

We wish, through the medium of the New Orleans Christian Advocate, to express our most sincere thanks and appreciations to our friends for the many letters of sympathy relative to Mrs. G. A. LaGrange's death. You have made a place in our hearts which shall abide.

Signed: REV. G. A. LaGRANGE,
CARLTON LaGRANGE.

Jackson District—Fourth Round

Raleigh, at Raleigh, Sept. 3, 11 a.m.
Florence, at Florence, Sept. 3, 7:30 p.m.
Sharon, at Sharon, Sept. 6, 11 a.m. and 2 p.m.
Mendenhall, at Mendenhall, Sept. 10, 11 a.m.
Galloway Memorial, Sept. 10, 7:30 p.m.
Lake, at Conehatta, Sept. 17, 11 a.m.
Capitol Street Church, Sept. 17, 7:30 p.m.
Camden, at Camden, Sept. 20, 11 a.m. and 2 p.m.
Brandon, at Brandon, Sept. 24, 11 a.m. and 2 p.m.
Flora, at Flora, Sept. 24, 7:30 p.m.
Homewood, at Carr, Oct. 1, 11 a.m. and 1:30 p.m.
Forest, Oct. 1, 4 and 7:30 p.m.
Bessie Shands Mission, Oct. 3, 7:30 p.m.
Lena, at Lena, Oct. 8, 11 a.m. and 1:30 p.m.
Fannin, at Pearl Chapel, Oct. 8, 4 and 7:30 p.m.
Carthage Circuit, at Freeny, Oct. 10, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 10, 4 p.m.
Greenfield, at Greenfield, Oct. 12, 7:30 p.m.
Morton, at Pulaski, Oct. 15, 11 a.m.
Harperville, at Oak Grove, Oct. 15, 3 p.m.
Clinton, at Clinton, Oct. 17, 7:30 p.m.
Grace Church, Oct. 20, 7:30 p.m.
Walnut Grove, Oct. 22, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Oct. 22, 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 11 a.m. and 1:30 p.m.
Madison, at Pocahontas, Oct. 29, 4 and 7:30 p.m.
Glendale Church, Oct. 31, 7:30 p.m.
Canton Church, Nov. 1, 7:30 p.m.
Shiloh, at Puckett, Nov. 5, 11 a.m. and 1:30 p.m.
Terry, at Terry, Nov. 5, 7:30 p.m.
Benton, at Benton, Nov. 7, 3:30 p.m.
Bolton, at Raymond, Nov. 8, 7:30 p.m.

SOME OF OUR LAYMEN

(Continued from page 11)

store at Bastrop, later he launched out in business for himself at Monroe, and finally came to New Orleans as a coffee importer and roaster. He achieved phenomenal business success, but his rise in business was not more impressive than was the perfect balance which he kept between getting and giving. He is not in the top bracket of wealthy men, but his Christian philanthropy is worthy of the greatest merchant prince. He achieved success in years of economic stress and through heroic struggle, but without losing his religious balance. His transition from the humble estate of a farmer boy to that of an outstanding business executive in no sense spoiled his spirit. He is a Methodist, but no less is he one of God's noblemen. May the lengthening shadows be stayed long on his worthy path.

* * *

James Brooks Streater, a native of Anson county, N. C., came to Mississippi as a child and has spent practically the whole of his life in the locality of his present residence, Black Hawk. His education was secured in the local schools, there he married, and there he has been a general merchant continuously for seventy-three years. He joined the Methodist Church in 1868, and early enjoyed the rare privilege of having the late Bishop Charles B. Galloway for his pastor. He has served his local church in every official relation and he has been honored by the connection with every distinction open to a layman. He is the only surviving member of the original Board of Trustees of Millsaps College, and as trustee of the Methodist Orphanage, he has answered every roll call of the board. He will be ninety-four years old on September 29. As a Confederate soldier, he was wounded at the Battle of Franklin. He has shared the joys and he bears the marks of seventy-one years of sacrificial service for his Lord.

* * *

John Magruder Sullivan was born in Woodville, Miss., of devout and scholarly parents. His father, Dr. W. T. J. Sullivan, was for many years a prominent preacher and educator in Mississippi. There were five children, two of whom, Miss Eleanor K. Sullvan and the subject of this sketch, now live in Jackson, Miss. Dr. Sullivan has been a member of the Methodist Episcopal Church, South, from early childhood. He received his college education at Centenary College, University of Mississippi, and Vanderbilt, doing summer work at other institutions. He began teaching at Centenary College and was head of the Department of Natural Sciences, until he came to Millsaps College in 1902, to take charge of the Department of Chemistry and Geology. His devotion to teaching and exploring the facts of science is no greater than his devotion to the lay activities of the Church. Dr. Sullivan has at some time during his past life served his church as janitor, collector, Sunday school teacher and superintendent, steward, class leader, charge and district lay leader, and conference lay leader, to which latter position he has been annually elected by the Mississippi Conference for eighteen successive times. He has attended many laymen's conferences and has served as delegate in three General Conferences and in the Uniting Conference.

* * *

Samuel Wilbur Sharbrough, a son of the parsonage, was born in Jasper county seventy-five years ago. He joined the Methodist Church at Crystal Springs Camp Ground when he was but a boy. His religious activity began in 1891 when, with the aid of his brothers, Frank and Walter, he became a moving spirit in organizing Sharbrough's Chapel, now Holly Bluff Methodist church. He has been a steward and a trustee of the church ever since its organization except for a few years when he lived at Montrose. He has had long service as a District Steward, but found his greatest joy in the office of Lay Leader. In that relation he had contact with churches small and great, and drank in the inspiration of the great conferences on Lay Activities at Lake Junaluska.

* * *

At Old Augusta, in Perry county, Mississippi, **Judge J. Morgan Stevens** was born, May 27, 1876. When about fifteen years of age he joined the Methodist Church during a revival conducted by Rev. Aiden Breland. From the church in Augusta he transferred his Methodist loyalties to Main Street, Hattiesburg, and then to Galloway Memorial church, in Jackson, where he has been a member of the board of stewards for a number of years. In May, 1915, he became a member of the Mississippi Supreme Court, he has rendered long and effective service as teacher of men's Bible classes, has been a delegate to annual conferences, and was one of the committee of legal counsel in consummating the union of the three bodies of American Methodists at Kansas City. For a number of years he has been chairman of the Social Service Committee of his own church. One of the most significant facts in the history of his family is that he is one of a large family of sons, all of whom were named for Confederate Generals.

* * *

W. L. Underwood, a conductor of the Frisco Railway, was elected to the board of stewards of Amory church in 1923, and he has occupied every important official position except that of chairman of the board. He is now the District Lay Leader and a delegate to the Annual Conference. His interest in Methodist affairs is such that he and Mrs. Underwood have not missed a session of the North Mississippi Conference since 1921. For more than twenty years he has been a consistent tither of his income—a fact which expresses both his devotion to his church and his personal conviction. In nothing has his interest in church affairs been the result of an official designation, nor has he waited for a great occasion. He has served splendidly in the little church of the city where he makes his home.

* * *

W. H. Watkins joined the Methodist Church at Cane Ridge, Jefferson county, Miss., in 1885. He is a grandson of Dr. Wm. H. Watkins and nephew of Dr. A. F. Watkins, both of sainted memory. He has been a member of Galloway Memorial church since he moved to Jack-

son about 1896, and has been a member of the Board of Stewards of that church since 1900, continuously. He has taught a Sunday school class in that church approximately thirty years continuously. For four years he was a member of the Board of Trustees of Millsaps College. At the present time he is a member of the Finance Committee. He is recognized as one of the ablest lawyers in the state of Mississippi.

* * *

Virgil D. Youngblood has lived in Brookhaven during most of the past twenty years, having moved there from Wesson, just a few miles north. He is known by every preacher in the conference and by many of its laymen and is loved by all. He has held about every position a layman can hold in a local church and can fill the pulpit at any time to the satisfaction of the most exacting congregation. He teaches a large men's Bible class every Sunday, is chairman of the Finance Committee of the Board of Stewards, secretary of the Board of Trustees, a valued member of the Conference Board of Christian Education, served well on the Sunday School Board and also on the Conference Board of Missions. Mr. Youngblood was for many years a member of the Board of Trustees of Whitworth College and its efficient secretary-treasurer. He is in great demand throughout this section for addresses in the churches.

DEDICATION NOTICE

Bear Creek church in Bienville Parish, just south of Arcadia, will be dedicated on Sunday, September 10, at 3:00 p. m. This will be Home-Coming Day, visitors will bring baskets, lunch will be served, and the public is invited.

A. R. CORN,
Pastor.

REPORT OF TREASURER, NORTH MISSISSIPPI CONFERENCE, AS OF SEPTEMBER 1, 1939

Aberdeen District

Total paid, $2,135.00—Aberdeen, $150; Algoma, $12; Amory, $500; Becker, $12.15; Buena Vista, $110; Calhoun City, $250; Houlka, $20.65; Houston, $186; Mooreville, $50; Paris, $25; Prairie and Strong, $37.10; Salem and Friendship, $56.50; Shannon, $74; Smithville, $45; Tremont, $37.10; Tupelo, $235; Verona, $220; Water Valley—Main and Taylor, $38; Woodland, $40; Derma, $36.50.

Columbus District

Total paid, $1,484.62—Ackerman, $125; Artesia, $94.10; Brooksville, $93.75; Caledonia, $65; Columbus—First Church, $356.36; Durant, $100; Kosciusko Station, $300; Kosciusko Circuit, $64; Macon Station, $150; Sallis, $38; Shuqualak, $86.75; Weir and McCool, $11.66.

Corinth District

Total paid, $1,843.74—Abbeville, $10; Baldwyn, $52.50; Belmont, $22; Chalybeate, $68.60; Corinth—First Church, $625; Corinth Circuit, $55; Dumas, $27; Hickory Flat, $37.50; Iuka Station, $200; Iuka Circuit, $25; New Albany Station, $570; New Albany Circuit, $46.14; Rienzi, $60; Tishomingo, $45.

Greenville District

Total paid, $1,567.75—Clarksdale, $600; Friars Point and Lyon, $25; Greenville, $150; Indianola, $100; Lula and Dundee, $65; Rosedale and Benoit, $102.75; Tunica, $525.

Greenwood District

Total paid, $503.86—Acona, $80; Blackhawk, $40; Schlater and Ginger, $94.65; Sunflower and Doddsville, $84.21; Sidon, Price Memorial and Philip, $100; Winona Circuit, $105.

Sardis-Grenada District

Total paid, $1,256.01—Byhalia, $200; Cockrum, $10; Coldwater, $68.71; Hernando, $300; Horn Lake, $20; Longtown, $5; Olive Branch, $50; Red Banks, $68.30; Sardis Station, $500.

RURAL LIFE CONFERENCE

Dear Sir: Several friends have asked me to inform you about the Rural Life Conference which was held in Bonita on August 3, 1939. Feeling that you and the Advocate might be interested in the details of such a conference, I am sending you the following data:

The object of the Rural Life Conference is to secure a better understanding between the various social agencies and churches in the parish with the rural people in their jurisdiction.

Though our conference lasted only one day this year, we look forward to a longer session—perhaps a folk school—next year.

Every agency in the parish had a part on the program. Business men of Bonita and other interested people paid for buses to bring in the people and also furnished free barbecue at noon.

Over five hundred people from every part of Morehouse parish took part in the day's program, which included: Boy Scouts, Health Picture and Comedy, Group Singing, 4H Club Work, Parent-Teacher's Association, School Board, Department of Public Welfare, Citizens Parish Library Movement, Police Jury, American Red Cross, Home Demonstration Clubs, Board of Agriculture, "The Church and Social Agencies," "The Church and The Community."

The planning committee for the conference consisted of: Rev. Bill O. Byrd, chairman; Miss Hamiter, Miss Sheela Nuttall, Mr. Max MacDonald, Dr. Lyles, and Mayor Andrews of Bastrop.

Miss Lela Mae Domino, parish child welfare worker; Miss Nuttall, rural deaconess; and Mr. Howard Weston, athletic coach of Bonita High school, directed programs for the age groups 1-6, 6-12, 12-18, at the same time the main program was being presented.

It is the hope and wish of every person taking part in the conference that next year a larger one be held and also that similar conferences will be held in every parish.

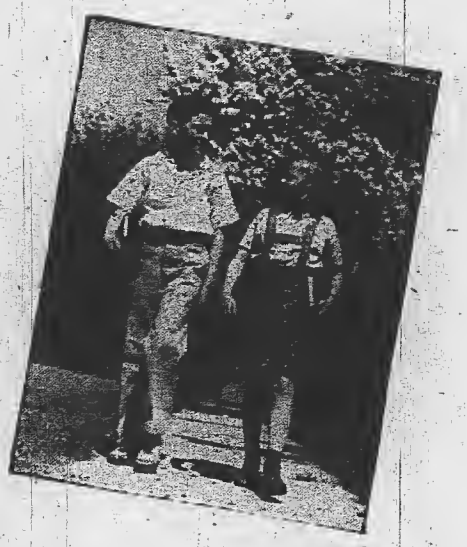
BILL O. BYRD.

Greenville District—Fourth Round

Arcola, Sept. 10, p.m.
Boyle, Oct. 18, p.m.
Clarksdale, Oct. 29, a.m.
Cleveland, Oct. 12, p.m.
Coahoma, Sept. 24, p.m.
Dubbs, Oct. 1, a.m.
Mattson, Sept. 24, a.m.
Alligator, Sept. 17, a.m.
Friar Point, Oct. 1, p.m.
Glen Allen, Oct. 15, p.m.
Greenville, Oct. 24, p.m.
Bobo, Oct. 15, a.m.
Hollandale, Sept. 10, a.m.
Indianola, Oct. 11, p.m.
Leland, Oct. 25, p.m.
Dundee, Oct. 8, a.m.
Merigold, Oct. 22, p.m.
Rosedale, Oct. 22, a.m.
Shaw, Oct. 29, p.m.
Shelby, Sept. 17, p.m.
Tunica, Oct. 8, p.m.

The reward of one duty is the power to fulfill another.—George Eliot.

What Are Your Boys and Girls Reading?



They are probably reading any and every thing that is placed before them *because children love to read.* But the *question is* —is it *good* or *bad* reading material.

Your Primary, Junior, and teen-age boys and girls want companionships, deeper experiences, wider horizons, ideals. *Story papers* which your church publishes is the answer to this desire.

Story papers make a definite contribution to the building of Christian character. Under the influence of good reading to be found in these two splendid weekly story papers, personalities will be strengthened in ideals, fortified against weakness, grounded in Christian faith.

BOYS AND GIRLS

is the story paper for children, ages 6 through 11.

A fine all-around weekly story paper which contains stories, articles, pictures. Interesting and unusual material on nature study, information about flowers, birds, stars, along with poems of appreciation and reverence. Plays and games, including games of other nations; plans for parties and picnics, conundrums and puzzles that will be fun at a class party. Price, 15 cents each per quarter—13 weekly issues—(slightly over 1 cent per week per pupil).

CARGO

is the story paper for boys and girls, ages 12 through 14.

Twelve attractive pages each week, brimming with stories of sportsmanship; fair play; constructive school and camp life; personal purity; high resolves; determined effort; noble friendship; good will; home and family ideals—stories characterized by reality, action, vigor, literary value—by the best writers of stories for youth. Articles which introduce and foster hobbies; give useful information; interpret religious living; describe the world; encourage wholesome interests; stimulate and guide the desire for creative activity.

CARGO enriches the direct teaching of the classroom and fills a special need in young life, not adequately cared for elsewhere. Price, 18½ cents per quarter—13 weekly issues—(about 1½ cents per pupil).

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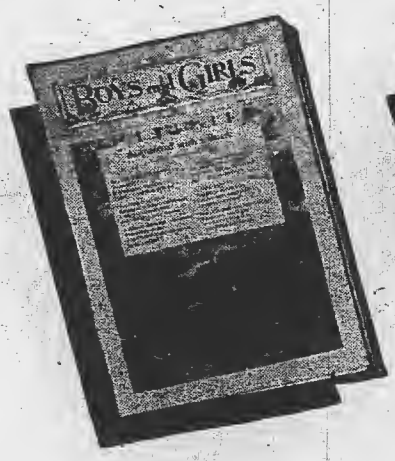

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

expect to pass through this world but Any good thing, therefore, that I do or any kindness I can show to any human being let me do it now. Let not defer nor neglect it, for I shall pass this way again.

—Stephen Grellet.

THE PRAYER-ROOM TODAY

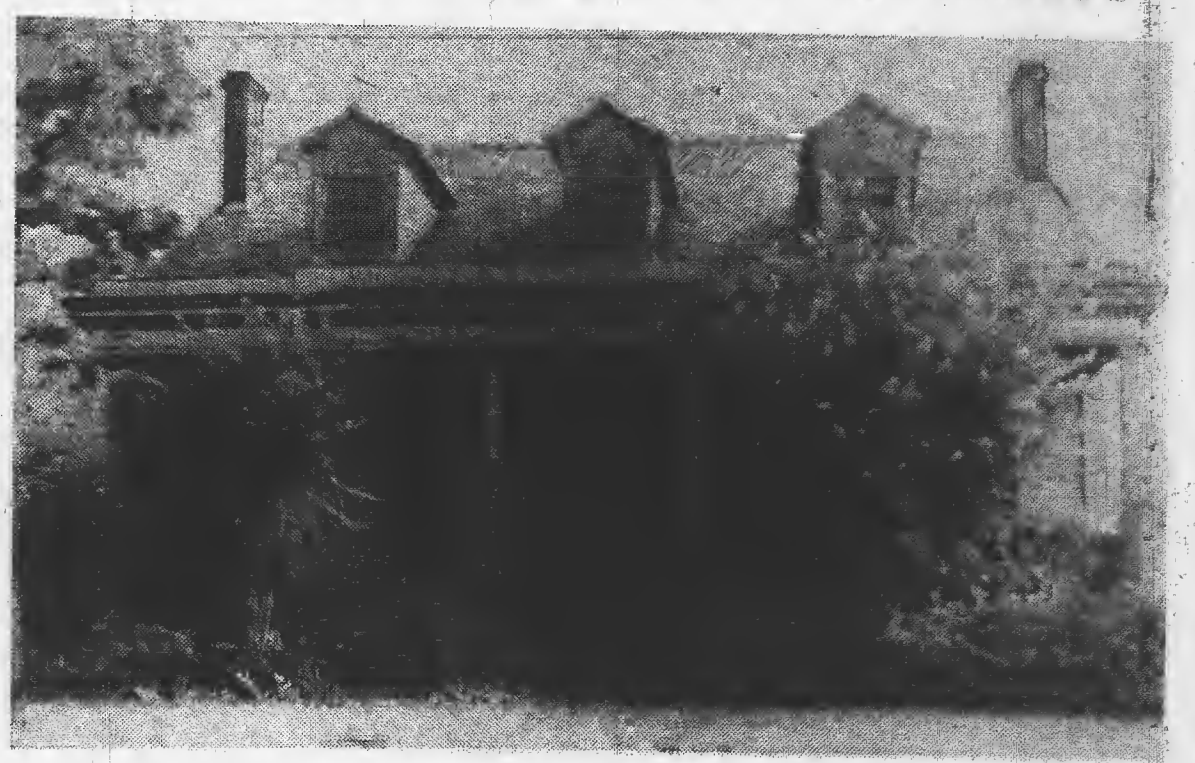
we use both mind and voice to the right of the worker, in the of that Carpenter who is both our and Master. Amen.

—J. O. Watts.

No. 37.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 14, 1939

STANLEY HOME AT 904 ORANGE ST., NEW ORLEANS



John Rowlands, an orphan, a British subject, a carefree, roving and penniless youth of eighteen, landed in New Orleans in 1859. Henry Hope Stanley, a cotton man, secured a job for him and took him into his own home. Rowland changed his name to Henry M. Stanley. At the end of two years, the War between the States broke out, he joined the Confederate army, was captured at the battle of Shiloh, later enlisted with the federal artillery and was discharged as unfit for service. He found his way back to Liverpool where he began the career of writing and exploration which were to win for him a title, a seat in the English Parliament and make him one of the most famous men in the world. He made explorations in Asia Minor, Tibet, Abyssinia, and went into the heart of the African jungle in search of David Livingstone whom he found at Ujiji. His only subsequent visit to New Orleans was in 1891 when he lectured on "Darkest Africa," but did not visit the home of the benefactor who had befriended him more than thirty years before. The Stanley home still stands near the Texas Pacific railway station.

Wallet of the Week

DR. HOWARD A. KELLY, of Baltimore, is nationally famous as the founder of Johns Hopkins Medical College and the Howard A. Kelly Hospital. He is also recognized as the father of the modern science of gynecology, the inventor of various modern operations and important surgical instruments, and he pioneered in the use of cocaine in local anaesthesia. In addition to his professional interests, he has given much time to the study of mining and other branches of science. Best of all, he is a devoted user of Scripture texts in personal evangelism.

* * *

A CHRISTIAN OWES IT TO THE COMMUNITY to move through the streets on Sunday morning toward the house of God. Every face turned churchwards Sunday morning leaves an impress on the life of the town. If no one went to church and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing, and in its Christian form it is impossible for it to survive if men hold aloof from one another. "Forsake not the assembling of yourselves together," is an old exhortation which all the generations will do well to heed.—Dr. Charles E. Jefferson.

* * *

JOHN PAUL JONES, the Father of the American Navy, was honored by medals which Thomas Jefferson had made in France, under order of Congress in 1787. The dies, from which the medals were struck, were to have been sent to the United States but were left in Paris due to the outbreak of the French Revolution. Recently they were found in the Museum of the French Mint and were turned over to Ambassador Bullitt. They will be sent to the United States and will be added to the collection of mementoes at the grave of the naval hero at the Naval Academy, Annapolis, Maryland.

* * *

ALCOHOLIC PATIENTS admitted to the Boston City Hospital between 1936 and 1938 have been the subjects of systematic and scientific study. Tests in two hundred and seventy-nine cases revealed that thirty per cent had a mental age of thirteen years; thirty-seven per cent were fourteen; and thirty-three per cent were under thirteen. Three patients were found to have a mental age of nine years. Employment classification showed that one hundred and sixty-one were unskilled workmen—laborers, seamen, salesmen, longshoremen, truck drivers, cooks, clerks, painters, plasterers, meat cutters and mechanics.

THE ANNUAL INCOME of the United States for the five year period from 1932 to 1937, is reported to have increased something more than seventy-nine per cent. During the same period, the contributions officially reported by twenty-five major religious denominations decreased twenty-one per cent. The contributions for 1938 showed a slight upturn, but they were still more than nineteen per cent below 1932, at the depth of the depression, and thirty-six per cent less in 1928, just as the depression began.

* * *

THE CITY OF LONDON, according to statistics published in the current issue of **Our Dumb Animals**, has forty thousand work horses, eighteen thousand pigs, nine thousand sheep, six thousand head of cattle, four hundred thousand dogs, and a million five hundred thousand cats. The statement goes on to say that the public is apparently looking to the Royal Society for the Prevention of Cruelty to Animals for the safety of these animals in case of air-raids. Manifestly the Society has the prospect of busy days ahead.

* * *

LIQUOR AS A MEANS OF ECONOMIC RECOVERY is a thoroughly exploded theory according to figures taken from reports by the United States Census Bureau for 1937. The figures show that 47,037 persons were employed in the manufacture of malt liquors in the United States as against 479,342 employed by the steel industry during the same period. The manufacture of cotton goods gave employment to 336,104, and lumber and timber industries carried 323,928 on the payroll. In addition to this a drop of property values of nearly one hundred and forty billion dollars is recorded for the same period.

* * *

GOD'S WORLD? GOD'S UNIVERSE? Can it be? Take up your daily newspaper and you are almost persuaded that the world belongs to Hitler or Mussolini, the United States or Britain, to say nothing of Japan or Russia. To claim that it is God's world, that He made it, seems strange teaching today. The notion of stewardship has fallen into disuse. Man has made himself equal with the gods. There is little need to point out to what this arrogance is leading. In his bitter and oft-times brutal struggle for possessions man is rapidly heading not merely for the destruction of the things he so desperately covets but of himself into the bargain.—Methodist Recorder.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at [illegible] Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.00 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor G. MILTON CHALMERS, Publisher

EDITORIAL

WAR SHADOWS

It is doubtful if the grimness of any world situation was ever more certainly reflected in the thought and attitude of men and women everywhere than is the situation now prevailing. The outbreak of war revives the memories of a quarter of a century ago and people shudder at the thought of the long night of recovery from which we have not yet fully emerged. The desperate seriousness of the crisis is reflected in the talk and in the very silence of men and women who have prayed long and earnestly that some way out might appear. These go about their tasks with heavy hearts and with forebodings of ill which they cannot conceal. On the other hand the military minded lose no time in turning for their purpose every incident of the struggle now on and those who care more for personal gain than for the world's heartache and suffering make haste to capitalize the opportunity afforded by frenzied markets. Both these classes make desperate and difficult the way of those at peace as well as those at war. It is true that we have no army on any battle front, but our people are already in the grip of the psychology of war. Rising food prices and the disorganization of industry offer little of hope for those with whom life is always a desperate struggle. A wide ocean separates us from the war zone, but war's tragic shadows already fall upon our path.

OFF TO COLLEGE

By the time this issue of the Advocate reaches our people, a vast army of young men and women from Louisiana and Mississippi will be crowding through open college doors with all the eagerness and expectancy of youth. All indications point to a record attendance for our Methodist institutions, and we are glad to believe that our denominational colleges were never in a stronger position, nor have they been better able to render effective educational service for our people. There have been times when they had more capital and larger earnings from their permanent funds, but we believe that Methodist loyalty to its educational institutions was never greater than at the present moment. Millsaps College and Centenary College have made worthy contributions to the culture and the capacity of our citizenship and they are entitled to the confidence and the unstinted support of every Methodist in Mississippi and Louisiana. They are great institutions and they are manned by able and consecrated leaders. Your boy and girl are entitled to the best in educational offerings and the maintenance of Methodist ideals should be a first consideration in the choice of a college.

THE BENEVOLENCES

The session of the Annual Conference is just around the corner and already the pressure for full collections is on. The reports for the Mississippi and the North Mississippi Conferences show that some pastors have wisely anticipated the contingencies which might arise and many of them have already practically completed their task. Too many, on the other hand, have left things to take a "normal course," and they now face an abnormal situation with little prospect of bringing to the Conference a full report. But beyond the mere matter of pride in a completed task is the gloomy situation which failure creates for the benevolent interests of the church. Crop failure in some sections and the looming of war difficulties make it imperative that every pastor shall lose no time and spare no effort to meet in full his obligation to these worthy and necessitous causes.

THE INTOLERANCE OF AUTHORITY

Russia has achieved unenviable fame as a truce-breaker, as a demolisher of religious altars, and its political purges. Germany recently added another chapter to its efforts to control and conscript the power of the religious emotions for the uses of the State, by outlawing Helen [illegible] "Journal 1936-1937" without assigning [illegible] ever for the action. It is [illegible] due [illegible] as [illegible]

That appears to be about all that might have offended the vanity of Mr. Hitler. Civilization seems to have come upon a time when the unpardonable sin consists mainly in speaking slightly or irreverently of autocrats and vandals.

A LAST WORD

Our friends will be glad to know that the Advocate has made substantial progress this year. We have many delinquent subscribers, as we always have had, but we are still maintaining the peak of our recent circulation history, we owe no bills and we are not having to worry about whether or not we will be able to carry on. Some areas of our territory did not do all that we had hoped they might, but we have brought to a conclusion one of the most successful campaigns in Advocate history. We analyze the report by districts elsewhere in this issue, it speaks for itself. We thank one and all for making this achievement possible.

A STATEMENT

A good friend writes us with reference to the omission of the name of a wonderful Louisiana woman from the list carried in the issue which we devoted to the women. It was understood at the beginning that the list could not be exhaustive. We entrusted the entire matter to the women themselves with only the suggestion of three or four names to indicate what we had in mind. The name of the person in question was mentioned to us at the last moment, but material for a sketch was not furnished. Our space was already taxed and, as we had given special recognition to our friend a few months earlier, we decided not to undertake to add to the list in hand. The list of worthy Methodist women would run into the thousands and our plan was to acknowledge their contribution through representatives rather than to give recognition to individuals.

THE NEW WORLD

There was a time in the history of Greece when the gods abode at the Grecian fireside. Then religion, pagan though it was, was real to the people. In the course of time, the religious horizon began to recede, the gods were transferred to the top of Mount Olympus and then they vanished into the sky. When Paul came to Athens the gods were gone and he charged the Athenians with being "too superstitious." They had lost contact with their deities, religion had degenerated into superstition and only the fear of angry gods lingered in their thought.

So there was a time when the "new world" meant a land across the Atlantic—a land of freedom and opportunity where God was real and where altars of worship delivered authoritative messages to men and women. The horizon of that "new world" is less definite today. It has become an ideal roaming loose over the earth—a kind of social and spiritual will-o-the-wisp which eludes its pursuers. In the time of strife and confusion, men are saying, "Lo, here is Christ," but is the assurance taken seriously? God has been ethicized and etherialized, religion has lost something of the positive note that it once had, and we have effected a "blackout" of the horizon without giving the world a definite idea as to where we are going. Surely the messengers of peace, righteousness and goodwill need to get their own feet on the ground if they would lead those who walk in darkness.

WHAT'S THE WORLD COMING TO?

By Dr. H. T. Carley

I went into a drugstore in a neighboring city the other day and asked for a cold drink. The clerk smiled and said, "We don't sell drinks."

And then I looked around. There was no soda fountain; no sandwich counter; no tables and racks filled with magazines and newspapers; no display of automobile tires, tubes, and accessories—not even a case of parts for the T-Model; no display of fishing tackle, guns and ammunition; no hardware counter; no radios—not even one blaring out the strains of some random orchestra for the entertainment of customers. (By the way, there are too many orchestras in the world.) I looked out front—there was no gasoline tank, no drum of oil. It didn't look like a drugstore.

I asked the clerk, "What do you sell?" He replied, "Drugs and medicines and druggists' sundries."

So, what is the world coming to when you can't go into a drugstore and buy anything you want, from a dose of quinine to a can of sardines?

I well remember the time when, if a man wanted a mess of fish, he got him a good cane pole, a strong line and hook and a can of bait, and went to the creek to try his luck on anything that would bite. He thought his pole, line and hook ought to be strong enough to hold anything, from a little perch to a big catfish. A new generation of fishermen has arisen who put the emphasis on a pole about the size of your little finger, a line about as strong as a piece of No. 80 cotton thread, and a hook just about the right size for a gnat. And to use a worm for bait is highly unethical—you must use nothing but an artificial "fly." It seems to be greater sport to them to lose a little one than to catch a big one. To be sure, the art of fishing is thus highly refined.

So, what is the world coming to?

It is poor progress that refines away the simple satisfactions of "plain living and high thinking."

The man is to be pitied who can't see the forest because there are so many trees.

BOOKS

Revelation and Response. Edgar P. Dickie, Scribners, pp. 278. Price $2.50.

This is the most constructive book of contemporary religious thought which has come to our desk in a long time. It definitely belongs to the "must have" list of our libraries, because of its illuminating and wholesome discussion of what is going on in present day religious meditation, and because it has also positive and inspirational values which are most helpful.

The author is Dr. Edgar P. Dickie, professor of Divinity at the University of St. Andrews in Scotland, one of the finest and most attractive representatives in the brilliant tradition of British scholarship.

The title: "Revelation and Response," indicates, of course, the perennial theological problem concerning the essence of the Christian Religion. Is Christianity a direct revelation from God, or is it a cultural process gradually thought out by man's reason? The history of Christian thought may be said to be the back and forth swing in emphasis from one to the other of these two poles; and the great theological systems are the various syntheses proposed from time to time to unite into a coherent whole what is God's revelation, and what is man's response.

We are living in a day when this debate is again in full force. The emphases of liberalism are being challenged by the "new theology" which, under the influence of Barthianism, has revitalized the concept of Revelation. How can we harmonize these two tendencies? What is the proper place to be assigned to each in a vital Christian experience? Dr. Dickie's book answers these questions in a most gripping way.

In spite of the depth of the subject matter, this book is easily readable by ministers and informed laymen. It is full of fascinating statements and brilliant quotations. The substance of many sermons and addresses will be found in its pages, and the hours of study devoted to this excellent book will be most rewarding. One will also turn away from this reading with a deeper faith and a greater insight into the Lord Jesus Christ in whom, Dr. Dickie points out, is to be found the fullness of both God's Revelation and man's response.

A. M. S.

I Forgot to Say, A Gust of Afterthought, by F. W. Boreham. The Abingdon Press, New York, pp. 284, price $1.75.

Dr. F. W. Boreham is an Englishman by birth, but his forty-three year ministry was spent in New Zealand and in Australia. He is far better known to the world as a writer than as a preacher. In "I Forgot to Say," the title of the thirty-second volume to issue from his prolific pen, Dr. Boreham gives himself the appearance of a hurried return to the footlights for one last blast of the silver trumpet with which he has charmed the multitudes so long. The volume is, however, far from being, as one might expect, a mere hodgepodge of unimportant mental remainders which the author retrieves from the shadows of oblivion. He adds rather another "Bunch of Everlastings" to the hundreds of simple themes which his great imagination and charming style have crowned with glory. Anyone who buys this latest Boreham book will find in it all the freshness, spontaneity and spiritual insight which have characterized that large and unique list of volumes which the author has dispatched for the edification and the delight of his world-wide clientele.

The Evangel of a New World, by Albert Edward Day. Cokesbury Press, Nashville, pp. 160, price $1.50.

The five chapters which make up this book were delivered at Emory University on the Sam P. Jones Foundation. They have been slightly expanded for the benefit of the general public, but the matter is substantially that given in the lectures. At present Dr. Day is pastor of First Methodist Church, Pasadena, California, and this book brings to bear upon the present world situation the observations growing out of his wide experience as a pastor. With no less keen and penetrating insight, he urges the responsibility of the Christian church for preaching vigorously and uncompromisingly the Evangel of Hope, Judgment and Love in these desperate times. The book is carefully prepared, the ideas forcefully stated and splendidly reinforced with compelling illustrations.

Archaeology and the New Testament, by Stephen L. Caiger, B. D., Cassell and Company, Ltd., London. (The Macmillan Company, New York), pp. 188, price $1.40.

This little volume deals with archaeology only as it relates to the New Testament—Jerusalem, the Holy Land and the missionary labors of St. Paul. The book is written with the general reader in mind, is not technical and is well illustrated with maps and photographs. The author discusses the legends regarding personal relics of Christ and his Apostles, but he attaches little importance to them and rightly so we believe. As one who has seen practically all the places studied, we found the discussions of the Jerusalem of the first century, the holy places and the sacred sites of Palestine intensely interesting and informative. We are not nearly so familiar with the many places visited by St. Paul, but we found in that discussion also a mine of absorbing interest. We commend this little volume to anyone who desires a brief, sane and authentic survey of the explorations and finds which throw light upon the places and incidents of the Gospels and the journeyings of the great missionary Apostle.

Values That Last, by Clovis G. Chappell. Cokesbury Press, Nashville, pp. 216, price $1.50.

Here we have, from one of the most popular preachers of the South, a new volume of sermons which form a fit companion to the sixteen volumes which have preceded it. These sixteen sermons with unique subjects are treated in such a manner as to minister to the daily needs of men, and they increase the debt of the sermon-reading public to the author. They are clothed in Dr. Chappell's best style and, notwithstanding the large amount of sermon material which he has given to the public, they retain the vigor and the freshness of thought which have characterized his messages from the beginning. We venture the opinion that his reputation as a preacher is fully sustained in these last messages from his pulpit.

Faith In The Mysteries, by Earl G. Hamlett. Cokesbury Press, Nashville, pp. 141, price $1.

In this little volume, which we understand to be Dr. Hamlett's first published book, we have a series of brief and gripping messages dealing with mysteries in revelation and in life, which directly and positively relate those mysteries to the stern realities of things as they are. In these thirty-four three-minute, radio-broadcasted interpretations, the author deals with fundamental facts and longings of the human heart in simple but beautiful language. He supports the historic interpretations with unflinching loyalty, but without unnecessary dogmatizing. This book will be of particular value and interest to those who would have a brief and gripping presentation of the everyday and timeless issues of life.

The Message of the Book of Revelation, Cady H. Allen, Cokesbury Press, Nashville, pp. 169, price $1.50.

It is not easy to avoid a wary feeling regarding interpretations of the Book of Revelation. The text does not yield to the ordinary processes of Scripture study, its baffling symbolism and allusion lend themselves to almost any imaginative scheme of analysis, and the vivid figures may be made to appear plausible enough in any interpretation which may be given the right of way in our thinking. The author does what many before him have done. He superposes the highly [illegible] message upon the sordid [illegible] of the cor-

Conference News and Personals

Louisiana Conference

Rev. C. A. Powell is doing a good work all along the line at Melville with every prospect of closing out well for the year.

Bro. G. A. Morgan, pastor at Winnfield, has just held a standard training course in his church and approximately twenty-five credits were issued.

Rev. C. F. Sheppard, reporting for Lake Arthur charge, says that congregations are good, the membership loyal, and that he expects to close out the year in good shape.

Mrs. B. T. Gallaher, Church School superintendent at Trout, places the editor greatly in her debt by her generous words concerning the Advocate and her joy in being able to work for the paper.

Friends of Mrs. E. L. Alford will be interested in the change of her address from Baton Rouge to Jena, to which place she directs the change of her paper.

Rev. Forrest Dyson reports a seven-day revival at Pecan Island church and plans for a revival at St. Martinville in the near future. Bro. Dyson, we understand, is finishing out the year at Kaplan for Rev. Ellis Smith.

Rev. W. T. Gray says of his Advocate campaign at Indian Bayou and Kaplan: "I have done my best in securing the renewals and new subscriptions." We know that this assurance is true and we appreciate his unfailing loyalty.

Rev. M. S. Robertson says that the work at St. Francisville is making satisfactory progress and that the year gives every prospect of ending successfully. We appreciate his approval of the new features which have been introduced in the columns of the Advocate.

Rev. M. D. Felder reports that everything is going fine at Pine Grove. The revivals have been concluded, there was a great spiritual awakening, some additions to the church, and pastor and people are now putting forth enthusiastic effort for closing the year's work.

The editor acknowledges with sincere appreciation the message of his good friend, Rev. Martin Hebert, of Sulphur, who says, "I am still on the job and love you and the Advocate," a message and assurance which we cordially reciprocate.

Rev. Richard Walton, pastor of Bogalusa circuit, and Miss Ellen Mittelstaedt were married at Eighth Street Methodist church, New Orleans, on Wednesday evening of last week. The editor appreciates a personal invitation and wishes the happy couple a career of great usefulness in the Master's cause.

Dr. Marion S. Monk, pastor at First Church, Alexandria, has turned in the largest list of subscribers for the Advocate which that church has ever had. He says that while it was not easy it was a joy to render the service and we sincerely appreciate the effort.

Mississippi Conference

Rev. G. Eliot Jones, pastor of Bessie Shands Mission, in Jackson, says that he is enjoying his work with that little but faithful congregation.

Rev. L. T. Nelson is pleased with the progress of the work on the Homewood charge and the Advocate and its editor have no more faithful friend than this good pastor.

Rev. R. A. Allums writes that he is pleased with the progress of the work at Lucedale, where he has been carrying forward the entire program of the church with a fair measure of success.

Rev. H. A. Wood, pastor at Petal, is assisting Rev. J. M. Alford in a meeting at Gordon Avenue, Monroe, La., and he asks the prayers of the Methodist people for the success of the revival.

Rev. M. L. McCormick reports good congregations, good progress, and good prospects for First Church, Laurel. He has added during the year seventy members, forty-five of whom were on profession of faith.

Dr. J. T. Leggett writes: "Main Street church, Hattiesburg, is moving along comfortably," and that he expects to make a good report at Conference. Bishop Watkins was scheduled to be with him September 13.

We thank Mrs. E. Lou Whyte, of Bond, for her good words regarding the Advocate. We appreciate every assurance of good will and every good word concerning the service we are trying to render.

Rev. T. E. Nicholson informs us that he expects to complete the new church at Enterprise this week and to install the furniture in a few days. A new church building was destroyed by fire last January and the struggle this year has been hard but successful.

We let Miss Ottilie Swan express her appreciation of the Advocate in her own words: "I have been taking the Advocate for so many years I would drop everything else before I would do without my church paper and I hope to be able to take it as long as I live."

Rev. T. J. O'Neil reports the largest attendance in many months at the services for Tylertown church on the first Sunday. Five members were received, three by certificate and two by vows. Bro. O'Neil is not only a hard worker but one of the most appreciative men with whom we deal.

Rev. A. M. Ellison, Jr., says of Mrs. J. C. Windham that she and her husband have greatly lightened his load by their loyal help. Prof. Windham is superintendent of the Forest County Agricultural High School and Mrs. Windham is the daughter of Rev. J. F. Evans, late of the North Mississippi Conference. Both of them are long-time friends of the editor of this paper.

North Mississippi Conference

We appreciate the splendid loyalty of our good friend, Rev. W. M. Langley, pastor of Acona charge. No church has a purer spirit or a more faithful leader than he.

Rev. D. R. McDougal, who lived for a time in Memphis, is now located at 706 Dewey Street, Greenwood. We are glad to note that his health has improved and we hope that he may soon be entirely recovered.

The North Mississippi Conference enrolled eleven at the leadership school at Junaluska, according to a report reaching this office. Seven of them, we believe, were from the First Methodist Church in Tupelo.

Bishop W. T. Watkins was touring the North Mississippi Conference last week in the interest of Millsaps College. A district-wide meeting was held in Clarksdale on Tuesday, September 5, according to the church calendar of Dr. A. T. McIlwain, of Greenville.

James McCaleb Crowell, of Isola, was licensed to preach at a recent session of the ad interim committee from Greenwood district, according to Dr. H. F. Brooks, District Superintendent. He will enter Millsaps College this fall to complete his educational preparation.

General

Dr. and Mrs. Worth M. Tippy, says Zions Herald, were returning from a visit to their daughter in Mississippi recently,

and at Dublin, Va., an automobile accident came near to costing them their lives. Dr. Tippy escaped with a cut lip, but Mrs. Tippy will have to remain in a hospital at Pulaski, Va., for at least a month.

Bishop Hoyt M. Dobbs is to leave Asheville, N. C., about the 15th of September. He and Mrs. Dobbs will stop in Birmingham for a brief visit with the father of Bishop Dobbs and will then go to Sanatorium for a checkup as to Bishop Dobb's improvement. His many friends will rejoice to know that he has every appearance of having made substantial progress toward recovery.

LOTTIE, LA.

Dear Dr. Duren: If you can permit space, I would like to give a report to the readers of the Advocate of three revivals held since July 7th.

Beginning with Port Barre, I was ably assisted by Rev. C. D. Atkinson, of Opelousas, and District Superintendent J. Henry Bowdon. Rev. W. H. Royal came to us on Tuesday, the 11th, and remained through Friday night, the 14th. We held afternoon services as well as evening services. His preaching was with great power, and resulted in nine accessions, one was by certificate. The people cooperated and enjoyed the good meeting.

We began at New Roads with regular preaching service July 23rd, by the pastor. Then we were joined by Rev. S. M. Robertson, of St. Francisville, La., who preached to the delight of those who heard him. One little girl was received after being baptized. Mrs. R. L. Branton, of Morganza, presided at the piano. The meeting closed July 31st, at the evening service. Again on August 18th, we began a revival at Rosedale, with Rev. J. E. Horn, of Zachary, La., doing the preaching, and it is needless to say he preached with clearness and force with very gratifying results. Two fine little boys joined the church. There were not many non-church members in the congregation. All were happy when we closed the night of the 25th.

Now, I am starting to round up all the year's work for the conference at Boston. I am not forgetting the Advocate.

R. V. FULTON, P. C.

HAMMOND, LA.

Dear Dr. Duren:

This is to let you know that yesterday we unveiled the bronze tablet revealing the name of the donor of our new chime tower and chimes. She is Mrs. Clarence T. Scarborough, member of our church in Hammond, and president of the Faithful Workers class, to which the tower was dedicated for the place of usefulness it fills in our church and community.

The tower is now complete with chimes and amplifying equipment. The chimes may be heard at a distance of two miles from the church. The tower is equipped with the best of amplifying equipment; any part or all of our worship services may thus be broadcast to the surrounding community. The tower and chimes are valued at $2,500.

Special services were held Sunday morning in connection with the Lord's Supper. Rev. J. Henry Bowdon, district superintendent, and Rev. R. S. Walton, were present and assisted in the services.

Our church and community are deeply grateful to Mrs. Scarborough for her gift of love.

With kindest personal regards, I remain.

CARL F. LUEG.

September 4, 1939.

HOME-COMING AT LIVE OAK

The annual home-coming at Live Oak church, established some ten years ago at the suggestion of the late Rev. A. W. Turner, might very fittingly be called families re-union. This year all the surviving children of the late James Turner, Sr., who donated the land for the church and cemetery, were present, as were also many of his grandchildren and other relatives, including the family of the late George W. Nesom, Mr. Nesom was for many years Sunday school superintendent and steward. His son, Rev. J. D. Nesom, is now our pastor. Our revival began on July 28th, with Bro. E. M. Freeman, who was born and spent his early childhood in this vicinity, during the preaching. It was a delight and an inspiration to all to have Bro. Freeman with us. On Sunday morning Will King and his crew of Colored coffee makers, were early on the job, ready to serve all who came, and they kept faithfully at it during the entire day.

The worship service began promptly at 11 o'clock by the Primary and Junior departments of the church school.

After the usual preliminaries, such as welcome addresses, etc. Bro. Nesom asked the congregation to stand a moment in silent prayer, in memory of J. E. Underwood, a pioneer teacher, and the Rev. A. W. Turner, who began his ministry here. Rev. L. W. Cain, a former presiding elder, led the congregation in prayer. Bro. Freeman then preached a soul-stirring and heart-warming sermon to the delight and edification of all present.

A sumptuous dinner was served to all. In the afternoon groups gathered in the church and sang the songs of long ago, and some made impromptu talks on why I love old Live Oak.

The meeting closed with the night service. Eight members were received into the church, and we thank God and take courage.

W. H. UNDERWOOD.

GRAND CANE CHARGE—TWO MORE MEETINGS

Some time ago two meetings on this charge were reported by Dr. Albert Lee in the columns of the Advocate. I would like to report two more meetings.

At Keachie, the Presbyterian and Methodist churches united to conduct a Daily Vacation Church School and revival meeting, the school and revival being carried on simultaneously. We had good attendance at the morning school and the young people planned and presented a candlight service at the Saturday night meeting. Bro. R. L. McRaney, of the Presbyterian church, and the writer, did the preaching at the night services. The Methodist church received two adults by baptism and one by certificate. The Presbyterian Church received four by baptism and one by certificate. We had a wonderful spirit of cooperation among the people, many were blessed by the services, and the church strengthened for the work of the future.

This has been a year of unification on

our charge. In June the Baptists and Methodists of Grand Cane conducted a community vacation school. We enrolled 68 and had an average attendance of 63. The Christians of our town love and understand each other better because of this venture.

Bro. G. W. Dameron was with us in Grand Cane the middle of August for training school. Seven of our workers received credit and the rest of the teaching staff are to get credit by correspondence. Our goal is to have all of our workers take one or more training courses each year.

Our people are in good spirits and are responding to the calls made upon them. This first year at Grand Cane has been happy indeed. ALVIN P. SMITH.

REV. J. D. FOMBY DIES

It is with sincere sorrow that we announce the death of Rev. J. D. Fomby, pastor at Rayne, La. Bro. Fomby had been ill a long time and had spent much time this year in the Veterans' Hospital, at Alexandria. His decease occurred early last Friday morning and seems to have been somewhat sudden and unexpected. He was a good man and he filled a worthy place in the Methodist ministry. The Advocate joins many friends in extending sympathy to his wife and children.

MRS. VICKERS ILL

Mrs. Vickers underwent a major operation in the Methodist Hospital, at Hattiesburg, on September 6. Mrs. Vickers is the wife of Rev. D. E. Vickers, pastor at Saucier, Miss. The notice, mailed three days after the operation, makes no statement as to her reaction following the ordeal.

TRUE WORTH

Henry is just a young man of very limited ability and a very limited education, having been left without either parent at a very early age to shift for himself. He works hard on the neighbors farms for seventy-five cents a day and his board when he can get the work, which is not very regular.

He belongs to the local Methodist church, and never misses a service that it is possible for him to attend, and from his meager earnings he contributes to every cause in the church.

He always wants to give what he has saved directly to the pastor, frequently walking the five miles between their homes, through the rain or other bad weather, so he can be sure to "get in" before he spends it for something else, for his needs are great, but his church comes first. Sometimes it is five cents, sometimes as much as fifty cents, but perhaps his pastor appreciates these visits from Henry, of the simple faith, more than others of greater giving ability. HIS PASTOR.

FAYETTE CHARGE

Dear Dr. Duren: Please allow me a little space in your excellent paper.

We are nearing the close of our fourth year with this good people of Fayette. In many respects this has been the best of the four. The stewards say that the finances are better at this time than at any previous year. We are serving a good, loyal people and living in a good town.

Our women are especially loyal and active. I think that we have the best working missionary society to its size in the conference. I would not attempt to claim space enough to tell all we have done, but here are some of the many things done here at home. They have put a new roof on the parsonage, and worked the inside of the entire parsonage over, papering, painting, new cabinets, closets, rugs and furnishings as needed. Oh, won't it be bad to move!

They, with the men's faithful help, have paid off the debt of fifteen years' standing on the annex to the church.

Bishop Watkins will preach for us and dedicate the annex at 11 o'clock, a. m., the fourth Sunday in September.

I take this method of inviting you, Dr. Duren, and all former pastors and district superintendents to be with us at that time.

J. M. CORLEY, P. C.

Fayette, Mississippi.

CONCERNING THE SUPERANNUATE—OR THE FORGOTTEN MAN

By the time this appears in the Advocate it will be approximately two months until the Mississippi Annual Conference convenes.

One of the most important matters the Annual Conference will have to pass upon is the amount we will ask for the support of our Conference claimants, which sum will then be distributed to the several districts and then to the pastoral charges and collected on the same basis as the pastor and presiding elder are paid.

In view of the fact that the civil service, railroads and other corporations are retiring their men on from one-half to two-thirds of the average salary of the active man, we should not be willing to retire our preachers on less than one-third the average salary of the active preacher.

According to the financial report in the 1938 Journal, the average salary paid our effective preachers, as pastors and presiding elders, was $1,512. One-third of that amount would be $504, as the average payment to our superannuates.

We now have on the Roll of Conference Claimants 40 preachers and 47 widows. The widows, beginning at the ensuing Annual Conference, are to receive 70 per cent as much as the preachers.

Counting the 47 widows equal to 24 preachers, for that is what it comes to when the years of service and per cent of payment are considered; then to provide for this one-third payment to the superannuate we must have the sum of $504, multiplied by 64, or $32,256.

Last year we received from all endowments and the Publishing House, $8,199. Take that from the $32,256 needed, and we have left to be raised by the Mississippi Conference $24,057, which is a little less than ten per cent of the amount paid for the support of the ministry last year. Surely we should not be willing to ask for less than enough to pay the superannuates one-third as much as the active man receives. These figures make no provision for the additional claimants that may be placed on the retired list at the ensuing conference.

L. E. ALFORD.

Monticello, Miss.

DIVORCE IN THE UNIFIED CHURCH

By Rev. John W. Ramsey

In considering this question, it will be necessary to quote from the Disciplines of the three uniting churches, and state the regulation which was adopted by the Uniting Conference.

The Discipline of the Methodist Protestant Church contains the following provision: "Elders and those licensed to administer the ordinances shall have authority to administer the Lord's Supper, to Baptize, and to celebrate matrimony; but they shall not celebrate the marriage of divorced persons who have violated their marriage vows."

The Discipline of the Methodist Church, South, has the following paragraph: "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one scriptural cause."

The Discipline of the Methodist Episcopal Church contains the following paragraph: "No minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery and other vicious conditions which through mental or physical cruelty or physical peril, invalidate the marriage vow; nor (2) to divorced persons seeking to be reunited in marriage. A divorced person seeking admission into our church who manifests a proper spirit and satisfactorily answers the usual inquiries may be received."

It is not necessary to quote here the regulation on divorce and remarriage

adopted by the Uniting Conference, since it copies verbatim the declaration of the Methodist Episcopal Church, with the exception of the last sentence concerning divorced persons seeking admission into the church. In that omission the Uniting Conference apparently would exclude from church-membership all persons divorced for various and sundry causes. It occurs to me that if ministers are to be allowed to perform the marriage ceremony for the indicated causes, such divorced persons should also be admitted to church-membership. If they are eligible for the one they should certainly be eligible for the other. Since marriage has been said to have been "instituted of God in the time of man's innocency," it has been regarded as a divine institution. The Church is also said to be divine. If, therefore, both Church and marriage are divine institutions, why should the remarriage of divorced persons be permissible and the admission of the same persons to church-membership be prohibited?

Any consideration of the question of divorce and remarriage should certainly include a study of what Jesus said about the subject, so I quote: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you. That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—Matt. 5:31, 32. Then in Matt. 19:9, we find practically the same statement. In Mark 10:11, 12, Jesus said: "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." In Luke 16:18, we read: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

Dr. W. P. King, editor of the Nashville Christian Advocate, in a recent editorial, declared himself in favor of the new law and pointed out the fact that biblical scholars assert that the clause in Matt. 5:31, 32, "save for the cause of fornication," is a gloss or an interpolation. The same thing is said of a similar clause in Matt. 19:9. So Dr. King is correct in assuming "that Jesus held to the permanence of the marriage union, as stated by Mark and Luke, without the exception of Matthew." It is evident then that Jesus, as Dr. King admits, "held to the principle as stated in Gen. 2:24: 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.'" Dr. King then rightly concludes: "DIVORCE FOR ANY CAUSE IS A FAILURE TO REACH THE IDEAL OF JESUS" (capitals mine). Now if Jesus taught this high ground is there any excuse for Dr. King, the Uniting Conference or the Church to lower the standard and put a premium upon divorce and remarriage, making both respectable and, with the world, call him a visionary, a dreamer, an idealist, teaching "impracticable and unattainable ideals"? That is not the way I understand the teachings of my Lord. What he commanded us to do he means for us to do, and what he commanded us to do we can and must do. If Dr. King or any one else, wants to call this traditional interpretation, let him make the most of it! If any justifiable reasons be granted for divorce, then certainly there can be none for remarriage, which is adultery, according to Jesus.

After conceding that the ideal of Jesus has no room for divorce and remarriage, Dr. King asks the question, "Is it not true that accommodation must be made 'to the hardness of men's hearts as in the days of Moses'?" Is Dr. King here proposing a compromise with the world? Be that as it may, my reply is contained in Paul's address to the Athenians: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Any attempt to accommodate the teachings of Jesus to the "hardness of men's hearts" as in the days of Moses, would be to condone most any abomination committed by wicked and evil-minded men. But we do not live in "the times of this ignorance." We live in an intelligent age. Even men and women know how to discriminate between right and wrong and should have sense enough to maintain peace and harmony in the marriage relation, and if they are lacking in this sense, and break the bonds of matrimony for any reason, the church should at once show that they cannot, that they help at the hands in their unholy desire to remarry.

If the Church allows divorce and remarriage for "various conditions which produce 'mental or moral cruelty or physical peril,'" she plays beneath a line with the legal statutes of the state which grants divorce, the marriage of that "indefinite and ever-increasing" in my public opinion, the Uniting Conference has [illegible] lifted the flood gates [illegible] Methodist ministers [illegible] of the people in [illegible] Uniting Conference [illegible] preachers [illegible] put the stamp of [illegible] divorce and remarriage [illegible] blessings [illegible] marriage [illegible] state [illegible]

The [illegible] sons [illegible] without [illegible] called [illegible] has put its stamp [illegible] divorce and remarriage.

[illegible]

HOW THE NEW ANNUAL CONFERENCE BOARDS IN THE METHODIST CHURCH WILL BE COMPOSED AND ELECTED

[illegible]

(1) Board of Education. Composed of [illegible] members of [illegible] and [illegible] the annual conference [illegible] the [illegible] number of [illegible] to comprise the board, in addition to [illegible] members [illegible] the chairman of the Conference Youth Council, [illegible] and two [illegible] young people under twenty-five chosen by the Conference Youth Organization.

(2) Board of Missions and Church Extension. Composed of [illegible] members [illegible] and an equal number of laymen elected quadrennially and in addition the members should be [illegible] ex officio.

(3) Commission on World Service and Finance. Advisory Budget Committee. Composed of the ministers and the [illegible] of the District Superintendents and elected by the Conference [illegible] [illegible]

(4) Board of Conference Claimants. Composed of not less than [illegible] active and retired ministers and widows [illegible] to be elected at the [illegible] Conference and [illegible] [illegible] quadrennially.

(5) Board of Lay Activities. Composed of the Conference Lay Leader, who shall be chairman of the board, the [illegible] Leader [illegible]

the District Superintendents of the Conference (The Conference Lay Leader shall be elected annually by the Annual Conference, on nomination of the Conference Board of Lay Activity, which nomination shall be by Ballot).

(6) **Conference Relations and Ministerial Qualifications:** This committee shall consist of not fewer than six members arranged as far as practicable in classes to serve three years each. This committee may be divided into 2 groups, (1) on Conference Relations, (2) on Ministerial Qualifications.

(7) **Board of Temperance:** Composed of not less than ten members and not more than eighteen, with equal representation of Ministers and laymen, two of whom shall be Young People under 25 years of age, and the remainder of the lay members shall consist of an equal number of men and women.

(8) **Board of Hospitals and Homes:** Composed of seven members, three ministers and four lay members, two of whom shall be women. All Jurisdictional members of each conference shall be ex-officio members of the Board.

(9) **Board of Ministerial Training:** Composed of not fewer than six and not more than sixteen members, care being taken to select men with special qualifications for this work, appointed by the Presiding Bishop after consultation with the cabinet to serve four years.

(10) **Committee of Investigation:** Composed of five Elders and two reserves, nominated by the presiding Bishop and elected by the Conference. Men of experience and sound judgment in the affairs of the church are to be selected.

(11) **Board of Church Location and Building:** Composed of three ministers and three laymen, nominated by the District Superintendent in each District, elected annually. (Where needed).

(12) **Board of Trustees of Annual Conference:** Composed of nine members elected by the Annual Conference, one-third of whom shall be elected for a term of one year, one-third to be elected to a term of two years, and one-third for a term of three years.

(13) **Annual Conference Commission on Evangelism:** Composition and method of selection of members left to the Annual Conference.

TO PASTORS AND CHARGE LAY LEADERS

The last Annual Conference in session at New Albany, continued the forward step on the question of underpaid pastors in our Conference. Even though the plan only partially succeeded last year, it did good. It succeeded in raising the salaries in a number of charges.

There can hardly be a question as to the need of something to assist in remedying this very deplorable situation. And we believe the Methodists of North Mississippi Conference want to remedy it.

We have ten pastors who received less than $500 last year for their year's work. We have 52 pastors, who, regardless of the size of their families, received varying amounts between $500 and $1000 for the year. And in order to properly get over their charges, being five, six, or seven-point circuits, they must use a car, the expense of which must of course come out of these meager salaries. Several of our pastors are walking their circuits out of necessity.

The set-up of this plan will be found in your Conference Journal on pages 9, 93 and 95.

A minimum salary scale was again adopted as follows:

Pastors married and with children, $1200; pastors married and without children, $1000; pastors unmarried, $800.

All charges paying below this minimum were urged to raise to these figures as a MINIMUM. And as an inducement the Conference proposed that where necessary it would match the amount of the charge's increase up to 50% of amount needed to bring charge to minimum.

For example, say a church paid last year $800 to a pastor who is married and without children; and this year the charge has succeeded in increasing the salary by $100. Then the Conference matches this $100 to give the pastor the $1000 minimum.

There seemed to be practically no opposition to the plan. When the measure was before the Conference and was put to a vote it carried in a big way. But the problem was not solved simply by its adoption. WE MUST NOW SUPPLY THE FINANCES TO PUT THE PLAN INTO OPERATION. It is simply a matter of Christian principle of the strong helping the weak. Many of these charges that were below the minimum have cooperated with the Conference plan in good faith. It would be very discouraging to them if we fail to carry out our part of the plan. We must not fail in this second effort to meet the situation.

Some charges have already made provision for their share of this by including it in their year's budget. Others are planning to raise their share in some other manner.

The amount suggested from the charges paying more than the minimum is as follows:

Charges paying pastor $1200 to $1500, raise $25 to $50; charges paying pastor $1500 to $2500, raise $50 to $75; charges paying pastor $2500 and up, raise $100 to $150.

This money should be sent to Mr. J. H. Johnson, Conference Treasurer, Clarksdale, Miss. He has opened a special account for this fund. But be sure to tell him what your remittance is for.

J. G. HOUSTON,
Chairman.
W. R. McCORMACK,
Secretary.

A REAL REVIVAL

A revival meeting was held at the Shady Grove church, near Corinth, during the week of August 20-25, Rev. A. P. Stephens, of Kosciusko, assisting the pastor, Rev. E. P. Craddock. The tangible results of the meeting are 19 additions to the church, a collection of $65.00, and a piano added to the church.

Of the 19 accessions, 16 were by baptism, all by sprinkling, although in a community influenced so much by immersionists that in the past some Methodists have conscientiously demanded that mode.

The preaching was at all times sincere, absolutely free from any sensational clap-trap of some so-called evangelists. Brother Stephens seems able to hold the interest of his hearers from the start, he appeals to all classes, and does not violate the canons of common sense. One noticeable feature of this meeting was the fact that members of the local Christian church attended, cooperated, and seemed as interested as anybody else.

Shady Grove is a small, weak church, with about 75 members on roll. It is four miles from Corinth and serves a community limited in both boundaries and resources. Originally it was with the Corinth circuit, now with Southside. Many Southside members attended and cooperated in the meeting.

The church was established about 75 years ago, and has gone through many ups and downs. Several times presiding elders and circuit riders have tried to get rid of it, but the small handful of members have doggedly kept on somehow, trying to keep the gates of hell from prevailing against them. These members always respond in proportion to the interest shown by their pastor. Without the faithful work of Brother and Mrs. Craddock, a revival would have been impossible.

This meeting certainly seems more than a week's hurrah. The members want to carry on. Last Sunday the adult class had 35 present, and more were present in the church school than on the church roll. Maybe we are right in calling it a revival.

AN ATTENDANT.

Route No. 3.
Corinth, Miss.

A GOOD WORKMAN

Some of you may not know our preacher; he is a man of average height, very slender, and not yet bald-headed, and his name is John N. Humphrey. He was sent by the North Mississippi Conference to us, the Weir and McCool charge, two years ago. Not many preachers cared to come to our small town, with its six hundred population, for our parsonage was a very old and leaky building, owned

by the Superannuate Division of the Conference. Not only was our parsonage ragged but our church was one that had never been completed, although it was falling, literally falling apart.

Our preacher never once complained; he promptly got his saw and hammer and went to work. Not only did he do all of the actual constructing of the building, but he managed to collect, with the help of the conference, the funds to pay for the materials. The parsonage was completed, a $1,500 structure. Just after our preacher moved into the new house, he again took up his saw and hammer to build a church. Last Sunday found us worshipping in it. The value of it in actual money is around $3,000.

Now we want all our people to know about our preacher, who can and does work so faithfully, bending his hand to hard labor during the week and preaching the gospel to a congregation composed of Baptists and Presbyterians, as well as Methodists, every Sunday. We thank God for sending him our way to bless our town. And we wish to take this method of presenting flowers to our own, Rev. John N. Humphrey.

ANNIE DAY McARTHUR.

BOOKS

(Continued from page 5)

ruption and persecution of the Roman Empire in the first three centuries. He does it, however, with the saving word: "How anyone dares to be dogmatic as to the exegesis of the passage (chap. xx. 1-4) or to construct doctrine on any vision in this book so full of fantastic symbolism and crytic allusion, it is difficult to understand."

Aside from all effort at exegesis, however, the author gives an illuminating study of the political, social, moral and religious conditions prevailing in the Roman Empire during the period to which the Book of Revelation belongs and, whether one agrees with his interpretation of its message or not, he will find in it an informing and stimulating picture of the great and mighty Roman Empire breaking down before the victorious faith of a martyr church. No less will he be made conscious of a chastening sense as he contrasts present day Christianity with the spirit and the devotion of the church that caused the mightiest pagan empire of the world to bite the dust. Buy this book and read it.

MISSIONARIES SAFE IN POLAND

Methodist missionaries in Poland are safe, according to advices received by the Board of Missions at Nashville. "There is no cause for anxiety; all are quite safe." This cable, signed by Miss Ruth Lawrence, Miss Ellen Newby, and Rev Gilbert P. Warfield, was received from Warsaw on September fourth. The cablegram was dispatched through French facilities.

DANGEROUS TO TEMPT SOME EDITORS

An irate woman who had received a pink slip from Mr. Walter H. Page, the editor of **World's Work**, wrote him: "Sir: You sent back last week a story of mine. I know that you did not read the story, for as a test I had pasted together pages 18, 19 and 20, and the story came back with those pages still pasted; and so I know you are a fraud and reject stories before reading them."

To this devastating arraignment, Mr. Page wrote back: "Madame: At breakfast when I open an egg I don't have to eat the whole egg to discover it is bad."

ALEXANDRIA DISTRICT

(This report is repeated, with the special quotas adopted by the Alexandria District, as a matter of justice to pastors and charges).

R. H. Harper—District Superintendent

	Adjusted Quota	Credits
Alexandria—M. S. Monk	68	70
Boyce—C. W. Lahey	8	16
Bunkie—R. M. Bentley	18	24
Campti—Leroy Shumaker	10	12
Colfax-Montgomery—J. C. Rousseaux	12	24
Ferriday—E. C. Dufresne	13	11
Glenmora—T. T. Howes	10	13
Jena-Olla—B. D. Watson	17	24
Jonesville—J. C. Sensintaffer	10	10
Lecompte—W. D. Milton	12	18
Marksville—G. A. LaGrange	17	18
Melder—F. P. Moss	11	18
Melville—C. B. Powell	9	10
Montrose—W. C. Mann	3	3
Natchitoches—R. R. Branton	26	32
Oakdale—J. H. Midyett	20	10
Opelousas—C. D. Atkinson	20	24
Palestine—J. D. McCann	5	5
Pineville—H. N. Brown	20	24
Pleasant Hill—J. C. Price	16	18
Pollock—	3	3
Provencal—Donald George	5	1
Rochelle-Tullos—Don Harwell	18	30
Sicily Island—J. L. Lay	14	24
Trout-Goodpine—A. J. Cain	13	20
Winnfield—G. A. Morgan	22	17
TOTAL		479

"WHEN I AM DEAD"

I do not want a gaping crowd
To come with lamentations loud,
When life has fled;
Nor would I have my words or ways
Rehearsed, perhaps, 'mid tardy praise,
When I am dead.

I only want the "very few"
Who stood through good and evil too,
True friendship's test;
Just they who sought to find the good,
And then as only true friends could,
Forgive the rest.

I'd have them come, the "friendly few,"
And drop, perhaps, a tear or two,
By kindness led;
Not many tears I'd have them shed,
Nor do I want much sung or said
When I am dead.

—The American Hebrew.

NEVER FORGOTTEN

"I want you to know you are never forgotten,"
That the old, old days hid in memory sweet
Are still a part of my life that I cherish;
Without them so much would be incomplete.
And you are mixed up with so much I remember,
Your name I so often utter in Prayer;
Never forgotten on earth or in Heaven,
Always the child of God's tenderest care.

"I want you to know you are never forgotten,"
That my thoughts and my prayers are enfolding you round;
Rest on His promises, go where He sends you,
Do what He bids you, faithful be found.
Look up and trust Him, a new day is dawning,
Stretch out your hand and take His today:
Bought by Him, loved by Him, never forgotten,
Hid in His heart forever and aye.

—Selected.

New Orleans District—Fourth Round

Golden Meadow, Sept. 17, 11 a.m.
Lockport, at Dulac, Sept. 24, 11 a.m.
Franklin,, Oct. 1, 11 a.m.
Morgan City, at Berwick, Oct. 1, 7:30 p.m.
Bogalusa, First Church, Oct. 8, 11 a.m.
Bogalusa Ct., at Varnado, Oct. 8, 7:30 p.m.
Covington, at Waldheim, Oct. 15, 11 a.m.
Covington Mission, at Bush, Oct. 15, 2:30 p.m.
Pearl River, at Talisheek, Oct. 15, 7:30 p.m.
Munholland Mem., Oct. 16, 7:30 p.m.
Board of City Missions, Oct. 17, 8 p.m.
Houma, First Church, Oct. 22, 11 a.m.
Houma Heights, Oct. 22, 7 p.m.
St. Marks, Oct. 24, 7:30 p.m.
Epworth, Oct. 25, 7:30 p.m.
Reserve, at Reserve, Oct. 27, 7:30 p.m.
Donaldsonville, Oct. 29, 11 a.m.
Parker Mem. Oct. 29, 7:30 p.m.
Carrollton Ave., Oct. 30, 7:30 p.m.
Felicity, Nov. 1, 7:30 p.m.
Slidell, Nov. 5, 11 a.m.
Gentilly, Nov. 5, 7:30 p.m.
Aldersgate, Nov. 6, 7:30 p.m.
Rayne Memorial, Nov. 7, 7:30 p.m.
First Church, Nov. 8, 7:30 p.m.
Second Church, Nov. 9, 7:30 p.m.
Chalmette, Nov. 10, 7:30 p.m.
Algiers, Nov. 12, 11 a.m.
McDonoughville, Nov. 12, 7:30 p.m.

ELMER C. GUNN, D. S.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 17, 1939

By Dr. J. R. Countiss

MICAH: A MESSENGER OF SOCIAL JUSTICE

Golden Text.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6-8.

Micah 3:1-12; 6:6-8
King James Version

Mic. 3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not bear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

6:6 Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Micah lived at a time when religion was long on form but short in substance, rich in ceremony and ritual but poor in life and practice. The people made liberal sacrifice of animals but gave little or nothing of themselves. The smoke of their burnt offerings darkened the skies but the light of their neighborly deeds did not reach across the street. The priests who served the altars were patronized and honored but the prophets who plead for righteousness were neglected and scorned. There was great pretense of piety but an appalling scarcity of brotherly love and service.

This lamentable corruption was most obvious among the privileged classes, "the heads of Jacob and princes of the house of Israel." Those appointed to be leaders became grafters and robbers, those set to be shepherds guarding the flock became marauders who took not only wool, but hide and flesh, leaving bleaching bones to witness where the herd had pastured and what its doom had been. They were so utterly perverted that they loved evil and hated good. Micah rebukes them for violating well-known standards of right, and for causing the people to err by leading them into wrong paths, warning them that a holy God could not answer their prayers while their faces were set to do evil.

The miserable hypocrisy of the time pervaded the ranks of the prophets, many of whom fashioned their messages to suit men rather than to please God. They were more concerned for their own popularity than for social righteousness. Injustice ran riot among the rulers and city dwellers who coveted the rich valleys along the well-watered western slopes toward the Mediterranean. The tracts were small but valuable, and they were intent upon possessing them by chicanery, bribery, theft, fraud—by any means, fair or foul.

Those who love praise also love ease and comfort, and the prophets who shaped their message to win popularity and spoke honeyed words when well fed, soon brought themselves to accept bribes—probably under the guise of "ministerial courtesy." Evildoers like to display ecclesiastical endorsement even if it be secured by fraud or forgery. The false prophets grew more brazen with success and threatened those who refused to pay for "protection." Over such grafters Micah declared there hung the black night of silence whence there would come neither voice nor vision, but an eclipse of prophetic glory with overwhelming contempt for all their traitorous clan.

The extent of infamy is shown by its prevalence in church and state. The judges rendered verdicts for reward, the priests taught for hire, and prophets divined for money. Even so, God left not himself without witness, but sent Micah up from the countryside in the might of his Spirit to plead for righteousness and to deliver his burning message of truth. Numbered among the common people, Micah yet stands out as one of three or four shining lights of God in the period between Moses and Jesus. He took religion from the temple to the market place, from the embroidered robe of the priest to the plain garb of the working man, from the mumbled phrases of ceremony to the holy sacrament of common life.

What, then, is true religion? According to Micah, God was never pleased with the smell of burning flesh, though it were the flesh of fatted calves, nor yet with the offering of myriads of rams and rivers of oil. Not even the rich red blood of one's first-born can avail for the sin of his soul. All these are loathsome when presented by those who are greedy with men that they may seem generous with God. Approximating the teaching of a greater than Solomon, Micah submits a trinity of virtues as the foundation of all religion; viz., that we render to men justice and mercy while holding high fellowship with God. Ages of experience have found nothing to add to these three.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

GOOD WILL AND PEACE

One of the powerful peace advocates of America was the eloquent Commoner, William Jennings Bryan. He gave grandly of his time and great platform talents to the cause of world peace. And when the clear light of a long perspective shines upon his career he is bound to be numbered among the peacemakers. That his days were so often embattled and he was frequently in the center of controversy is but another illustration of the paradoxical nature of life.

Mr. Jones

Once in a national religious gathering Mr. Bryan was a member of a committee that framed a resolution on peace. The scriptural phrase "peace on earth and good will among men" was inserted in the resolution, and Mr. Bryan contended earnestly that the phrase should be revised to read "good will and peace on earth." He argued that good will logically comes first, and that it would make the resolution stronger if his suggestion were adopted. Whether or not he won his point is not clear in my memory, nor is it important to the present discussion.

Mr. Bryan's contention in this particular matter was not mere quibbling. Peace is a product of good will. Peace cannot be achieved in fullness and power by fiat or edict. It is a result of certain attitude, spirit, mind, action, relationships. Ill will produces dissension, breeds conflict, inspires hate, is destructive of cooperative enterprises. Good will prepares the way for peace, builds brotherhood, is constructive, and truly religious.

If I could choose my own epitaph, I wish that I might so live that it could be truthfully written of me,

"He never knowingly made it harder for those of different creeds, politics, and races to live together in harmony, or lost an opportunity to generate the genial warmth of good will."

For the blessing pronounced upon the peacemaker read Matthew, the fifth chapter and the ninth verse.

THE LIFE THAT IS IMMORTAL

"He that hath the Son hath Life, and he that hath not the Son hath not Life." "No man hath quickened his own soul." Yet it was long centuries before laggard modern science realized that all life must proceed from life—which is the characteristic teaching of the gospel from the beginning. This, let it be repeated, is a profoundly arresting fact, that the Church's spiritual biology was fully formulated and held ages before natural biology was taught in any college or agreed on by mundane science. Revelation was an era ahead of experiment... The Christian is no mere development of the natural man, but is a "new creation" born from above, "a babe in Christ," quickened into spiritual existence by Christ. Always the cardinal distinction is drawn. From this, Christianity's standpoint, probably it is labour lost to seek evidences to prove the possibility of the natural mind's survival, as it now is, and unchanged. It is not this which is to inherit the higher life and progress. The great things held out are not promised to human will, emotions and intelligence as such. On the contrary, these—as hundreds of passages repeat—have to undergo a transformation before they properly belong to the new order; and the regeneration is effected by what are variously called grace, faith, love, a vivid personal relationship to a Person . . . Theology has a right to its terms, and needs distinctions; but in practice, to the wayfaring man and woman, they come to this—love, attachment, affection, communion, reliance, filial submission. Where these function, there is spiritual Life . . . It is miracle, but very normal.—W. J. Blyton, in "The Hibbert Journal."

INDIAN WISDOM

"The white man acts then talks about what he has done—and his heart is sad.

"The Indian talks, thinks, talks some more, thinks yet again for a long time, and then he talks some more. Then he acts—and his heart is glad."—Indian Leader.

IN MEMORIAM

Resolutions Relative to Mr. Harry Fortenberry, Deceased

Whereas, Almighty God called from this earthly abode on July 17, 1939, to the Eternal City of Heaven, our beloved brother, Harry Fortenberry, a steward of the Hopewell Methodist church, whose faithful service was felt throughout the Foxworth charge; and

Whereas, we, his associates of the official board of said Foxworth charge of the Methodist Church, do mourn the passing of this, our fellow-worker; and

Whereas, we shall forever cherish the memory of our friend and Christian gentleman, whose friends we number by his acquaintances; therefore be it

Resolved, that we, who are left to mourn this grevious loss to our community and church, diligently seek the leadership of Almighty God to guide us in the paths of a life of noble ideas, princely manhood, sterling character, Christian achievements which have been written indelibly on the Scroll of Time by the life of our departed brother, Harry Fortenberry; be it further

Resolved, that we extend profound heart-felt sympathy to the bereaved wife, Lela Fortenberry, and son, Harry Fortenberry, Jr., and other relatives; be it further

Resolved, that a copy of these resolutions be presented to Mrs. Lela Fortenberry, and son, Harry Fortenberry, Jr., a copy be mailed to the New Orleans Christian Advocate for publication, and a copy sent to the Columbian Progress, and a copy be inscribed in the permanent records of our quarterly conference of the Foxworth charge, convened at Sandy Hook, Miss., this the 27th day of August, 1939.

Jas. W. Hart, W. W. Golden, Marion Hammond, W. H. Andrews, E. A. Ball, E. A. Kauffman, stewards.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Some good reports have come to us from third quarter zone meetings. We find that good programs have been given and the attendance has been splendid, although the weather has been exceedingly warm.

Zone No. 4, of the Baton Rouge District, reports an unusually fine meeting held at Wesley Chapel, near Ponchatoula. Mrs. Hance Wilson is the capable and alert leader of this zone and was the presiding officer for the day. During the business session reports were heard from the Hammond, Ponchatoula, Natalbany, Wesley Chapel, Springfield, Tickfaw, Tangipahoa and Lees Landing secretaries. Special music was given by Mrs. Henry Jacobsen, and messages were given by Mrs. G. O. Salassie, Rev. A. M. Martin, and the district secretary, Mrs S. L. Fairchild. The address of the day was made by Rev. Carl Lueg, who used for his subject "The Task of the Church." A delicious luncheon was served by the ladies of Wesley Chapel. There were 85 in attendance.

* * *

Zone No. 4, of the Alexandria District, held its third quarterly meeting with the Melville auxiliary, with Mrs. W. H. Parker, Jr., zone leader, presiding. The program was on "Children's Work." A most inspiring devotional was given by Mrs. R. M. Bentley: "The Touch of the Master's Hand." Mrs. C. B. Powell, of Melville, gave the address of welcome, to which Mrs. Saddler, of Palmetto, responded. Report of work for Memorial Mercy Home was made by Mrs. Baley. An attractive part of the program were several numbers given by children—Song, "Jesus Loves Me," by John Harvey; Song, "Keep Sweet," by Sylvia Harvey; Story, Learn About God from Jesus," by George Williams Burks. Mrs. T. D. Chapman, of Bunkie, told of "Prayer Specials for 1939, and Week of Prayer Specials." After the business session a delicious chicken dinner was served to members and guests.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Zone No. 1, of the Hattiesburg District, held its third quarterly meeting with the Petal auxiliary, Mrs. A. M. O'Neil presiding.

The program on "Christian Citizenship," as outlined by the conference secretary, was presented, following which Mrs. Paul Arrington, who had just returned from Scarritt College, told of her six weeks there.

During the social hour, there was a series of "surprises."

Mrs. Dan McLemore, of Petal, was made a life member of the Woman's Missionary Society by her auxiliary, Mrs. Arrington presenting the pin.

Then, with Mrs. R. E. Rollings, of Hattiesburg, bearing the beautiful cake, the members of the Petal auxiliary, with their guests, began singing "Happy birthday to you" to Mrs. Arrington, and since she was leaving Petal to make her home in Waynesboro, Circle No. 1 presented her with a silver pitcher and Circle No. 2 with a piece of pottery.

* * *

The third quarter's meeting of Zone No. 4, of the Vicksburg District, was held with the Lorman auxiliary as hostess, and Mrs. G. R. Cole presiding.

The responsibilities of missionary women for "Christian Citizenship" were splendidly presented by Mrs. W. R. Easterling, of Fayette, and Mrs. T. B. Oliver, of Roxie. Miss McCaa, of Lorman, led the devotional.

A social hour followed the program.

* * *

The New Hebron auxiliary was hostess to the Northeastern Zone, of the Brookhaven District, for its third quarterly meeting.

Mrs. E. A. Loftin presided and the program on "Christian Citizenship" was presented.

Six of the eight auxiliaries were represented.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Methodism to Honor Frances Willard Centenary

The great Uniting Conference of the Methodist Churches, meeting in Kansas City, early in May, adopted by unanimous vote a resolution urging "proper recognition" of the Centenary of the birth of Frances E. Willard.

On page 43, of the North Mississippi Conference Minutes for 1939, item seven under Activity reads: "That we present the life and work of Frances E. Willard at some meeting." Plan now to have a wholehearted enthusiastic celebration of the 100th anniversary of the birth of one of the world's great Christian leaders. Let the fascinating story of her life become well known in your auxiliary. September 28 is the date. Write NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION, EVANSTON, ILLINOIS, for program suggestions.

* * *

Cold Springs W. M. S.

Cold Springs Missionary Society was organized January 10, 1939, with only seven members. At the time of this report 19 women have been enrolled. The officers are: President, Mrs. Cooper Cline; Treasurer, Mrs. Tom Cline; Corresponding Secretary, Mrs. H. R. Sanders; Recording Secretary, Mrs. C. C. Allen; Superintendent of Supplies, Mrs. M. C. McCurry; Superintendent of World Outlook, Miss Georgia Keys; Superintendent of Christian Social Relations, Miss Bessie Woods.

Each month short interesting programs, based on the Year Book outline, have been given, but the most inspiring part of each meeting has been the addition each time of two, three, or four new members.

The revival at Cold Springs was an opportunity for an extra meeting that again brought its quota of three new members. Mrs. Beasley was the principal speaker. Improvement of program methods was one of the practical benefits of this call meeting. Fellowship and intelligent interest in helping to build the World Christian Community were others.

The August program included a sketch of Scarritt College along with the regular program and business meeting. This was followed by a social hour.

MRS. C. C. ALLEN.

* * *

September Program of Work

1. Business Meeting—(a) Plans for Fall Mission Study Class; (b) Octagon Campaign; (c) Financial Obligations—three-fourths of pledge paid.
2. Life Memberships—Adult, Junior, Baby.
3. Present Scarritt Associates to Church Groups.
4. Panel Discussion of Efficiency Aim.
5. World Outlook Program.
6. Executive Committee Meeting—(a) Reports made and MAILED; (b) Check Efficiency Aim and Report.

The difference between a fanatic and a prophet is often only a hundred years.

In Memoriam

JEREMIAH SILAS BACON

Jeremiah Silas Bacon, son of Dr. and Mrs. J. S. Bacon, was born September 16, 1858, on his father's farm, near Dubberly, La., and died at his home, near Heflin, La., at 5:45 p. m., Thursday, August 3, 1939. He had been a resident of this section practically all of his long and useful life. In his young manhood he attended the Minden Male Academy.

On September 8, 1886, he was happily married to Mrs. Martha J. Russell, nee Heflin, who survives him. To this union were born six children, five of whom survive: Mrs. Joseph Iles and Mrs. Violet E. Lynn, of Oberlin, La.; Mrs. J. E. Pearce, Heflin, La.; Mrs. Hugh Gandy, Crowley, La., and J. M. Bacon, Baldwyn City, Kan. Three step-children also survive: J. W. Russell, West Monroe, La.; Mrs. Dona A. Minchew, DeQuincy, La., and Mrs. W. P. Stewart, Heflin, La. Beside these he is survived by ten grandchildren, two great grandsons, five step grandchildren, and three step great grandchildren.

Mr. Bacon was the son of devout Christian parents. In early manhood he was converted and united with the M. E. Church, South, at old "Andrew Chapel." Later he became a charter member of the Heflin Methodist Church. He was regular in his attendance upon the services of the church until his heart began to fail him a few years ago. But he remained a faithful member and loyal supporter until his decease. He was a model citizen, a devoted husband and father, the best of neighbors; a man of noble character, cheerful enthusiasm and alert mind.

Perhaps his outstanding contribution was his example as a Christian in public life. From 1900 to 1924 he served as Justice of the Peace for ward five, Webster parish. From 1925 to 1932 he served as state representative from Webster parish. He leaves behind him the fragrant memory of a man of unimpeachable integrity, and the abiding influence of one whose high principles were not for sale. At the same time he will be cherished for his broad sympathies and generosity of spirit.

Funeral services were conducted from the Heflin Methodist Church, on Saturday morning, August 5, 1939, by his pastor, Rev. L. R. Nease, Jr., and his former pastor, Rev. J. F. Wilson, and interment, performed by the Masonic Fraternity, was in the Fellowship cemetery, near Dubberly, La. His grandsons served as pallbearers.

May the bereaved family realize in this dark hour that "God is our refuge and strength, a very present help in trouble," and may they be comforted in the hope of a joyous reunion at the resurrection in the home beyond the skies.

His pastor,

L. R. NEASE, JR.

MRS. JESSIE WARD CATCHINGS

The death of Mrs. Jessie Ward Catchings, age 76, of Jackson, occurred in Georgetown, Friday, July 28th, and came as a great shock to a host of friends and relatives in the surrounding communities.

Mrs. Catchings was visiting relatives in Georgetown and attending a revival meeting being held at the Methodist church there. She suffered a heart attack and died at the home of her stepdaughter, Mrs. R. R. Allen.

Funeral services were held in the Georgetown Methodist church Saturday morning, with Rev. W. A. Terry officiating, assisted by one of her former pastors, Rev. L. T. Nelson, of Meridian, and Rev. Geo. P. White, of Hazlehurst, and Rev. O. O. Haley, of Georgetown.

The survivors of Mrs. Catchings are one daughter, Mrs. Leta Shrock, Catchings, and the following step-children: Mr. A. S. Catchings, of Bassett, Ark.; C. B. Catchings, of Colorado; Mrs. I. N. Ellis, of Hazlehurst; Mrs. R. R. Allen, of Georgetown; one brother, Arthur Ward, of Jackson; two sisters, Mrs. Lettie Simpson and Mrs. Isadore Hemphill, of Pickens, and many other relatives.

Mrs. Catchings, a native of Pickens, went to Crystal Springs in 1903, after the death of her husband, Mr. Hal Shrock. She made her home there until her marriage to Mr. F. B. Catchings, of Georgetown, where she lived until three years ago, when she moved to Jackson. Mr. Catchings preceded her in death many years ago.

This beloved woman held a very sacred place in the hearts of many people, for those who knew her admired her and appreciated her loveliness of character, and the uniform gentleness of her life. She joined the Methodist church in early life, and exemplified her religion in a daily life of unselfish service to others. She held a life membership in the Woman's Missionary Society, and was an earnest worker in the activities of her church.

Many dear friends and relatives saw the appropriateness of these words: "None knew her but to love her, none named her but to praise."

LOUISE CATCHINGS GARTH.

RESOLUTIONS OF LOVE AND RESPECT IN THE DEATH OF ROY LYON

Whereas, God, in His infinite wisdom, has seen fit to summon from our midst our friend, co-worker and superintendent of the Methodist Sunday school, Roy Lyon.

Resolved, that he was always faithful to every duty, unselfish and kind to others. His good influence will live on. We commend his spirit to God and humbly pray that his family and friends may look to our Heavenly Father for consolation and guidance.

Resolved, that a copy of these resolutions be spread on the minutes of the Methodist Church Sunday School, a copy be sent to the family, and a copy be sent to the Lexington Advertiser and to the New Orleans Christian Advocate.

IN MEMORIAM

Mrs. Mary Ellen Smith Havens was born in Jackson county, Miss., on March 17, 1852. In 1870, she was married to Albert G. B. Havens, with whom she moved to Louisiana in 1875, and resided until her death in Calcasieu and Rapides parishes.

Mrs. Havens was a pioneer Methodist in this section, having been a member of the old Camp Ground church until that church's membership was moved into Glenmora. The Camp Ground cemetery is now her final resting place.

The happy memories which she has left behind are cherished in the hearts of 4 sons and 5 daughters, 39 grandchildren, 57 great grandchildren, and 2 great great grandchildren. Wealth and fame have a small place in comparison to the living gems which were her treasures and greatest joy, which she now has left behind as a living endowment to the world.

Mrs. Havens was a devoted Christian mother, trying to lead her children in the footsteps of the Master. May we confer honor on her memory by emulating these splendid qualities, for by them she bids us to realms above. TED HOWES.

Be cheerful. Remember how the kettle keeps singing though it is up to its neck in hot water.—Wm. H. Joyner.

ADDITIONAL SUBSCRIPTIONS

Alexandria, M. S. Monk	1
Ferriday, E. C. Dufresne	10
Jonesville, J. C. Sensintaffer	1
Greensburg, A. D. St. Amant	2
Pine Grove, M. D. Felder	1
Zachary, J. E. Hearn	2
Abbeville, J. A. McCormack	1
DeRidder, A. S. Lutz	6
Hornbeck, R. T. Pickett	2
Lake Arthur, C. F. Sheppard	4
Lake Charles, H. L. Johns	15
Moss Bluff, W. R. Corrigan	4
New Iberia, R. H. Staples	1
Covington, H. W. Rickey	2
Felicity, J. G. Snelling	2
Pearl River, F. S. Flurry	1
Slidell, L. E. Douglas	1
Dubach, W. B. Hollingsworth	1
Converse, A. H. Baggett	4
Hall Summit, L. A. Carrington	1
Park Avenue, R. T. Ware	5
Oak Ridge, A. M. Wynne	5
Mer Rouge, W. F. Roberts	7
Sterlington, J. F. Dring	4
Meadville, E. E. McKeithen	1
Tylertown, T. J. O'Neil	2
Hattiesburg, Broad St.	3
Hattiesburg, Court St.	15
Petal, H. A. Wood	1
Homewood, L. T. Nelson	1
Jackson, Eliot Jones	1
Meridian, J. D. Carter	11
Scooba, Murray Cox	5
Bay St. Louis	7
Biloxi, R. E. Alsworth	9
Centerville, S. F. Harkey	2
Yazoo City, C. W. Crisler	2
Iuka Cir., A. C. Bishop	3
Frairs Point, W. M. Campbell	2
Drew, W. I. Henley	2
Itta Bena, G. H. Boyles	3
Winona, R. G. Lord	1

THIS HAPPENED IN LOUISIANA.

(Voice over Telephone): Is that Mr. J.? This is Mr. K., just checking up on Income Tax Reports. Mr. J. Will you kindly give me the name and address of the treasurer of your church? Mr. J.: Er, Er, Er, will you please leave me your correct address, and I will mail it to you, I think they have just recently elected a new one? Thank you so much.

(The treasurer has been the same for four years).

CONTRIBUTED.

ONE PRAYER FOR TWO

Give her, Father, much of courage,
As she waits today,
At the bed-side of her loved one—
And for him we pray.

Guide the doctors—guide the nurses—
Watch their every move;
Stay so very near the patient—
Let him soon improve.

Thou art Love and Hope and Wisdom—
Thou art Joy and Peace;
Wouldst Thou raise Thy hand of Mercy—
Set her mind at ease?

Answer, Father, all her pleadings,
For to Thee she turns;
Hoping, trusting—seeking courage,
While her dear heart yearns.

'Tis for strength that we would ask Thee
For the patient there;
And for her, who waits beside him,
We would ask Thy care.

ANN PORTER.

Greenwood, Miss.

CAMPAIGN REPORT BY DISTRICTS

	1939	1938	Gain or Loss	
Alexandria, R. H. Harper	480	308	172	G
Baton Rouge, J. H. Bowdon	314	261	53	G
Lake Charles, B. H. Andrews	400	400		
Monroe, W. L. Doss	453	468½	15½	L
New Orleans, E. C. Gunn	400	400		
Ruston, D. B. Raulins	225½	296	70½	L
Shreveport, A. M. Serex	600	560	40	G
Total	2872½	2693½	179	G
Brookhaven, R. H. Clegg	200	211	11	L
Hattiesburg, W. B. Alsworth	466	453½	13½	G
Jackson, T. M. Brownlee	246½	345	98½	L
Meridian, W. B. Jones	149	238	89	L
Seashore, J. F. Campbell	181½	274½	93	L
Vicksburg, H. A. Gatlin	115½	121	5½	L
Total	1358½	1643	283½	L
Aberdeen, N. J. Golding	449	162½	286½	G
Columbus, L. P. Wasson	176	108	68	G
Corinth, W. R. Lott	242	182	60	G
Greenville, J. W. Ward	124	108	16	G
Greenwood, H. F. Brooks	141	426½	285½	L
Sardis-Grenada, C. T. Floyd	133	108	25	G
Total	1265	1095	170	G
GRAND TOTAL	5495	5431	65½	G

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The sublime paradox of Christianity is "I have found a joy in sorrow, a calm in pain. 'In all these things we are more than conquerors through Him that loved us."

THE PRAYER-ROOM TODAY

Eternal Spirit, who from everlasting to everlasting art God, we worship Thee. Rebuke us, proud men and women, too often satisfied with our lives; strip us of our pride and stand us in awe and wonder before Thee, for Jesus sake. Amen.

No. 38.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 21, 1939

Great Peace

Yes, a true love for the great Book will bring us great peace from the great God and be a great protection to us. Let us live constantly in the society of the law of the Lord, and it will breed in our hearts a restfulness such as nothing else can. The Holy Spirit acts as a Comforter through the word, and sheds abroad those benign influences which calm the tempests of the soul.

Nothing is a stumbling block to the man who has the word of God dwelling in him richly. He takes up his daily cross, and it becomes a delight. For the fiery trial he is prepared, and counts it not strange, so as to be utterly cast down by it. He is neither stumbled by prosperity, as so many are, nor crushed by adversity, as others have been; for he lives beyond the changing circumstances of external life. When his Lord puts before him some great mystery of the faith which makes others cry, "This is an hard saying; who can hear it?" the believer accepts it without question; for his intellectual difficulties are overcome by his reverent awe of the law of the Lord, which is to him the supreme authority to which he joyfully bows. Lord, work in us this love, this peace, this rest, this day.

—Spurgeon.

Wallet of the Week

A JEWISH RELIGIOUS COURT is said to have been opened in New York. The court will be presided over by three rabbis, it will operate under the Mosaic code of laws and it will undertake to settle differences between Orthodox Jews who do not wish to go before the civil courts. It is said that any Jew failing to appear in answer to a summons issued by the court, will be subject to a manifesto declaring that, because of such disobedience, he is disgraced and is to be shunned.

* * *

A SEMINARY FOR NEGRO PRIESTS of the "slave coast" of Africa is to be erected by American Catholics, according to an exchange. The seminary is to be located at Enugu, the provisional government center of Nigeria, West Africa, and Catholic mission societies have voted to raise fifty thousand dollars for the enterprise. The seminary is to be a gesture of apology and restitution for the damage done by the capture and sale of millions of Negroes by Christians and others a hundred years ago.

* * *

THE ROMAN SENATORS OF CAESAR'S DAY were a lot of legislative pikers as compared with modern lawmakers, thinks Dr. McKinlay of the University of California, at Los Angeles. He points out the fact that from 700 B. C. to 500 A. D. only two hundred and fifty measures were placed on the Roman statute books, while Governor Olson signed more than a thousand bills which were passed at the last session of the California legislature. All this in the face of the fact that Rome maintained world supremacy for six hundred years with fewer than one-fourth the laws passed at a single session of the legislature of California.

* * *

THE RADIO LIQUOR SALESMAN was the subject of a vigorous address delivered by Hon. Edwin C. Johnson, of Colorado, in the Senate of the United States, on August 3, 1939. Senator Johnson declared that although Senate Bill 517 had been on the calendar since April 28, 1938, it had been impossible to get action on it. The bill seeks "the protection of the American home against the intrusion of the liquor salesman" by use of the radio. He declared that 379,000 parents had petitioned Congress for relief, but without effect. It would seem that the American home is no longer regarded as one of the "musts" of our national interest, and that the tax levied on the beer keg is more important than the character of the citizen.

AMERICA'S PEACE MINDEDNESS is far from being an assured fact judging by the increases in military and naval activities. Aircraft and engine plants which did an eighty-six million dollar business last year now have three hundred million dollars in unfilled orders. Employees in plane plants have been increased about fifty per cent since January 1, and navy and commercial shipyards are making an enormous increase in their force in anticipation of a greatly expanded warcraft business.

* * *

QUEEN MARY OF ENGLAND recently opened the new "Temple of Youth"—a great Methodist enterprise connected with Clubland church for youth at Walworth, London. At the same time, her majesty unveiled a memorial tablet to George Shrubsall, whose faith and support did so much to make the dream a reality, and tribute was paid to Lord Rochester also for his assistance in raising the twenty thousand dollars necessary for this youth undertaking in one of the poorest quarters in the great metropolis.

* * *

INVESTMENTS IN RADIO STATIONS in the United States are said to amount to fifty million dollars. On January 1, seven hundred and sixty-four stations were in operation and six hundred and seventy-four of them were broadcasting commercial programs. The gross income of these stations for 1938 was approximately one hundred and thirty-five million dollars. The interest rate on a government obligation is pitifully small, but here is a protected industry whose gross earnings in one single year amounts to two and seven-tenths times its capital investment.

* * *

EUROPEAN METHODISTS number only one hundred and twelve thousand people, according to Richard T. Baker, of the Board of Foreign Missions in New York. It is accounted one of the tiniest sects, as compared with the millions who adhere to the great state churches. European Methodism seems to be very effective, particularly in the institutional aspects of its work. There are nearly eight hundred itinerant preachers, sixteen hundred deaconesses and nine hundred and ten church buildings. Methodists own church buildings and parsonages valued at eight and one-half million dollars and the total valuation of its properties amounts to forty million dollars.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

NEUTRALITY

Probably no word in use at the present moment has more appealing implications, nor is susceptible of more delusive applications than is the term neutrality. It has a profound significance for that vast army of men and women who occupy a position back of the front line of war propagandists and profiteers. They know that when the war dogs are unleashed their positions will be reversed. It is a matter of serious concern to the more than ten million unemployed who reflect upon the complete disorganization of the whole industrial situation and the consumption of the resources of the nation in the prosecution of war. It has a very real message for those who hold bitter recollections of the conflict which laid waste the world a generation ago.

On the other hand, in its application, it may be a vastly different thing from any legitimate meaning of the term itself. It is a well-known fact that the World War was made longer by a group of very small border states, "neutrals," who thought more of gain than of peace and righteousness. The story of war guilt will never be fully disclosed until the archives of the "neutrals" as well as those of the belligerents shall be made public. The straws indicate that the wind is blowing in the same direction at the present moment. We believe that the passion for trade and the insatiable thirst for profit are likely to be the greatest enemies of our national peace.

In some instances no war has been declared and no definite war aim has been set forth by any party to the conflict. No sooner had the explosion in Europe taken place than we saw some of the heads of great banking houses in America rushing home, stock markets began to skyrocket, and the local and petty profiteer set himself for a head start. We are opposed to a trade war directed by investment bankers, and we have no interest in nor regard for a neutrality which relates only to money, neither are we influenced by "cash and carry" talk. Call it pacifism if you will, but we are for a course of peace, righteousness and goodwill toward all peoples of the earth, and if we must participate in the war, let it be for a worthy aim openly avowed and not because we are backed into it by trade sharks.

GOD'S GOODNESS AND OUR PRAISE

In the 107th psalm is a very impressive emphasis upon the value and the religious importance of a constant personal acknowledgment of God's goodness and mercy to His children. The psalm opens with an injunction to the redeemed of the Lord that they make confession of His mercy and grace, and four times in the course of recounting the mercies of God, the singer breaks into the refrain: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Perhaps the psalmist may have thought of this acknowledgment as being composed of two separate elements. First as a fulfillment of an obligation on the part of those who benefit by God's goodness and mercy—the response which attests the apprehension of God as the source of our blessings. But not less important, we think, is the intimation that our testimony to God's goodness and mercy may serve to re-enforce our own faith and to heighten our reality of God. The injunction is of a piece with the oft repeated admonition to worship and to pray—acts which keep alive in our hearts and minds the sense, not only of the goodness of God, but of His necessity to us. Such habitual practice would save us from crying like children in the dark in hours of imminent peril and distress, and it would rescue us from the aimless and awkward rush to the altars of the church under the thrust of a great crisis. Above all it would save faith from the starveling drudgery of formalism and conventionalism. It is crisis that reveals the hollowness of religion. It is constant communion with God and the faithful and unfaltering witnessing to His mercy and goodness which constitutes our best shield against disaster. Therefore, "whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

DELINQUENT SUBSCRIBERS

Our friends whose subscriptions have expired will receive postal card notices to that effect in the next day or two. We ask that they give the matter prompt attention as we must discontinue those who do not let us hear from them promptly. If you desire to have your paper continued and it is not convenient to remit immediately, let us hear from you to that effect and we will be glad to extend any courtesy possible to assist you. If your paper should be discontinued, please remember that we have given notice and we do not wish to lose any subscriber. The postal laws require us to maintain a list of bona fide subscribers, and the business interests of the Advocate make it necessary that we do so. WHEN YOU RECEIVE AN EXPIRATION NOTICE PLEASE ATTEND TO IT PROMPTLY, EITHER BY SENDING YOUR REMITTANCE OR BY ASKING AN EXTENSION OF TIME.

NOTICE EXTRAORDINARY

In a number of charges there are many past due Advocate subscriptions. In order to keep up our list of readers and to secure replacement for losses, we are offering to any pastor or Advocate representative who sends us a list of seven or more new and renewal subscriptions one of the very latest books. These books are not publishers reminders, they have been given to us and they are our special gifts to those who will assist us in gleaning the corners of the field. The offer is limited to the books which we have, and to those which we may receive. We have sent out six of these gift books already. Send in your list today or at the earliest moment possible. We will do the rest.

TIME MARCHES ON

No popular slogan more fully expresses the mood of these September days than does this. The tang of fall is in the air, the patter of children's feet is heard upon a thousand paths that lead to school, the Methodist pastor is admonished that the end of the Conference year is at hand, and everywhere is the hurry of setting the Methodist house in order. We know now that "Time Marches On." As we look with mingled feelings of interest and uncertainty to the days ahead, we become keenly conscious of the importance of our answer for the year. The destiny of many causes in a day of world confusion hangs upon that answer. The hopes of many hearts are associated with its tone of victory or its dirge of defeat. The tomorrow of our fortune will be conditioned by that answer. How different might be our feelings at the end if we might remember in the beginning that "Time Marches On." Instead of sounding it as a tocsin of alarm as the shadows fall we should welcome it as the prelude of a new day.

Editorial Miscellany

By Dr. H. T. Carley

"BLACK MAGIC"

In the long ago, people were scared to death of "black magic." It was an art practised by witches, conjurers, and necromancers by which with the aid of the devil, they were supposed to cast evil spells on those against whom they held a grudge, and to bring the direst misfortunate upon whomsoever they would. The workers in this art were feared and hated. They were an accursed class.

But today, there is another "black magic." It is not an art, but an article. Instead of being feared and hated, it is sought for eagerly and, being found, is treasured as the acme of good fortune. The operators in this "black magic" belong to the favored class of the community.

This modern "black magic" is oil.

Those who read the newspapers have perhaps learned within the past few weeks that oil in commercial quantities has recently been found in Yazoo county. Its magic began to appear immediately. It was first manifested in the rapidity with which the news spread. Within a few hours of the bringing in of the well we saw in our village cars from Texas, Louisiana, Oklahoma, Arkansas, Kentucky, Missouri, Illinois—maybe others. As to kind, these cars ranged from the high priced, exclusive models to the cheaper ones that most of us around here use. As to condition, some of them seemed to be brand-new—others had seen better days.

The people in them were as varied as the cars thy drove. Some of them must have been taking their first shot at the oil game—young and enthusiastic; some evidently had prospered in other fields and were figuring on increasing their fortunes here; some—not so many—had the appearance of having had considerable experience with "dry holes."

A second mark of magic was the amount of money that seemed to be available. Some of us didn't know there was so much money in the world. These oil men came to buy leases and royalties—and they brought what it takes with them. It was currently reported that deals involving a thousand dollars or less were for cash—there were not many of them. Larger trades were handled with properly authenticated checks. It was indeed a most thrilling experience for this sleepy little village on the banks of the Yazoo.

A third mark of magic was how so much good fortune could pass so many of us by. Our farm—a pretty good-sized one, too—is only ten miles from the well; for all practical purposes, it might as well be under the walls of Warsaw.

But we are not scared of "black magic"!

THE AMERICAN CHURCHES AND THE EUROPEAN WAR

By The Rev. George A. Buttrick, D. D.
President of the Federal Council
Churches, September 8, 1939

This courtesy of the National Broadcasting Company is most generous, and I am most grateful. Though President of the Federal Council of Churches I am not now speaking their official word which doubtless soon will be issued. This word is mine, and its responsibility. But I think it measurably reflects the mind of goodwill of our American Protestantism in the light thus far given us and as we wait fuller light.

The war, now a week old, still begets belief. We had trusted, despite all dark omens, that the sanity, if not the reverence, of rulers and peoples, would have recoiled from this blood-letting. But war has come, and the end is "not yet." We in America cannot live apart. If we could and did we would despise ourselves. In prayer and compassion we intercede for the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. Christ has not failed: we have failed Him. The world is chaotic and disconsolate just because we have failed Him. Power, politics and the quest for secular security are poor substitutes for His wisdom. But as soon as we turn again He is there, in all light and grace.

The duty of our Protestant churches in this tragic time is not far to seek. We now try to state it in plain terms.

First, we shall do well to keep unbroken our world-wide Christian fellowship. War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundered, the Christian churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds: they are the true girding of mankind. If Christ is Truth, as we firmly believe, He cannot be merely parochial or national Truth: He is Truth for the world, and all men are truly one in Him.

Second, American Protestantism must bid the nation to repent, forbear, forgive, and in every word and work of reconciliation. The command of Christ still holds that we should "love one another." This does not mean ever that we should endure evil, but rather that we should resource evil. It means that we should resist propaganda and refuse all hatred—a requirement resting especially on ministers, since their utterance is credited to the whole church, and may, if it is violent or unseemly, bring the cause of Christ into disrepute. It means—this command that we "love one another"—that we acknowledge our sins, for politics of power and possession are not one nation's monopoly but the whole world's virus of guilty disease. It means that we strive to understand the history and divergent viewpoint and peculiar difficulties of every land. It means that we try to find and face the causes of war which lie deeper far than the immediate occasions of war. It means that we should be charitable in judgment, cleaving meanwhile to the right, and that we should be resolute in goodwill.

Third, American Protestantism must enter into the fellowship of suffering with the millions on both sides of every battleline. We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing (again it is a private word for which I take private responsibility) that our churches might find some clearour means to minister to prisoners of war, to discourage reprisals, to comfort refugees everywhere, and by reassurance units, to rebuild shattered homes and cities. Ships at sea listen every half-hour for any S. O. S., and are required to respond, whatever the nationality of the ship in peril, whatever the nationality of the ship which hears the call. If our churches could thus respond through practical service and the spirit of goodwill, we could look back on this conflict unashamed. That would be an "entanglement" consonant with our best destiny and for which all mankind would bless us.

Fourth, our American Protestantism will do well to strengthen our government's purpose to keep us out of war. But our motives must be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world. We must remind ourselves constantly that war has been proved futile. Twenty-five years ago we tried by means of war to "make the world safe for democracy." Now the world tries once more to cure hate by means of hate, to mend killing by multiplied killing. Twenty-five years hence our children may be fighting against other coercions, bred of the hatreds and poverties of war, different only in name from present coercions, unless a worthier spirit and a nobler planning enter world affairs. Let us remain neutral, not selfishly, but as a people dedicated to that "magnificent obsession" of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperjured by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship so that we may bring peace to all mankind.

Fifth, we can pray. True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church, and let us then strive to live more nearly as we pray. Thus, "may the God of peace lead us into all peace."

POLICY OF THE METHODIST PRESS

A Discussion of the Future of Methodist "Advocates," which the 1940 General Conference Will Decide

By Bishop F. J. McConnell

There seems to be a good deal of discussion just now as to the wisdom of so reorganizing Methodism's Advocate system as to have one editor-in-chief of all the papers, whether there be one or many. If the plan is merely for the sake of financial or jurisdictional management, probably considerable argument can be put forth for it, but not so much if it aims to limit editorial utterance to one official.

Let it be said at the outset that the objectives are not that such an editorship would create an official spokesman who might easily become the voice of the church, speaking as if he were the organ of Methodism. The General Conference has made it clear that it is itself the voice of Methodism, and that no other body can speak for the church officially. The Council of Bishops can speak as a Council of Bishops, its authority limited to the sphere committed to it by the General Conference. Outside of spheres any individual bishop or group of bishops can say what they please, but they cannot commit the church [illegible] farther than their influence [illegible] a following

Conference News and Personals

Louisiana Conference

A card from Mrs. A. H. Hodges, of Rayne Memorial church, New Orleans, says that she is enjoying the grand climate of California and that she is finding her sojourn advantageous in the recovery of her health.

We are happy to acknowledge the fine work done by Rev. H. L. Johns and Mrs. Florence G. Leake, secretary of First Church, Lake Charles, in the Advocate campaign. It is of a piece with the work done throughout the district.

Carrollton Avenue church, New Orleans, will hold a Go-To-Church Sunday service on September 24, at which time every member of the church is urged to be present and a great congregation is expected.

Friends of Mrs. J. D. Fomby, whose late husband was pastor at Rayne, will regret to learn that she is moving away from Louisiana. Her address will be 220 South Washington Street, Magnolia, Arkansas.

The Advocate acknowledges with sincere appreciation a message from our good friend, Mr. A. F. Godat, of New York City, who expresses his appreciation of the special issue devoted to the men and the women of our territory.

Rev. J. W. Faulk, pastor at Plain Dealing, reports a great meeting at Ebenezer, on his charge, which meeting he regards as a kind of jubilee celebration of the church's existence and his own membership in the Methodist Church.

Rev. E. C. Dufresne, pastor at Ferriday, has had quite a serious time recently due to a tonsil operation and a somewhat retarded recovery. We are glad to know that he is now on the road to complete restoration.

The editor of the Advocate appreciates a generous word of commendation from Rev. A. M. Wynne, of Oak Ridge, who says that he regards the Advocate as being the best that it has been since he has been a subscriber.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, underwent an appendicitis operation on last Friday. At the time this notice was written she was still under the influence of the anesthetic but the indications for her speedy recovery were favorable.

Rev. Virgil D. Morris, pastor at Columbia, joined with the pastor of the Methodist Protestant church at Grayson recently in a service combining the boards of that church for the completion of the reorganization process to be carried out in the new church.

The Methodist church at Wisner has issued invitations for a home-coming rally on October 8, with dinner on the grounds. The editor appreciates an invitation to be one of the guests. We are sorry, however, that the meeting of the Publishing Committee may preclude our attendance.

It was with sincere sorrow that we noted the death of Bro. C. W. Eubanks at Hammond last week. At the time of his death he was a member of the church at Hammond and he was long an official member of the Methodist church in Algiers. We have never known a purer or a more devoted soul than Bro. Eubanks.

We regret to learn of the serious illness of Bro. Fondren, of Jackson, Miss., father of Mrs. H. M. Johnson, Carrollton Avenue church. We understand that Bro. Fondren had a stroke, which added to his eighty or more years, makes a very serious condition. We trust, however, that the outlook for his recovery is better than the circumstances indicate.

Rev. J. E. Selfe, pastor at Gibsland, reports a two-weeks' revival with capacity congregations, and a daily vacation school of ten days duration, beginning with forty enrollments and increasing to seventy-three. At Bryceland and Oak Grove, Rev. Sam Nader did the preaching and the results were very satisfactory. There were seven accessions on profession of faith.

First Methodist Church, Shreveport, has let the contract for an educational building to cost $127,000, exclusive of the lot, work to start immediately and to be completed about February 1940. The building is to be three stories high and will be reinforced with steel. Dr. Dana Dawson, the pastor, reports money for the construction is practically secured and that the indebtedness at the end will not exceed twenty per cent.

Mississippi Conference

Rev. Hillary F. Westbrook, pastor at Williamsburg, reports good progress in his work with every prospect of making this a banner year for the charge.

Rev. J. B. Cain, pastor at Hazlehurst, has announced a meeting for his church to begin September 20, the editor of the Advocate to do the preaching.

Rev. Otto Porter, pastor at Crawford Street, Vicksburg, is doing an effective work in that great church nestling among the hills of that historic city.

Rev. G. H. McBride, pastor at Moselle, reports impressive progress in his work and an educational annex to cost $1,000, to be immediately realized. All financial claims are up to date.

Rev. J. L. Carter, pastor at Fifth Street, Meridian, is giving a good account of his ministry in that charge and in the results the Advocate is sharing liberally.

Chaplain W. N. Thomas, stationed at the United States Naval Academy, Annapolis, Maryland, makes glad the editor of the paper with a note that breathes the geniality of his presence. We appreciate the invitation to visit him in his home.

Rev. A. M. Ellison, Jr., reports a good meeting at McLaurin, on the Brooklyn charge, with fifteen additions on profession of faith and a forty per cent increase in the membership of the church as a result of the revival. Rev. D. T. Ridgway did the preaching. Bro. Ellison says that he has had twenty-six additions on profession of faith and that the additions otherwise will bring the total to fifty, with two revivals still to be held.

North Mississippi Conference

A communication from Dr. V. C. Curtis, member of the Publishing Committee, says that he may not be able to reach the meeting on account of duties in connection with closing up his year's work. No faces connected with our annual meeting will be more missed than will those of Dr. Curtis and Rev. J. H. Felts.

Miss Bettie J. Bailey, Route 1, Aberdeen, writes us that Bishop Francis Asbury once visited in the home of her grandparents in South Carolina and that on the visit he brought with him green coffee from which his breakfast beverage was made. Her great grandfather was Rev. Stephen Shell, local preacher.

Rev. J. B. Burns, Blue Mountain, gives a rather discouraging report of the crop conditions in that section where the early rains and the succeeding drought have created great difficulties in the agricultural section. Bro. Burns says that distress is already manifest in some places, with little prospect of immediate relief from any source.

General

Gammon Theological Seminary, Atlanta, Georgia, the outstanding Negro theological school in America for training

ministers and other Christian workers will open the 1939-40 session on Sept. 22, according to announcement by Pres. Willis J. King.

Dr. Elam F. Dempsey, who is preparing a life of Bishop Atticus G. Haygood, is asking that any who know personal incidents, witty sayings, and stories of Bishop Haygood, will write out such in full and send to him for inclusion in the volume. Address Dr. Elam F. Dempsey, 110 Rhodes-Haverty Bldg., Atlanta, Ga.

CONFERENCE COLLECTIONS TO SEPTEMBER 1, 1939

Alexandria District—Total, $850—Alexandria, $600; Bunkie, $75; Glenmora, $550; Marksville, $29.50; Oakdale, $100; Pineville, $20.

Baton Rouge District—Total, $660.72—Baker, $53; Greensburg, $33.72; Jackson, $150; Lottie, $17.50; Plaquemine, $18.50; Ponchatoula, $303; Springfield, $20; Walker, $25; Zachary, $40.

Lake Charles District—Total, $744—Abbeville, $200; Crowley, $180; Elizabeth, $40; Eunice, $15; Hackberry, $20; Lake Charles, $200; Rayne, $25; Vinton, $64.

Monroe District—Total, $941.85—Columbia, $40; Delhi, $100; Gilbert, $42.50; Mangham, $50; First Church, Monroe, $550.25; Gordon Avenue, Monroe, $33.67; Oak Ridge, $26.98; Pioneer, $23.45; Rayville, $50; Waterproof, $25.

New Orleans District—Total, $1,045.-05—Franklin, $60; Lockport, $14.50; New Orleans, Chalmette, $45; Epworth, $130; McDonoghville, $31.55; Munholland, $75; Rayne, $574; St. Marks, $80; Pearl River, $35.

Ruston District—Total, $3,082.05—Cotton Valley, $36; Gibsland, $67; Haynesville, $266.50; Heflin, $158.55; Homer, $90; Minden, $1,054; Ruston, $1,200; Springhill, $100.

Shreveport District—Total, $2,277.05—Ida, Hosston, $20; Mansfield, $250; Mooringsport, Oil City, $11.75; Pelican, $95.-05; Plain Dealing, $165.25; Shreveport, Cedar Grove, $35; First Church, $100; Noel Memorial, $1,600.

Total received to date, $9,600.72.

Note—Payments since September 1, not included in this report.

PAUL M. BROWN,
Treasurer.

REVIVAL AT ST. MAURICE

Dear Dr. Duren: Beginning Sunday night, August the 20th, and continuing every night through August the 30th, the Methodist Church at Saint Maurice, La., had an old time "Protracted Meeting." The Methodists, Baptists and entire community attended all the services and took part in the singing, testimony meetings and Scripture verses repeated from memory. We also had a Bible reading contest between the young people and the adults. Every night the count was made as to how many chapters in the Bible each group had read during the day. The young people generally won the score. During the meeting there was a total of 781 chapters read by both groups.

Rev. J. Cude Rousseaux, pastor of the Methodist church, did all the preaching, except one night sister Lula Wardlow delivered a wonderful sermon to us. On Monday night the Cook Singers from Emmett, Ark., sang for us. It was soul-inspiring to hear them sing.

As a result of the meeting Bro. Rousseaux received four members into the church by baptism, and one is to join the Baptist church. The entire church and community was revived and three family altars were erected. The Sunday school seems to have taken on new life and we hope soon to have a mid-week prayer meeting and an Epworth League for the young people.

Bro. Rousseaux delivered strong, spiritual messages each night and was untiring in his efforts to visit the people of the community, especially the new families that had moved in, and invited them out to the services.

Sister Rousseaux, his faithful wife and consecrated co-worker and helper, went with him on all his visits in the homes and played the organ for the services every night. She also helped Bro. Rousseaux to conduct a young people's meeting each night before the regular services.

To show their appreciation of Bro. and Sister Rousseaux' faithful work during the meeting, the people of the community gave them a surprise shower the last night of the meeting.

The people of St. Maurice all love Bro. and Sister Rousseaux, and they are doing much good here, and we hope he can continue to be our pastor for another year.

MRS. G. M. JONES,
Supt. of Sunday School.

REVIVAL AT MELDER

During the week beginning August 21, a profitable revival was held at our church. The pastor, Rev. T. P. Moss, and the congregation, appreciating the splendid results of the revival of the summer of 1938, held by Rev. E. W. Day, invited and urged him to return for another week's service.

The services were well attended. The crowds were larger than last year. Inspiring messages on "Introducing others to Christ" (Acts 8:29), "The Power of Prayer," "Repentance," "Daniel purposed in his heart that he would not defile himself," "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5), and many other texts were given by Bro. Day. Each one seemingly grew more impressive and interesting. At the close of the service, when the text was "God forbid that I should glory save in the Cross of our Lord Jesus Christ," many knelt at the altar to dedicate themselves anew to the service of the "Cross." Many hearts were touched and made glad.

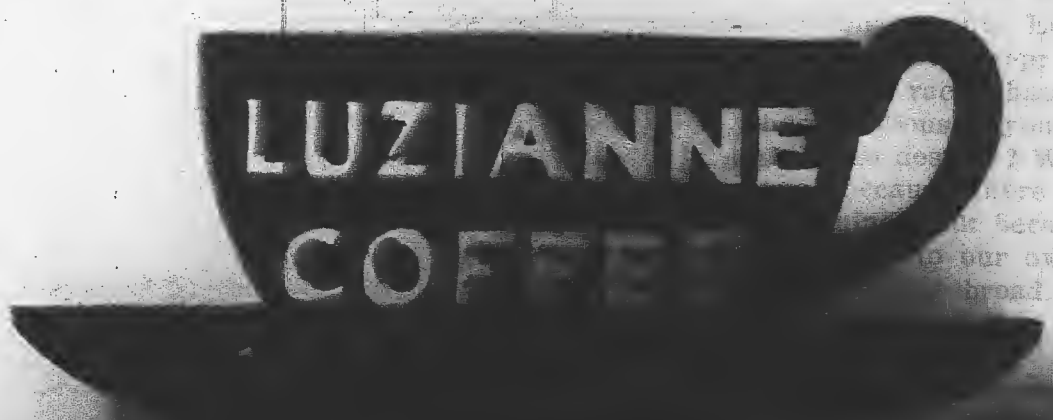
The work of the Evil one was also very apparent, trying to destroy the good we would accomplish, and it was with regret that the meeting came to a close on Sunday evening, yet we feel very fortunate and thankful in having had Bro. Day with us. We pray that God will continue to answer the prayers so fervently offered for our good and His glory, and may the word be as seed, sown in good ground, that will bring forth fruit unto life eternal.

An invitation was extended Bro. Day to return for a revival next year.

We were glad to have Dr. and Mrs. R. H. Harper, and Rev. and Mrs. T. T. Howes to worship with us at one service, and we are looking forward to the Bible school Dr. Harper promises to bring us in the near future.

VERSA GILBERT.

As the unfolding bud blossoms into the full beauty of the rose, so the unfolding petals of spiritual thought blossom into the full understanding of God.—Gertrude S. Dauriac.



MEETING OF THE COUNCIL OF BISHOPS OF SOUTH CENTRAL JURISDICTION

The Council of Bishops, of the South Central Jurisdiction, met in morning, afternoon and evening sessions on September eighth, at the Biltmore Hotel, Oklahoma City, Oklahoma. Present were Bishops Mead, Smith, Holt, Selecman and Martin. Bishop Broomfield was kept away by speaking engagements at the West Virginia Conference.

Bishop Mead, Senior Bishop and Chairman of the Council, presided.

Tuesday, May 28, 1940, was chosen as the date for the first Jurisdictional Conference. The Committee on Entertainment, reported that they had selected Oklahoma City as the place of the Conference. The committee concurred in the date recommended. Readjustments were made in the dates and places of annual conference sessions of the Missouri Conferences, meeting in St. Louis on October 10th. The members of the Council were guests at a noon luncheon of the Chamber of Commerce. Bishop Mead responded to the addresses of welcome by the Mayor and the President of the Chamber of Commerce. Bishop Holt spoke on the report of the meeting of the Committee on International Relations of the World Council of Churches, which was held in Geneva and to which he was a delegate.

The Council adjourned at 10 p. m.

Note: Southern Conference (M. E.) will be held at Sequin, Texas, Oct. 17.—Ed.

RITES FOR REV. J. D. FOMBY, PASTOR AT RAYNE

(Special to The Times-Picayune)

Rayne, La., Sept. 8—The Rev. J. D. Fomby, 47 years old, pastor of the Rayne and Branch Methodist churches for the past two years, died at his home here this morning following a short illness.

The Rev. Mr. Fomby had made a trip to Alexandria Thursday, and had also conducted a special service at the local church Thursday night. Shortly before midnight he became ill.

Funeral services were held this afternoon at the Methodist church. The Rev. B. H. Andrews, presiding elder of the Lake Charles District, was in charge of the services. Other pastors present and paying tribute to the Rev. Mr. Fomby were Rev. W. T. Gray, Indian Bayou; Rev. B. F. Roberts, Church Point; Rev. A. L. Gilmore, Lafayette; Rev. G. W. Pomeroy, Crowley; Rev. Clarence Krumnow, of Ebenezer, and Rev. J. C. Pinson, of Rayne.

Pallbearers included W. S. Henry, C. D. Curtis, W. J. Johnson, Carl Harmon, Clyde Stagg and Ernest Levy.

Following the services, the body was taken to Magnolia, Ark., former home of the deceased, where interment is to be made Saturday.

The Rev. Mr. Fomby, a World War veteran, was born in Magnolia, Ark., on January 25, 1892. In 1918 he was ordained a deacon and an elder by Bishop Warren Cndler. Since 1926, he has been a member of the Louisiana Conference, serving in Logansport, Waterproof, Many, Barham, Colfax, Pelican and the Keener Memorial church in Baton Rouge before coming to Rayne. Before that time he was a member of the Missouri, Arkansas and Texas Conferences for short periods.

He is survived by his widow, Mrs. Jewell Stevens Fomby; two sons, Joe D. Jr., and Henry Fomby; one daughter, Virginia Fomby, all of Rayne; his mother, Mrs. Ida Fomby, Magnolia; three sisters, Mrs. R. W. Parkinson, Mrs. J. H. Hughes and Mrs. H. R. Butcher, all of Magnolia; and three brothers, J. U. Fomby, Alexandria; E. D. Fomby, Bossier City, and F. M. Fomby, of Paris, Texas.

ADDITIONAL SUBSCRIPTIONS RECEIVED

Choudrant, L. P. Moreland	4
Crowley, G. W. Pomeroy	8
Lake Charles, First Church	5
Natchez, C. A. Schultz	4
Gibsland, J. E. Selfe	3
Oak Ridge, A. M. Wynne	3
Ruston, Guy M. Hicks	37
Benton, W. M. Sullivan	7
Bolton, A. M. Broadfoot	5
Belzoni, W. B. Baker	4
Single subscriptions	24

THE WEEK OF EVANGELISM

The Week of Evangelism, held at Lake Junaluska, August 27th through September 3rd, was one of the most inspiring gatherings that I have ever attended. A company of 140 young Methodist preachers from conferences all over the South, representing both rural and city churches, came to Junaluska to receive new enthusiasm and to learn new methods of winning people to our Lord. We learned, however, that it is not new methods we need but the re-discovery and adaptation of old methods to new situations.

For many of us young preachers, going up to Junaluska was like going up to Jerusalem. As the Prophet of old "saw the Lord, high and lifted up," so we, in those beautiful mountains of North Carolina, "saw the Lord." We saw the Lord, not only in the gorgeous scenery of the physical world about us, but also in the character of the men who were our leaders. We shall not soon forget the spirit of Harry Denman, nor the deep, stirring messages of Bishop Selecman, nor the quiet, powerful lectures of Dr. Roy H. Short. The sermon by Dr. W. F. Quillian on "Educational Evangelism," made a deep impression on the young ministers. Nor shall we soon forget the contributions made by Bishop Ainsworth, Bishop Kern, and Bishop Cannon. Their prayers and words of guidance were greatly appreciated.

So it was that as we moved in and out among the mountains and communed with great souls, we were lifted to a new and higher elevation in the spiritual world. We caught new visions of our task and of the possibilities of the glorious Gospel of Christ. We felt a deeper longing to reach all men of every class and station of life and bring them to Jesus.

These holy emotions were not dissipated at Junaluska, but were directed into constructive channels through the field work which was given us each afternoon to do. This group of 140 preachers was divided into societies of eight. Each society had a leader and a secretary who recorded their work each day. Bubbling over with religious enthusiasm these societies were sent out into the hills and mountains, the villages and towns surrounding Junaluska, to bear the glad tidings of God's saving grace. Each day the societies received a new assignment, some to do personal work with prospects furnished by the pastors of the churches surrounding Junaluska, some to do house to house visitation with the instruction to read the Bible and pray in every home, some to go into the slum districts to lift the fallen to new hope and life in Christ Jesus, and some to preach on the streets of the surrounding towns and villages, with the desire to reach some weary soul who has not had the courage to come to church, that he may be led to the peace of God. Into the highways and hedges we went with the good news of Jesus and His love, nor was our work in vain. The societies came back with radiant reports of great experiences where men, women and young people committed their lives to Christ as the result of their labors. Great good was done through the field work. The people to whom we went were benefitted. The preachers themselves were benefitted more.

The following young men attended from the Louisiana Conference: W. F. Howell, Jeanerette; A. D. St. Amant, Jr., Greensburg; J. C. Whitaker, Logansport; Karl Tooke, Munholland Memorial, New Orleans; W. E. Trice, Second Church, New Orleans; A. W. Townsend, Jr., Gentilly, New Orleans.

Representatives from North Mississippi Conference were: Revs. R. E. Wasson, G. R. Meaders, Mathis Armstrong, L. A. Bennett and J. Noel Hinson.

We are thoroughly convinced that the dawn of a new day is breaking for united Methodism. Dr. Denman urges us to use every means possible for evangelizing

the men and women of the street as well as our own flock. If they won't come to us we must go to them.

THE METHODIST ADVANCE

The Uniting Conference of last May instructed the Council of Bishops to lead the United Methodist Church in an advance movement for the general purpose of integrating unification to the people and creating a consciousness of unity among all the Methodists of the nation. The movement is to be carried forward by the Bishops and Bishop Edwin Holt Hughes, of Washington, D. C., has been chosen as Director.

The Bishops' Committee met in Washington on August 21st, and prepared a preliminary outline of The Methodist Advance. The movement will begin January 15, 1940, and continue through March 15th. Meetings will be held in one hundred leading cities of the nation, and it is expected that multitudes of Methodists will gather to hear the messages of the Bishops and other church leaders who will compose the teams of speakers. Programs will be designed to emphasize the unity of spirit as well as the connectionalism of the Methodist Church. The emphasis will be primarily evangelistic. No special benevolent interest will be stressed, but it is hoped that the movement will undergird the entire program of Methodism, making it possible for congregations and the general church to put forth increased endeavors to bring the world to a saving knowledge of Christ.

The Bishops' Committee has asked the presidents of all the benevolent boards of the three former Methodist churches to serve in an advisory capacity. A schedule of places and dates for the meetings will be arranged; it is expected that simultaneous meetings will be held in the various jurisdictions. Thirty-four Bishops and a large number of other preachers will participate in the speaking tours. For the most part it is expected that the Bishops will exchange areas during this phase of the Advance.

The Uniting Conference provided no budget for this enterprise and accordingly The Advance Movement will be conducted with little expense. It is expected that each area under the leadership of the resident Bishop will provide for the expense of meetings held therein. In addition, each area is expected to raise $100 or $150 for general expenses, this amount to be remitted immediately to Bishop A. W. Leonard, 3012 Koppers Building, Pittsburgh, Pennsylvania.

The Bishops have adopted a plan for Watch Night Services in all Methodist churches and the observance of Holy Week in union Methodist groups wherever possible. The Bishops are asked to hold themselves in readiness to serve as preachers in these Holy Week services in so far as possible.

Further details of the Methodist advance will be outlined from time to time and duly communicated to the church. It is felt that the movement being launched will be of the utmost significance in welding all Methodists together into a representation and spiritual unity and giving the church to carry forward with renewed fervor the work of evangelizing the people. All Methodists everywhere are asked to pray for its success and to participate in every phase as opportunities are presented.

THE DISTRICT SUPERINTENDENT AND HIS WORK

One of the outstanding features in the Leadership Schools of the General Board of Christian Education, held at Mt. Sequoyah, Fayetteville, Arkansas, and Lake Junaluska, North Carolina, was the course on THE DISTRICT SUPERINTENDENT AND HIS WORK, led by Bishop W. C. Martin and Bishop W. W. Peele, respectively. More than thirty enrolled at Mt. Sequoyah and over fifty at the Lake.

The reports from the members of the group indicate quite satisfactory results. The interest was so keen that considerably more time was given each day to the discussions than is usually given to courses in training schools. The reports from the bishops themselves with reference to the interest of the participants in the classes and values found in the enterprises are stimulating.

Such vital topics were considered as the district superintendent himself, his relation to pastors, laymen and young people, his position in connectional Methodism, the use of the district meeting, making quarterly conference more effective and the district program of evangelism, missions and Christian education.

Strong recommendations were adopted by the classes asking that similar opportunities for district superintendents be offered annually. It appears that there are many other important items that could not be considered for lack of time. Plans are under way to make reports from the groups available to all district superintendents in the South Central and Southeastern Jurisdictions.

The program of the Board of Christian Education at Mt. Sequoyah and Lake Junaluska included a two-week and a one-week school and a Young People's Conference at each place. Around 1400 people were enrolled in these schools. In addition, the pastor's conference was held at Lake Junaluska. Unusually strong faculty members and platform speakers made the programs very effective. From Mt. Sequoyah and Lake Junaluska [illegible] a large [illegible]

OUR MISSION

A Portion of the Episcopal Address [illegible] to the [illegible] Methodist Conference, Oklahoma City, [illegible] 1939

Our Mission, wherever and the [illegible] Methodist church may have in store for us in Europe, it should place with increased emphasis and clear before our minds and hearts the question of our Mission. This question confronts the Church in all parts of the world. In the United States as well as in China and India, in Africa and South America, but perhaps especially in Europe. Furthermore, it is the language of each [illegible] in the present day. It [illegible] to say that we are living in a new world. We consider the term "new world" applied to America. Yet the new world is not across the Atlantic. It is right here. We are living in it. The last quarter of a century has witnessed more and more profounder changes in Europe than in America or in any other part of the world. The World War and the succeeding revolutions have changed the map of Europe. Not only the political and national boundary lines, not only systems of government and the structure of society, but they have completely [illegible] the moral and religious life and practices of former centuries.

The modern European is living in an atmosphere totally different from that in which his parents were nurtured and which moulded their views, their beliefs, their characters. What has Methodism to say to this generation? Has it a message for the European men and women, the youths of our day, uprooted as they are, cynical of the past, distrustful, even fearful of the man on the other side of the national boundary line, resentful, bitter, impatient, yet at the same time dreaming of a new world order to be created not so much by the slow processes of moral and spiritual conversions as by the short cut of external force, a generation at the same time full of fine enthusiasm, worshipping a new way of racial and material perfection, a noble idealism that reaches for the stars but perverted because it hopes to conquer them by means of high-powered airplanes and long-ranged guns. Have we, as Methodists, messengers of peace and good-will on earth, a mission in this [illegible] world of today, turbulent, swept [illegible] by the storms of national and racial hatreds, in this Europe where millions of young men are trained to kill and destroy? We raise this question, not because there is any doubt in our own minds, but because [illegible] believe that we owe it to our own [illegible] statement [illegible] to the broad [illegible] to give a [illegible]

which was set at nought by the builders which is become the head of the corner." He is the cornerstone. If he be set at nought, our much vaunted civilization becomes barbarism, mass murder. It has from the beginning been the mission of Methodism to lead men to Christ, to enthrone Him. May Methodism never lose its evangelistic passion. The "strangely warmed heart" must find expression in a strange zeal for winning souls to Christ.

The Methodist stress on conversion—not on a method, but on the substance—means a conscious Christ-centered life. The Methodist insistence of Christian perfection meets the demands of our day and generation. What is Christian perfection? Is it not the recognition of and surrender to the totalitarian claims of Christ? Christ is not satisfied with a compartment in life's dwelling. He wants the whole house. Modern society is increasingly impatient of any form of religion or civilization that touches only one or two spheres of the complex human life, be it individual or social. It demands a program that comprises the whole of life.

Methodism is called by God to meet this demand. While starting with individual surrender to Christ, it does not stop with the individual. In this respect Methodism, from the beginning, has been different from Mysticism or Pietism in any of its forms. The life of God in the soul of man, as Wesley defined in a well-known phrase, the essence of Methodism does not consist of mystical comtemplation or in individualistic emotions. It is an active principle. God's love to mankind is tremendously active, dynamic. Nor is the life of God in the soul of man merely individualistic, hence exclusive. It is social, inclusive. It includes the whole world, both extensively: "God so loved the world" and also intensively: "His Kingdom come, His will be done on earth as it is being done in heaven." Neither any purely "individual gospel" nor what is called "social gospel" is complete without the other. When isolated neither of them does justice to the totalitarian claims of Christ, nor meets the needs and demands of the modern world.

The Methodists are persuaded that no mere human efforts can create a new world. But they are equally persuaded that the Church is the body of Christ through which Christ works out His plans; that the regenerated, spirit-filled members of His body are fellow workers with the exalted Head in the great work of redeeming this world.

POLICY OF THE METHODIST PRESS

(Continued from page 5)

of Methodists. It is not likely that a church which has refrained from making its Council of Bishops an agency for the utterance of its views on any and all sorts of questions will grant such authority to an editor, even if it should elect such an editor to the headship of its journalistic organization. If an editor tried to speak thus authoritatively, nobody would be especially impressed. Journalistic utterances these days have to win by their own merit.

The real danger would be that in the attempt to reach effectively through a religious paper a constituency as large as that of present-day Methodism, the editor would be exposed to the constant temptation to move within the circle of ideas in which the main mass of readers would readily agree. That would not get us far. There are, indeed, periods in the history of a church when the supreme need is for a cogent statement of ideas moving throughout the whole denomination. Such statement gives new force to the ideas themselves, puts them into usable form for offense or defense and serves both the church and society. Crises that reveal such a need, however, do not often arise. Meantime, there is virtually perennial need of a different type of journalistic leadership, or, at least, utterance.

I refer to the necessity of explanatory and pioneer discussion. In a denomination of eight million membership the danger of uniformity is of first-class size. We now have sufficient uniformity in the essentials of devotion to the Lord Jesus Christ and acceptance of the Christian faith as set before us in the New Testament. There is large territory, however, still to be surveyed in the application of Christian principles, both to individual and social experience.

Looking for the moment at the social realm, for that is the field in which today there is the loudest call for trying out Christian ideals, we may ask if there is not something beyond the abstract statement of the ideals. I suppose that we should all agree that the chief concern of the church ought to be the proclamation of what we call the human values. That expression, however, all-important as it is, has become too general. Now a church which extends throughout the entire nation, not to say the world, has within it groups whose ideas of human values are vastly different from those of other groups. Assuming good faith and mutual respect all around, there is nothing more worth while for the advance of Christianity than the representation of varying and contradictory points of view by the advocates, or, if you please, the partisans of these views. Speaking rather loosely, and yet with a fair approach to accuracy, the social attitudes of the North, of the South, of the East, and of the West, are all different from one another in the interpretation of such a term as the "human values," in actual human life, I mean. I have had considerable experience in trying to arrange for discussions before groups with social interests of live social themes. Such discussions almost always are futile, not to say inane, unless they are carried through by partisans of the various views. The search for a minimum on which all can agree is the surest way to reach a deadly dullness. The Methodist Church can be of immense help to the Kingdom by listening to the diverse voices in its own membership who sincerely hold different views on the democracy, social differences, capital and labor, and so on and on—these differences taking the color of different sections of the country.

If this seems like too strong a diet, let us remember that there is abundant room for manifold discussion today in church policies. The recognition of the truth that the church is not, organizationally speaking, an end in itself but an instrument, makes all the more imperative the need of constant scrutiny of and experiment with the instrument. I believe, for example, that the missionary policies of Methodism today are as expert as any existing, but I don't believe the Methodist Church is aware of the fact. This is because the policies do not get much room for discussion, editorially, in the church press. I believe, further, that the policies can be greatly improved, but not until there is more general knowledge in Methodism.

The Methodist Advocates together have the largest circulation in the religious newspaper world. They cannot compete with heavily subsidized journals, or with the sensational press, or with "funnies," but they can create and foster a genuine interest in the application of divine principles to a human situation—if they have a chance. They will get a better chance if we do not overdo the unity idea.—N. Y. Christian Advocate.

METHODIST WOMEN

(Carried forward from page 14)

ing the reading of "The World Mission of the Church." Results of the Fall Study were to be listed. Some of these might possibly be: daily Bible reading, changed attitudes, peace programs and peace petitions, effort concerning alcoholic beverages, activities in behalf of the mortmain law, period of meditation.

Why are we to study this unit? These are some of the answers: help class members to better understand the world today, to become aware of and concerned about human needs, to appreciate the power and place of the church in the world, to recognize the opportunity and obligation and resources that the church has for building a Christian World Community, to discover how to carry on a practical program of Christian service at home and abroad through the church, and how we as individuals may render Christian service and thus further a Christian World Community.

At noon the Como ladies served the group at Como Courts. This was time well spent in fellowship and exchange of experiences.

The afternoon session was opened with a demonstration lesson on the Madras Conference. This was written and directed by Mrs. J. D. Derrah, of Malvina. The maps and posters used in the demonstration were prepared by Mrs. Sidney Johnson, of Benoit. Mrs. Sharpe followed this demonstration with a discussion of the plans for worship services during the study. Each auxiliary study leader was given a mimeographed sheet which contained lesson plans, lists of supplementary materials, plans for worship periods, and poems for use in the study. Thus, each leader went home inspired to do her best and encouraged by having in her hands very definite information as to methods.

* * *

Greenwood District held its Coaching Day at Enleville, August 30, with Mrs. Sharpe directing the study group and Mrs. Woodson the children's group. At least a hundred women were present.

* * *

Greenville District held its Coaching Day at Clarksdale, with about ninety leaders of both mission study groups and children's work present. These divided about equally into two groups.

* * *

During this week the remaining three districts will hold similar meetings. The Board of Christian Education and the Mission and Bible Study Department of the Womans' Work are doing a fine piece of co-operative work during these "Coaching Days."

A CORRECTION

Dear Dr. Clay:

Your letter of the 9th, calling our attention to the payment of $60.15 in May for Benevolences for Tutwiler has been received. On looking this up we find that the proper entry was made and the money deposited, but this was overlaid in the statement. We regret this error very much, indeed.

We are sending the New Orleans Christian Advocate a copy of this asking that they make this correction in their next issue.

J. H. JOHNSON, Treasurer.

BOOKS

Interesting and Informing Souvenirs

The Highroad of Methodism, by Harry Earl Woolever, published by the Commission on Methodist Union, 3311 Rodman St., N. W. Washington, D. C., paper covered brochure, price 50 cents, 12 copies $5.00.

In this little booklet, a souvenir of the Uniting Conference, Dr. Woolever tells the half forgotten story of Methodist separation and Union from the records and by pictures. He deals with the story of separation frankly and without sidestepping of facts, and then he sets out with enthusiasm the story of the reunion which was consummated at Kansas City. Among the pictures with which the book is profusely illustrated, are many of melancholy interest and others which reveal the enthusiasm of the gathering which proclaimed the end of Methodist disunion in the United States. The booklet may be secured at the address above and copies of the programs used in the "Service of Declaration" may be secured at the same address for $1.25 per hundred and $1.00 for additional hundreds.

Christ, by Very Rev. W. R. Matthews, K. C. V. O., D. D., D. Litt. The MacMillan Company, New York, pp 145, price $2.

This little volume by Dean Matthews, of St. Paul's, London, will be read by many because of the exalted pulpit occupied by its author. It will, however, make appeal to discriminating readers for its own sake. It is not so technical as to make it difficult and it is not so theological as to make it dry. The author senses the foci of interest in Christ and his teachings in such a way as to give the book wide human interest. It is daring in its interpretation of the mind of Christ and in its criticism of the text of the Gospels, both in the originals and in the translations. It is thought-provoking and it has a tendency to rescue people from what might be called a moribund theology of misinterpretation. From the standpoint of Christ and the Gospels, the Kingdom of God is discussed as breaking forth in Christ himself, as proceeding through the recognition of his divine place, in the lives of the disciples, and as a fellowship transcending all civilization based upon statute law because it is a fellowship of persons who have the "law in their hearts." In the same manner the author discusses the simplicity of salvation, Christian living, the meaning of the sonship of believers, the unpardonable sin, the Second Coming, and the Judgment. We commend the book to those who seek real food for thought.

The Book of Psalms, According to the Eastern Version. Translated from original Aramaic Sources, by George M. Lamsa. A. J. Holman Company, Philadelphia, pp. 130 price $1.50.

The author of this interesting and almost startling translation is a native of Assyria and is, therefore, dealing first hand with these ancient songs of his people. His reinterpretation of the psalms is based upon intimate personal knowledge of Semitic words which had been mistranslated in the versions with which we are familiar. Many conservative thinkers will be stunned by some of the changes which appear in [illegible] version. For instance, [illegible] reads: "[illegible] upon the [illegible] Aaron's beard: that went down to the collar of his robe." This version, as one can see, takes away something of the patriarchal and priestly appearance of Moses' eloquent brother. Some of the changes have the virtue, to say the least, of making sense of some passages which in the ordinary versions present insuperable difficulties. One may not agree to every change from the authorized text, but he will find stimulating suggestions on every page of this unusual book.

Snowden's Sunday School Lessons, 1940, by Earl L. Douglass, D. D., The Macmillan Company, New York, pp. 337, price $1.50.

This old favorite of Sunday School Teachers is now presented in new and larger form and with the added feature of Hints to Teachers at the end of each lesson. Dr. Douglass, the new editor, is a graduate of Princeton University, a man of wide practical experience, the pastor of the Summit Presbyterian Church, Germantown, Pa., the author of several books, and is the writer of syndicated religious articles which appear daily in a group of newspapers.

The outlines of the lessons follow the plan of previous issues, and we believe that the well earned reputation of those issues is fully sustained by the new editor. The interpretations are so printed as to make it easy to grasp the emphases intended. The new feature, Hints to Teachers, appears to us to be especially well done and a very valuable addition to the work. The author deals with such matters as the scripture background to be studied in preparation, an evaluation of the elements contained in the lesson text, and an indication of the teacher's practical problems such as making interesting the obvious and the simple, for the danger of permitting superficial lessons to obscure the deeper meanings of the passage. We believe that the Sunday School teacher will find in this volume a mine of dependable treasure, a reinforcement of practical illustration, and that his ministry of teaching will be greatly enriched by its use.

A Quiver of Sunbeams, by Alfred H. C. Morse, Cokesbury Press, Nashville, pp. 183, price $1.50.

This little volume is well named for it is truly a quiver of sunbeams. In twenty-seven sermonettes the author glorifies homely and commonplace things with a charm of thought and expression which must compel interest independently of the substance of the message. The studies, however, are the messages of a pastor's heart and experience and they deal with [illegible] and problems of [illegible] they are con- [illegible] emphasis, [illegible] brighten [illegible] for [illegible]

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 24, 1939

ISAIAH: FORETELLING THE BIRTH OF THE MESSIANIC KING

By Dr. J. R. Countiss

Golden Text.—His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Isa. 7: 14; 9:1-7; 11:1-5
King James Version

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Like other men, the prophets were creatures of their own place and time. In current events they discerned causes that would operate in distant results, and that incidents of the day foreshadowed the future. Moreover, their walk with God gave to them a clarity of vision not possessed by those who sought only selfish benefits. The opening verse of our lesson assures the wicked Ahaz of the futility of making an alliance with Assyria as a protection against Ephraim and Syria, because before the child of a young woman yet to be married could come to years of discretion those kingdoms would be utterly destroyed, and God would be manifestly with his people—"Immanuel." The verse is quoted in Matthew as a prophecy of the coming of Christ, the Messiah. The one clear meaning is that God is over all kings and kingdoms, and that however desperate the condition of his people may be he will bring deliverance and salvation, even from the least expected quarter, and that compromise with evil means disaster. The first verse of chapter nine properly belongs with the preceding chapter, as the context shows.

It was indeed a dark day for Judah, black with a moral gloom through which only the eye of a prophet could penetrate, but the paradox of the prophets is that they are at once the world's worst pessimists and its greatest optimists. It is difficult to believe that humanity is as wicked as they paint it, or that it may aspire to become as godlike as they demand. Only those who, like Isaiah, have seen "the Lord high and lifted up" can have a proper concept of his holiness or of the hideousness of human sin. Not even the wickedness of Ahaz could put his people beyond the redemptive power of the holy God. Beyond the blackness of night, the prophets beheld the radiance of the morning light.

If the Messianic hope began as a dream born of desire, it brightened into a vision with the prophets and matured into a reality with the apostles. If at the first it found expression only in the hearts of a few outstanding leaders, it came at last to be the comfort and stay of the common people of Israel. From a faint beginning it grew into a national ideal that burned in the heart of every Jewish mother, and that cheered a great people through their years of exile, humiliation, and persecution.

Perhaps their very physical sufferings and their racial persecutions made them lay too great stress upon the material imagery of the Messianic prophecies, so that when Jesus came they failed to recognize him. They longed to exchange places with their masters, to become a dominant people, rich and great "like all the nations," whereas their prophets had portrayed a kingdom of righteousness whose ruler should be distinguished for service rather than for lordship, a Saviour, a Deliverer who should save his people from sin, selfishness, and pride.

As we read Isaiah in the light of history, we discover not exaggeration but reserve. His picture of the reign of Christ is not overdrawn. Jesus more than fulfilled all ancient dreams and visions. He opened the gates to a new world, a world of brotherhood, of peace and good will. Men have been hesitant enough about entering—it is so different from the old world of war and hate and greed, but in every land there is a saving remnant of those who see and believe. Slowly but surely the kingdom comes. The light breaks and day dawns.

A New Day for Methodism Dawns

All across the Church there are evidences of a revival of interest in the great causes represented in the Benevolences. In nearly every Conference there has been an increase in acceptances. Payments on acceptances are also ahead of last year.

The Church is again beginning to recognize the Benevolences as a high privilege of sharing with the Christ and not merely an obligation to the Church.

LET'S CLOSE THE LAST YEAR OF THE METHODIST EPISCOPAL CHURCH, SOUTH, GLORIOUSLY AND VICTORIOUSLY.

Just a few more weeks and Annual Conference will be here. How quickly these weeks do speed by. What report will your charge make to your Annual Conference? How many accessions on profession of faith? How many additions to your Church School? Will your Benevolences be paid in full?

The Benevolences are the life-blood of the great mission program of our Church, both at home and abroad. Every dollar paid to Benevolences is a response to the call of the Christ to "go and meet human needs everywhere."

Brethren! pray, organize your committees, visit your members and secure the Benevolences in full so that when your Conference meets to make its final report as a Conference of the Methodist Episcopal Church, South, your charge will make a perfect record, financially speaking, in helping to send Christ to those who know him not.

Christ expects every man in Methodism to do his best.

C. K. Vliet, Secretary
General Commission on Benevolences

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

For the past several years the women of the Louisiana Conference have been broadening and extending their work. About ten years ago the Conference pledge was increased to include the salary of a deaconess to do rural work. This deaconess has done constructive rural work in nearly every district of the Conference, and at the present time Deaconess Shiela Nuttall is doing splendid work in the rural section of the Monroe District.

The next step in expansion was the placing of a deaconess, Miss Verna Webster, at Cedar Grove church, Shreveport, for two years, to work in that rapidly growing industrial area.

The need for a trained religious worker at Hodge, another industrial section of the state, was brought to the attention of the Conference, and after much deliberation the Conference pledge was again increased and Deaconess Margaret Infinger was placed there to work with a large group of employees of the Paper Bag Factory.

For some time the women of the Conference have felt the need for a student counselor to work at one of our state schools. Last year it was voted by the executive committee of the Conference to ask the Woman's Missionary Council to appoint a deaconess for this particular type of work to be stationed at the State Normal College at Natchitoches.

The Council granted this request and has sent Deaconess Mammie J. Chandler, who has just arrived and is now taking up her duties there. Miss Chandler comes to this conference with the very highest recommendations. Her last work was at William and Mary College, at Williamsburg, Virginia, where she served as student counselor. Under her direction there the church was made the center of the student activities and a carefully planned program was arranged. Emphasis was placed upon personal counseling with students. Miss Chandler lived in the dormitory with the students and cooperated with the House Mother in planning vesper services and social activities.

Mrs. R. R. Branton, wife of the capable pastor at Natchitoches, writes enthusiastically of the coming of Miss Chandler. She says: "We are especially pepped up because Miss Chandler, our student worker, is to arrive soon. It is almost too good to be true that we are to have her with us. You see, Mr. Branton and I both knew her in our student days at Millsaps when she was deaconess at Galloway Memorial."

And so the work of the Woman's Missionary Society, of the Louisiana Conference, continues to expand and grow because of the liberality of the women of the State. What shall be our next "venture in faith"?

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. L. O. Todd, secretary of the Meridian District, announces the following financial honor roll. Requirements for making the honor roll are the payment of one-fourth of total pledge, including membership offering, Scarritt and Wesley House pledges, rural worker special.

First quarter: Cleveland, Coker's Chapel, DeKalb, Decatur, Enterprise, Electric Mills, Hickory, Lost Gap, Meridian—Central, East End, Fifth Street, Wesley, Poplar Springs, Newton, Philadelphia, Pachuta, Pleasant Ridge, Quitman, Rose Hill, Salem, Suqualena, Sandtown, Toomsuba.

Second quarter: Coker's Chapel, Daleville, DeSoto, Enterprise, Electric Mills, Hickory, Lost Gap, Meehan, Meridian—East End, Fifth Street, Hawkins Memorial, Poplar Springs, Thirty-fourth Avenue, Wesley, Pleasant Ridge, Philadelphia, Rose Hill, Sandtown, Suqualena, Salem, Toomsuba, Union.

Those auxiliaries not making the honor roll the first quarter, but making pledge for first half of the year of the second quarter: Cleveland, Daleville, DeSoto, Meridian—Thirty-fourth Avenue, Union.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Sardis-Grenada Coaching Day

Tuesday, August 29, while the world waited for the outcome of the Danzig situation, a group of 85 women dared discuss and lay plans for a study—"Christ and the World Christian Community." Mrs. Ratliff, in her noonday meditation, called the individual in the group to a real adventure in living creatively, basing her appeal on this sentence, "Fear not little flock it is your Father's good pleasure to give you the kingdom." She further challenged us with plans for changing individual lives, for studying our own local communities, for meeting the need of our own underprivileged folk who have a contribution to make if we only give them the opportunity, for releasing untold joy, power, and resources in our own lives, thus lifting ourselves beyond that average "good."

The occasion for this Coaching Day was the making of plans for a unit of study on "Christ and the World Christian Community." The worshipful atmosphere of the Como church, with its mellow lighting, dignified interior and lovely flowers, enhanced the effort of the leaders to make the study superintendents feel the need of preparation in presenting so arresting a subject as "The World Christian Community."

That these lesson units were to be of real educational value was evident by the intriguing supplementary material laid about the altar rail. Chief of these were: The World Outlook, Council Year Book, The Upper Room, The Church in Social Action, Christian Living, Missions Tomorrow, Each With His Own Brush, Poems, Hymnal, Council Bulletin, Council Minutes, The World Mission of the Church. Not the least attractive of these was a year-book made by Mrs. Sharpe for her own group. In it were found plans for four studies of the topic, "Christ and the World Christian Community." No club year book was ever more neatly and completely compiled. Four auxiliaries of the Olive Branch circuit will use these books as they study together.

That the unit of study was a world-wide one was emphasized by the groups of flags of all nations placed about the altar. On a table nearby were articles from every nation in the world where we have work.

Posters announced that this meeting included the needs of children. Mrs. Sharpe's morning devotional very effectively led our thinking to the privilege we have in being the teachers of children. She suggested that we plan our church program as a unit, studying "Christ and the World Christian Community" when the children are having their mission study "Christians Around the World."

Mrs. Woodson and Rev. Roy Grisham had a class of twenty workers from the Sardis-Grenada District church schools.

Mrs. Bridgeforth, of Pleasant Hill, presented the topic, "Building the World Christian Community." Begin where you are was Christ's command. In studying the text "Through Tragedy to Triumph," we wish to stress the triumphs rather than dwell on the tragedies.

The only Council Certificate for the study of "The Invincible Advance," was presented to Holcomb. Other reports went in too late to be recognized this quarter.

Requirements for Council Certificate were discussed in regard to the study of "Through Tragedy to Triumph." Special stress was laid on reporting on supplementary material especially concerning

(Carried forward to page 10)

The Christian Fireside

SUCCESSFUL LIVING

PREVENTIVE RELIGION

By Edgar DeWitt Jones

We hear a lot about preventive medicine. We should hear more about preventive religion. Preventive religion is the best kind. This is so because it is formative rather than reformative. It strikes at the roots. It is constructive, and begins with the child.

Mr. Jones

I would not belittle the ministry of rescue. It will always be in order. "Throw out the life line" and "rescue the perishing" will be sung to the end of time. All the same, the ministry of conservation is of at least equal importance.

I recall a story told me by a man in whom I had every confidence. A timid young girl had come from a small town in the Middle West to one of the great cities. She lost her position, became discouraged; at last, in desperation, she applied for aid at a home for friendless girls.

It was a stormy night when she rang the bell in the main hall and flakes of snow clung to her coat and hat. When she explained that she wished shelter and food for a few days, the woman who had answered her ring made a few inquiries, very direct and to the point. When these were answered, she said to the young woman seeking admission, "But my dear, we can't take you. This home is for fallen girls and you do not come under the terms of admission."

Without a word, the young woman turned away into the storm of the night, and two years later, this time in a downpour of rain, she rang the bell at the same home, and it chanced that the same night matron answered her ring. She did not recognize her visitor at first because she had changed so greatly. But the young woman reminded her of the night visit two years before and recalled what the matron had said. Then she added, "Let me say now that there is nothing to prevent me entering this home. I can meet the conditions."

So they took her in—two years late!

VERSES WITHOUT "E"

Sir,—A correspondent recently quoted eight lines containing all the letters of the alphabet.

The following verse, containing only the one vowel "e," provides an interesting contrast:—

Eve, Eden's empress, needs defender he;
The Serpent greets her when she seeks the tree.
Serene, she sees the speckled tempter creep;
Gentle he seems,—perverted schemer deep,—
Yet endless pretexts, ever fresh, prefers;
Perverts her senses, revels when she errs,
Sneers when she weeps, regrets, repents she fell,
Then, deep revenged, reseeks the nether Hell!

—Cyril Ellis.

"SACCHARINE" RELIGION

We do need to recover a deep sense of reverence for God. Our most holy faith has suffered, and is suffering still, from a too saccharine conception of God. Men and women have persuaded themselves, if some modern novelists are to be believed, that they can play fast and loose with the moral law, and that God, in his benevolent kindness, will overlook it. "Oh, it is all right, God will understand." God will not understand! His love is holy love, and "our God is a consuming fire." We are in real danger of losing sight of the majesty, the power, the holiness and unfathomableness of Almighty God. Is it not a strange paradox that whilst science is giving us a greatly enhanced conception of the physical universe, the concept of God is in danger of eclipse? Surely the one implies the other! Surely we must argue that a mighty creation implies a mighty Creator! There are definite signs of a different [illegible] now emerging, and [illegible] like Otto [illegible] phasize [illegible] ablone[illegible]

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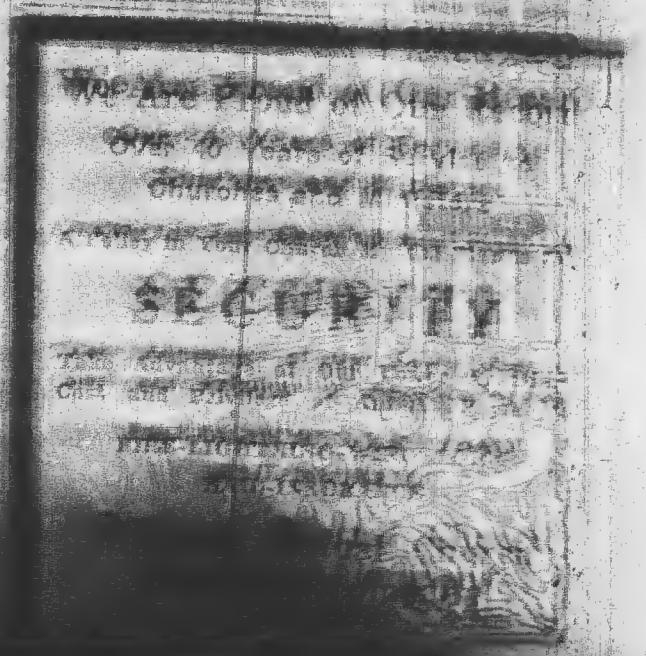


New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. [illegible], 1791.

THE LIVING CHURCH

God's work is not done upon earth as God has anything for him to do, the greatest of our victories are to be in passive endurance, in humble-minded reliance, and in trust; we are to be still and know that he is

—Robertson.

THE PRAYER-ROOM TODAY

Grant me the confidence in life to enable me to give it my best, every day. Grant me a mind sufficient to keep me independent of my own, for Jesus' sake. Amen.

No. 39.

NEW ORLEANS, LA.
SUNDAY, SEPTEMBER 28, 1939

MANUSCRIPT PORTRAIT OF JOHN WESLEY
By Gluck Rosenthal (1849-50)
(See Article on Page 7)

Wallet of the Week

JEWS IN THE REPUBLIC OF POLAND are reported to have oversubscribed their share of the national defense fund and in addition have placed themselves and all their material resources at the disposal of the Polish Government for the resistance of Nazi Germany. They fully realize that the fate of the Jew in that country is bound up with the fate of the Republic. During the days of crisis which have hung over Poland the Jews are said to have been calm but prepared.

* * *

SADHU SUNDAR SINGH, the Indian mystic who created such a profound impression during his visits to England and America twenty-five years ago, has been described as having a personality which, in addition to his own genius, showed the marks of St. Francis of Assisi, of St. Paul, and of Mother Juliana. Shortly after his visit, he set out on a journey to Tibet and nothing was heard of him afterwards. His disappearance seems likely to remain an unsolved mystery.

* * *

SOUTHERN BAPTISTS report a total of two hundred fifty-six thousand eight hundred and fourteen baptisms for the year 1938. One hundred and thirty-six churches reported more than a hundred baptisms. Baptisms include, of course, those received from other than Baptist churches, but the net gain of one hundred seventy-four thousand five hundred and eighty-three is also an impressive figure. These statistics speak eloquently of the zeal and the effectiveness of our sister denomination. One thing which should not be overlooked is the aggressiveness of the great churches.

* * *

RELIGIOUS JOURNALISM is frequently a great inconvenience to a certain class of citizens, and it does not escape the unfavorable criticism which such inconvenience provokes. The attitude and opinion of interested critics of the church press are often found upon the lips of those who are the greatest beneficiaries of the advocacy which brings unpopularity to religious journals. We often hear the mild indictment that it is possible to do without the church paper since the secular press carries the religious news. It carries also a great volume of news regarding scientific progress, but the world has thirty-six thousand journals devoted exclusively to science. Note the strides which science has made in recent years.

BY MEANS OF MARKING ANIMALS, naturalists have been able to make a surprising index of their habits. It has been found that most species of bats range over a comparatively small area. The sloth travels about two miles in six weeks. The toad spends his life near the pond where he was bred. Certain varieties of fish are found to follow a fixed path in their travels. It has been found, also, that the lowly garden snail will return to its own garden after it has been thrown into an adjoining lot.

* * *

THE ADOLPH HITLER of twenty-five years ago is described as an unknown Austrian corporal. Today he is a great war lord on the road to Warsaw. Hitler terms himself the "Unknown Soldier of the World War." In the dizzy heights of his present military eminence it might be well for him to recall the story of a certain "Little Corporal" of more than a century ago who was tumbled from the pedestal of a military renown which threatened the world, and who spent his last days in solitary confinement.

* * *

THE STATE OF MISSISSIPPI has a population of more than two million, and approximately two-thirds of its people live by agriculture. In the production of cotton, Mississippi is second in the nation and only Texas, with nearly seven times its area, has a greater number of farms. As a matter of fact, the major economic problem of the state is to find ways and means for turning its raw material into a finished product within its own borders and for the profit of its own people.

* * *

AN ANCIENT CHURCH IN WICKSWORTH, Derbyshire, England, has one of the most remarkable gravestones in the world. It is about five feet by three feet and contains about forty carved figures depicting scenes in the life of Christ. It is one of the oldest examples of the Christian art of the West. It has a cross bearing a lamb instead of the body of Christ which indicates that it was carved not later than the beginning of the eighth century. By order of the Council of Constantinople in 603 A. D., the symbolic Lamb on the Cross was to be substituted by the figure of Christ. The stone was discovered in excavations beneath the chancel of the church in 1821 when the structure was being restored.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South. Published every Thursday by the Publishing Committee, M. E. Church, South, at 1819 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917, authorized Oct. 10, 1918. Price $1.50 per year.

W. L. MURRAY, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor G. MILTON CHALMERS, Publisher

EDITORIAL

FRANCES E. WILLARD

The home that gave to the world Frances E. Willard made a contribution to civilization worthy of an immortal place in the romantic story of American moral and social progress. She has been gone from the world for more than forty years, but she lives on in the splendid enterprises to which she devoted her life and the years have only increased her fame. She is probably more widely known as the creator and the militant leader of the modern Temperance movement than for any other interest of her life: but her renown has broader foundations and is more substantial in its structure than could have been achieved in any restricted sphere of activity. In her all too brief career, she gave to her country and to the world a sustained exhibition of her great ability and of the "moral grandeur of her worth." She probably did more to break down the traditional prejudice against woman than any other single individual of either sex. Her leadership in education and in social reconstruction holds a worthy place in the story of national achievement. For the greater part of her life she was a temperance crusader and for nearly twenty years she was the national president of the Woman's Christian Temperance Union, and in that work she became a world figure. As a leader she was able, consecrated and unafraid, and it is not surprising that the centenary of her birth should make such appeal to the people of the nation. The spontaneous homage paid to her memory is a just and worthy tribute to one of the noblest women of all time and is a credit likewise to the mind and heart of the multitudes who join in the celebration. She was a crusader of the best type, a woman of poise and grace and her radiant and irresistible personality won for her a large place in the affections of the race. Through her sacrificial devotion, she set the cause of Temperance on the highroad to success. When the day arrives that temperance and social righteousness shall reign in human relations and in human lives, first upon the lips of a sober wor[illegible] in the hearts of a rehabilitated race will [illegible] name of Frances E. Willard—America's [illegible] every land.

"SPECTATORITIS"

With this biting characterization, the Rev. Dr. Bevan, president of Colgate-Rochester Divinity School, recently described irresponsibles who, as he thinks, have lost the sense of contact with the problems and the burning moral issues of our generation. Dr. Bevan described the malady as a disease which consists in looking at events without taking part in them. Such people simply sit loose to the moral and the social questions which cry for solution. They interest themselves in no practical way to adjust the wrongs.

The general attitude has, as one might expect, its religious parallel. Matthew uses in his description of the crucifixion what has always seemed to us to be a biting word for those who faced at the cross the supreme example of injustice and wrong. After describing how every possible indignity had been added to the horror of the cross, he says, "And sitting down they watched him there." They were so little moved by the unspeakable tragedy that they simply sat down and watched for the light of His life to go out. Every church in the world is faced with the necessity of overcoming the inertia, the resistance, of multitudes who are perfectly satisfied to take the role of spectators in the drama of human redemption. Whenever an embarrassing situation must be met, many find it more to their liking to make an apologetic gesture than to stand up with Christian courage and fortitude for the plainest implications of discipleship. More than once in our ministry we have seen attitudes determined and decisions influenced by the bearings of business and social relations. The appeal of the popular and the tie of business interest sufficed to shunt conviction into the discard and to substitute a spectator for the agent of righteousness. [illegible] ling. The [illegible] of this [illegible] great [illegible] is to [illegible] that [illegible] but [illegible]

the faithful few will be found in Jehovah's "book of remembrance."

THE CHURCH PRESS IN ENGLAND

The English church people are necessarily much perturbed on account of the war in which their country has become involved. It could not be otherwise, for no other country on either side stands to suffer more on land and sea than does Britain. But, despite the seriousness of the situation, there is no evidence of panic. The church people are calm and philosophical in their attitude and they seem to be thoroughly convinced that every effort consistent with honor has been made to avert the catastrophe. In true British style, therefore, they are prepared to meet th issue with a united front. We find no spirit of boasting, but rather a dogged determination to fight the issue through to a victorious conclusion regardless of the cost. In the war crisis the church press is sounding no uncertain note and we look for Britain to put into the prosecution of the conflict the stolid drive which has marked her wars of the past. We feel sure that the war will not be a holiday affair for England's enemies.

MISSISSIPPI WAY

(Editorial Correspondence)

The editor is spending ten days in the goodly little city of Hazlehurst assisting Rev. J. B. Cain, the pastor, in a series of services. Bro. Cain and the people of Hazlehurst seem to be very happy in the relation which has prevailed for the past two years. The church and the parsonage sit side by side on a central artery of travel north and south through the state. Together they are an architectural gem of which any pastor or people might justly be proud and when to this is added the harmonious and effective functioning of the entire organization, it makes next to an ideal situation.

We saw a few ministers and we talked with a number of laymen and from no one did we hear a note of discontent as to affairs throughout the Conference. Naturally everyone feels deep concern on account of the war situation in Europe, but we found no evidence of discouragement or pessimism. Bishop Watkins seems to have won the Conference completely and the outlook for the success of his administration is promising indeed. We heard little of the annual tug for the Benevolences and even less about the appointments. It seems likely that the Millsaps College campaign may be more seriously affected by the present war situation than will be the regular program of church work. All in all, we would say that the total picture up Mississippi way is very encouraging.

Editorial Miscellany

By Dr. H. T. Carley

THE PSYCHOLOGY OF A GOOSE

One of the tenants on the farm has a goose—in fact, he has a flock of geese. Some of them, to be sure, are ganders. Thus, passing to and fro as I frequently do, I have some opportunity to observe the mental habits of this most interesting fowl.

When we take into consideration the physical characteristics of the goose, we are inclined to expect too much of him mentally. He has a small head, a long neck, a big body, and a flat foot—and he walks with a waddle. His feathers serve two useful purposes—they keep him warm and dry, and they make fine pillows. In an earlier age they were also used to make feather beds.

We should not allow, however, the outward appearance to determine too definitely our opinion of the ability of man, beast, or bird. We knew a distinguished scientist once who looked a good deal like a scarecrow and talked ordinarily as if some of his brain cells were missing. The mule is not much to look at—but his jughead is a storehouse of devilish tricks and worldly wisdom. The peacock is gorgeously appareled—but the inside of his head is practically bare. So the goose is to be judged by what he does, and not by what he looks like.

One trait of his is to get in the middle of the road and stay there just as long as possible. Only yesterday this flock down on the farm forced me to stop the car, blow the horn vigorously—and then drive carefully along the ditchbank to keep from running them down. I still don't know whether it was arrogance, stupidity, or meanness on their part. In studying psychology, especially the psychology of a goose, you can't always discover the stimuli that produce a given reaction. (Maybe the trouble is with the psychologist, instead of with the goose!)

Another habit of the goose is to make a big racket whenever he is disturbed in whatever he is doing. He will stretch out his neck, hiss, spread his wings, and advance in a most menacing manner. The commotion he raises would indicate that he thinks all the sanctities of life have been violated and he intends to make a last-ditch stand to preserve them. Most of the time he is bluffing. You can take a stick and shoo him away.

It is as hard to understand a goose as it is to understand some people.

"FIVE MINUTES TO TWELVE"

By Rev. Joseph A. Smith, D. D.

Will Durant, author of "The Story Of Philosophy," tells, in "Transition," how he came to his more balanced opinions concerning life and moral values after a terrible experience that came near being fatal.

He said that as a young man his sympathy for the oppressed led him to adopt the radical social theory of direct action. One day he found himself in a dark, unsanitary room of an East Side tenement house in company with four anarchists—Greb, Dalton, Carney and Johnsen. Johnsen, a big Swede, came in last with a handbag in which he had a bomb. He declared that he was going to "Blow up John D. Rockefeller's home."

When Durant dared to object to this form of violence, Johnsen took the bomb and placing it upon the table began in his half-drunken hilarity to declaim: "Ladies and gentlemen, let me introduce you to his majesty, Death. With this little black box you can solve all your problems. You will never have to pay the landlord again; you will never have to drag your weary body to the factory or mill. With this device you can escape the next war, and the hell of the economic slavery which they call peace. Who will have it?"

Carney, a dark man with eyes that flashed with smoldering fire, went over and picked up the bomb carelessly. "Let's see it," he said with unnatural quietness. Greb lost something of his taciturnity. "For God's sake, put that thing down. If you drop it we'll be smashed into a thousand pieces." But Carney, without seeming to hear, walked over to the window and began examining the bomb.

Durant said he watched Carney with sudden alarm at his unnatural manner. Through the open window he caught the glimpse of an old woman across the court hanging clothes upon the line and faintly heard the voices of children playing on the street below—and yet the thought pierced his consciousness: "I am going to die in a few seconds; and I have achieved nothing worthwhile."

"Get away from that window," said Greb to Carney, "and put your clothes on." Carney, who because of the heat had taken off his clothes, surveyed himself and laughed. "Isn't it funny," he commented. "I came into this world naked, and naked I will go out again." And before anyone could reach him he hurled the bomb against the floor.

Later every man in the room was found dead except Durant. They picked him up unconscious, blackened, burned and bruised upon the battered bed, his clothing torn and bloody.

Is catastrophe as grim and ugly and insane as that about to be extended to planetary proportions? This is a day of world extremity. It is not an overstatement to say that the world is filled with fear and bereft of hope. A madman holding aloft a bomb of threat of war has now hurled it in the midst of the stunned world. What will be the measure of its fury and ruin? Is the doom of civilization imminent?

The "strong men" in the dictator states. Hitler, Stalin, Mussolini and the Militarists of Japan, motivated by greed for gain, lust for power and the pressure of economic maladjustments, guided by pagan ethics and the ideal of the totalitarian State, and ruthlessly using the weapons of suppression of liberty, the mailed fist of might and aggression, and the desperate menace of violence and war, have at last kindled the world conflagration.

They have not done this as wicked men in a good world. As a matter of fact, the dictators and militarists, with their ideologies of Nazism, Communism and Fascism, are the products of the political and economic maladjustments, injustices and the greed and hatred, and lack of love and faith of the very world against which they are now arrayed. The acts of aggression, persecution of minorities, ruthless invasions of the rights of undeveloped countries, and the suppression of human liberties, have all been committed by wicked men in a wicked world—the evil results of evil forces which were initiated and fostered by the ignorance, the injustice, the greed and the faithlessness of an evil world.

We cannot forget the basic causes of the last Word War in which every great nation must share guilt and shame. We cannot forget the vengeful spirit and injustices and needless severities of the Treaty of Versailles, which sowed the seed of hatred and desperation, and finally produced Hitler. We cannot forget the political tensions growing out of the inequities and jealousies between the "have-not" nations. We cannot forget the economic depression and poverty and instability throughout the world for years bringing about the international chaos. No, this is the black background against which the red flames of this war look so fearful and diabolical.

Under the conditions that exist in the present world situation, what answer could England and France give to Hitler and his pagan and destructive Nazism except a declaration of war? The advocate of "peace at any price" must answer that question practically and in such a way as to conserve moral values as they actually exist in the present political and economic framework of our unideal and untoward world.

The alternatives were not, and are not now, war or peace. Undeclared war was raging in many parts of the world. An international desperado had run amuck in Europe. Treaties were violated, international law was ignored, the League of Nations was insulted, the rights and liberties of free peoples were invaded, lives were destroyed. What could the strong nations, whose very existence was threatened, do? What was right?

No, I am a pacifist. I have preached the outlawry of war for nearly twenty years. I am realistic with regard to the fact of war. To my mind, war is the denial of reason; war is mass murder; war is the ultimate infidelity. War is not only Satanic—war is hell! I know that war is vastly destructive to all, combatants and non-combatants. It is probably true that no one can really win a war today. War does not settle issues. Without doubt it will gravely complicate the world-situation

I also know, as a Christian, that "war is an evil and non-Christian method." I know the folly of vindictiveness—the foul deadliness of hatred. I know with Harry Emerson Fosdick and other noble pacifists that "Satan cannot cast out Satan," and that "when we fight evil with evil we become the evil we fight." The Christian case against war is not primarily that it is dangerous and destructive of life and property. Physical death is not for the Christian the worst of all evils. Far more ruinous than these are the abandonment of moral standards, the assault on life's fundamental decencies, and the debasement of spiritual ideals. Yes, I hate war, and love peace. And I am willing to suffer for the sake of my principles and ideals.

However, if we are realistic in any sense that is to be practical and reasonable in our present world-situation, we must conclude that so far as the events of the last few months are concerned, war seemed inevitable. Diplomatic overtures, negotiations, appeasements and concessions finally broke down completely. Even a straightforward offer of England to call an international conference empowered to consider the fundamental economic, financial and colonial needs of the nations was rejected by Hitler. A few hours later he invaded Poland.

In spite of all protests and last minute pleas for sane and peaceful arbitration, Hitler hurled the bomb of war. Impatient with the slow processes of negotiation and conference, he proposes, with the consummate egotism of a madman, to right the wrongs which he believes Germany has suffered by the direct action of force and the horror of war, and he justifies this bloody course by his own selfish, pagan and imperialistic ideal. He intends deliberately to dominate Europe, and perhaps the world, with a definitely atheistic ideology and ethic.

What are the nations of Europe to do in the face of this desperate and unscrupulous violator of the peace and the rights and the ideals and the hopes of humanity? What is the United States to do?

There is a good deal of ethical shallowness in sentimental pacificism. What is right for a private individual may be wrong for him in his capacity as a citi-

(Continued on page 8)

Conference News and Personals

Louisiana Conference

Mr. Luther Winch, of Pecan Island, very kindly says that he and his family enjoy reading the Advocate. This word of appreciation pleases us very much.

Mr. and Mrs. E. F. Ayraud, of Newellton, write that they enjoy the Advocate's visits very much. They are valued subscribers of long standing.

Mrs. W. L. Perry, Alco, expresses appreciation for continuation of the Advocate and says that she has read it ever since she learned to read and misses it when it fails to come.

We are glad to be able to report that Mrs. S. H. Radcliffe is at home after a short stay in the hospital. She will be confined to the bed for about a week, but is making satisfactory progress toward complete recovery.

Rev. R. A. Bozeman, pastor at Ringgold, has held several successful revivals for other churches. Everything is moving smoothly with him and he appreciates the fine group of people whom he is serving.

The organization of the Broadmoor Methodist church is announced by Dr. A. M. Serex, District Superintendent, and Rev. Geo. Pearce, Jr., pastor in charge. Services will be held temporarily in the auditorium of the Centenary College School of Music, beginning September 17.

Our good friend, Mr. T. C. Clanton, of Shreveport, says that though he does not read the Advocate as often as he should, Mrs. Clanton makes up for his delinquency by reading it regularly and that they all enjoy having the paper in their home.

Rev. C. D. Atkinson, Opelousas, expects to have a good report for Conference. Dr. R. H. Harper, district superintendent, held the fourth quarterly conference there on September 17, bringing a very inspiring message at the eleven o'clock hour.

Rev. William D. Gray, pastor of Shiloh M. E. Church, has broken the record in that he has had four district superintendents in one year, and has moved but one time. Bro. Gray is now a member of the Louisiana Conference, serving in the Shreveport District.

Rev. J. W. Lee, President of the Methodist Protestant Conference, Rev. Rex. Squyres, a minister of that church, and Rev. V. D. Morris were welcome visitors at the Advocate office on Tuesday of last week. We are glad to have had this brief fellowship and we look forward to the closer union of the days ahead.

At the Methodist Protestant and Methodist Episcopal Church, South, uniting service held in Grayson, Monroe District, recently, Dr. W. L. Doss, Jr., D. S.; Rev. J. W. Lee, President of the Methodist Protestant Conference; Dr. D. B. Raulins; Rev. E. E. McKeithen, of the Mississippi Conference; Rev. Rex. Squyres and Rev. V. D. Morris participated.

First Church, Shreveport, held a ground-breaking ceremony on Wednesday, September 13, in connection with the educational building which is now under construction. All the departments of the church participated, Mr. C. Huffman Lewis giving the address, and Mr. R. H. Nelson, general superintendent of the Church School, conducting the spade ceremony. The spade was furnished by the Young People's department.

Mississippi Conference

Rev. A. M. Broadfoot, pastor of Bolton-Raymond charge, is experiencing joyous service in this splendid field and expects to give a full report at Conference.

The Palmer Creek Camp meeting is scheduled to open September 26, at 7:30 p. m., and will continue through October 1. Rev. V. R. Landrum, of First Church, Gulfport, will do the preaching.

The older Millsaps College men are sincere sharers in the sorrow occasioned by the death of Prof. G. W. Huddleston. He was long a teacher at Millsaps, a man of great virtues, and a faithful and worthy friend.

Mrs. D. E. Vickers, of Saucier, underwent a major operation in the Methodist Hospital in Hattiesburg on the sixth of this month We are glad to report that she is doing so well that she expects to be able to return to her home some time this week.

Many people throughout Mississippi will sincerely regret to learn of the very serious illness of Rev. H. G. Hawkins of Canton. Bro. Hawkins, a retired member of the Conference, makes his home at Canton. He has been critically ill for days and is not expected to recover.

North Mississippi Conference

A very successful revival was held at Pisgah church, on the Rienzi circuit. The number of accessions was about forty. Rev. Huntley Lewis is the pastor.

The Corinth district has granted license to preach to three young men and recommended three for Admission on Trial. Dr. Lott is an efficient and spiritual leader of his people.

Mrs. W. H. Williams, of Winona, has been a reader of the Advocate for many years and misses it when it does not come. Its failure to reach her last week was reported and we hope that there may be no further trouble in that direction.

Mrs. W. W. Irby, of Poplar Springs Methodist Church, Meridian, expresses appreciation of our continuing to send the Advocate after her subscription had expired, and says that she enjoys every issue of the paper. We are grateful for such loyal friends.

A report from Rev. H. R. McKee, pastor of Corinth circuit, says that the Corinth district has been greatly damaged by the rains and the succeeding drought, but that Dr. Lott, district superintendent, is working hard, and is much encouraged over the outlook for reporting everything in full at Conference.

The many friends of Mr. J. H. Johnson, of Clarksdale, will sorrow with him in the loss of his son, James Johnson, Jr., who died at noon Monday, September 25. The funeral was held Tuesday afternoon with interment at Clarksdale.

HARVEST DAY

Sunday, October 8th, is "Harvest Day" for the Orphanage. This is the time set aside by our Conference when every church and church school is expected to take a free-will offering for this great and worthy cause. This will be our only means of support during the fall and winter months.

We all realize, I'm sure, just what we are face to face with. From the appearance of things now, the coming winter months will be severe in every way. With prices constantly advancing, and the cost of living higher day by day, what shall become of the 175 homeless and helpless children if we do not receive the best offering at this time we have ever received?

Our children have been in good health during the year, and have enjoyed a happy summer. School began this week. We have 54 in high school, 9 in the seventh grade and 90 in our own school through the sixth grade, here on the campus; we have 10 in Louisiana Tech. Besides these

there is a group too small to attend.

The European war will not be a brief one. Such a war is sure to reach out its evil power and influence to our country in many ways. Already we are realizing this in higher prices for food stuffs. Under normal conditions it is hard for the Orphanage to operate on its income, and unless each of us does his best, and unless those who have been blessed with riches, give bountifully, we cannot possibly carry on. May every church and church school endeavor to receive the best offering in years. "God loveth a cheerful giver"—a "cheerful" giver is always a generous giver, so may we give in that spirit this day. Please remember the day—SUNDAY, OCTOBER 8.

RESOLUTIONS

The Regular meeting of Woman's Missionary Societies of the following Methodist churches, Clinton, Ethel, Jackson, New Hope, and St. Francisville, (La.) comprising the Fifth Zone of the Baton Rouge District, Louisiana Conference, meeting at New Hope church, adopted the following resolutions:

We deplore the condition of war and impending catastrophe which threaten the entire world. We appreciate the efforts of our President to keep the United States out of any armed conflict.

It is our intention and resolution to offer daily in individual prayers our several petitions to the Heavenly Father that Peace may be restored.

Mrs. M. H. Dudley, Chairman; Mrs. K. P. Roddy, Mrs. R. E. Watson, Mrs. T. E. Spillman, Rev. J. P. Bonnecarrere, Rev. M. S. Robertson.

WORDS OF APPRECIATION

To the co-workers and other friends, throughout the Louisiana Conference, of our loved one, Rev. J. D. Fomby, we wish to express our deepest appreciation for the comforting messages, the sincere words of sympathy and the lovely floral offerings received during our recent bereavement.

The sudden loss of our companion and father cast a dark shadow over us which at first seemed unbearable. But through this awful cloud of grief we see a silver lining woven by hundreds of friends who have sent messages of consolation, spoken words of sympathy, and remembered us in countless acts of kindness.

To those pastors who paid last tribute of respect to their co-laborer in the Master's kingdom, we wish to express with grateful hearts our sincere thanks for the messages of sympathy tendered us and for the valued words of appreciation for the friendship, life, and work of our beloved husband and father, the late Rev. J. D. Fomby.

To each and every one who assisted us in any manner whatsoever, we wish to say again, Thank you, and may our Heavenly Father bless and keep all of you.

MRS. J. D. FOMBY
AND CHILDREN.

JOHN WESLEY, 1703-1791

Manuscript Portrait on Stone. Written by Gluck Rosenthal, 1840-50, in Sheffield, England. Contains 20,00 Words

Two of these curious lithographs were secured by Mrs. Anna Onstott, historian and collector of Wesleyana. One for Old John Street Methodist church, New York, and the other in her possession, the only two known original lithographs in America, and only several extant in England. (See cut on page 1.)

After several years of patient and laborious work, I have transcribed what at first seemed to be an impossible task. The story begins on the lower line in the left hand corner where Susanna Wesley is seated with little John at her knee. Here the story is vividly told of the rescue of the little boy of six from the Rectory fire, Feb. 9, 1709.

It follows in a continuous course from left to right where the mother is seated with baby Charles on her lap and John at her knee. The story touches in rapid succession the entrance of John Wesley to Charterhouse School in London, 1714, when 11 years of age, to Christ Church College, Oxford, when 17; his ordination in 1725, at 22, and his election "Fellow" of Lincoln College, 1726; his father's curate from 1727-29; his return to Oxford where he found his brother Charles had formed a "little society of fellow students called "Methodists" because of their regular habits of methodizing their time and the regular attendance at chapel and communion—John was made the leader of the "little society," afterwards known as the "Holy Club."

The artist must have had in mind both the pictures of the Madonna and the "Madonna of the Chair" when he put the figure of Susanna Wesley in each corner. (Notice the weight of the whole structure rests on her shoulders).

God's providence in saving the lives of these her sons, and providing them with a Christian mother.

Following the pilaster on the right, the death of the father, Samuel Wesley, in 1735; the call to Georgia of John and Charles with General Oglethorpe; the journey and their arrival Feb. 6, 1736; Charles' return to England in six months, and John's return Feb. 3, 1738.

This brings the story to the top of the arch, where it follows to the left after describing the meeting of Peter Bohler, the conversion of John and Charles, and the visit of John to Hernhutt, Germany, to the Moravian settlement, his return to England, and the beginning of the evangelistic work, with its riots and mobs.

Following the left pilaster, the story follows with the beginnings in Bristol and London, the outdoor preaching of George Whitefield, and the Wesleys, the death of the mother in 1742, and the first conference in 1749.

It then suddenly crosses under the open Bible on the pulpit, with the story of beginnings in Scotland and Ireland. Then follows the outstretched right arm with the story of the first missionaries sent to America, Messrs. Broadman and Pilmoor, who volunteered their services at the conference in Leeds in 1769, then follows other missionaries, the story of the rebellion, the return of the preachers, except one, Asbury.

Another call from America at the close of the war in 1783. In 1784 the call was again repeated, and Wesley provided for the societies in America by ordaining several of his ablest preachers to administer the sacraments and ordain others. He provided for the continuance of the Methodist societies in England, a legal instrument enrolled in chancery, known as the Deed of Declaration, and appointed 100 preachers for the settlement of all chapel deeds held by the trustees for the conference.

Around the head and face of Wesley

the death of his brother Charles in 1788 is told.

Then following the chest and the left arm, the story of the last days of John Wesley is given in rapid and vivid word pictures, with a review of his remarkable history to its conclusion. It follows the fringe and tassels on the pulpit to the left, over the head of Susanna Wesley to the same left hand corner where it began.

My transcript is the only one extant. The manuscript is ready for publication and replicas of the picture can be supplied.

MRS. ANNA ONSTOTT.

Brookhaven, Miss.

"FIVE MINUTES TO TWELVE"

(Continued from page 5)

zen. A man may feel that he is under obligation as a Christian to "turn the other cheek"—but not the cheeks of his wife and children or of his employees or of his neighbors. And a government, as the trustee of its subjects, would be profoundly immoral and treacherous if it yielded up the life of its country rather than resist the aggressor.

But some idealistic pacifist may insist that such a national crucifixion would be the richest conceivable contribution to the moral welfare of mankind. Theoretically, that might be true. But it must be admitted by anyone who sees ethical values clearly that such a course of vicarious sacrifice would be justified only if it was inspired by avowedly Christian motives and if it expressed the genuine will of the people who accepted the martyrdom. Such an attitude on the part of even a majority of the people of any nation in the world today is still too remote to be a matter of practical politics. The realist must count that out of the picture.

I think I am ready to accept this well expressed judgment: "All war, in all circumstance, is evil. But it may be less evil than the alternative. And where two evil courses are the only possible alternatives it is morally right to choose the lesser evil." If now the alternatives presented are, not peace or war, but a long war or a short war, or, perhaps, a war won by the pagan dictators or a war won by the democracies, which is the lesser evil? If an individual, or a nation, is to be moral in his attitude, where will sympathy be placed? Is absolute neutrality morally possible? We cannot isolate ourselves from the sufferings and ethical values of the rest of mankind in Asia or Europe and remain Christian—or even moral.

But I must say another thing to be understood: Jesus Christ is the only Saviour of the world. Great issues are trembling in the balance, and the world is being broken. Only Jesus Christ can remake it. The mighty powers of this age require a mighty Saviour to bring them out of the bondage of sin. I believe the conquest of the mind and heart of the world by the principles and spirit of Jesus Christ is still the most glorious possibility of the future. Our war is preeminently spiritual.

It is "five minutes to twelve"! This is a challenge to the Church. As the world has little to offer, let Christians dare to offer the sacrifices of prayer and faith and unselfish service and pure love upon the altar for humanity. Let us try the last, the ultimate, the only solution, Jesus Christ—Jesus Christ in the actuality of his redemptive sacrifice on Calvary and the reality of his resurrection from the dead—this Jesus Christ, the Son of man, the Son of God, divine Saviour and Lord of Life, is the only sufficient answer to the deep moaning cry of the world.

Let the churches take counsel as to the basic principles involved in the war, and the ethical implications of these principles. Let us as Christians think realistically concerning the fundamental causes of the present world situation, the need for international economic and colonial adjustments, and our task of keeping the Christian ideals of truth, justice, brotherhood and peace alive and potent.

Above all, let us think and pray, and "love our enemies," and act bravely and nobly—not for self, but for Christ and for humanity.

IT DOES

Dear Dr. Duren: If I had any criticism to make of your paper, it would be that it does not bear the date on the front cover, neither the next two pages. I am sure you have a reason for leaving the date off the front cover, and no doubt if I knew the reason, it would off-set the inconvenience I undergo in having to turn through the pages each time to ascertain the date of publication. I save a good many of my numbers of the Advocate and would find it much more convenient from my standpoint if the dates were visible on the front cover so that I could arrange them in consecutive order.

Sincerely,

A LAYMAN.

Corinth, Miss.

(Editor's Note: Look down at lower left-hand corner, cover page.)

REPORT OF THE FINDINGS COMMITTEE

Missionary Conference, Mt. Sequoyah, July, 1939

It is no note of defeat or despair that we sound as we view the work of missions in the Church today. Perhaps our Methodism has never taken its missionary responsibility more seriously than at the present time and has never wrought more effectively than now at its task. For every evidence of interest and for every sign of progress in our missionary work we would be grateful to Almighty God and encouraged by our achievements we would give ourselves more loyally to our task.

The Missionary Conference which is held each year at Sequoyah, and which brings together both men and women, is meeting a real need in the life of our Methodist people in the section west of the Mississippi River. We most heartily commend the wisdom of the Board of Missions in making provision for the conference this year and earnestly request that the policy be continued in the future, and that steps be taken to make the annual meeting even more significant in the new church.

We record our deep appreciation of the work which Dr. H. P. Myers is doing in the Department of Education and Promotion. His conception of the missionary task, his missionary passion, his practical and efficient methods for missionary education, his tireless efforts and his brotherly spirit are doing much to make the church missionary-minded. His leadership in the course for conference and district missionary secretaries has been of inestimable value to all those in attendance.

We would further commend Dr. Myers for the service which he has rendered to the cause of missions in bringing to the conference Dr. Robert W. Goodloe, of Southern Methodist University, to teach the course on The Pastor and Missions. With scholarship second to none, and with a spiritual insight worthy of a true prophet, Dr. Goodloe has rooted our modern missionary program in a soil from which it can draw adequate strength and vitality for the task of the present day. We could wish that his missionary message might be heard by every pastor in Methodism.

We heartily approve the program of the Department of Education and Promotion to put into Methodism the missionary spirit, and we call upon all the leaders in the church to help the Department in carrying out this program. To this end, we make the following practical suggestions:

1. That the Missionary Institute, required by the Discipline, be made a vital factor in the superintendent's program for his district. We are persuaded that this meeting for the missionary workers for the district, can be so planned and carried out as to affect the program of the whole church throughout the year.

2. That zone meetings, under the direction of district secretaries, be used in all districts to awaken interest on the part of local churches in the cause of missions, and to help in carrying out the plans for the district.

3. That our pastors make the most of the new plan to promote missions in the local church. We believe that we face a bigger and better day in the united church, and we are deeply concerned that unification give a great impetus to the

work of missions among us. That it may be so, we urge that our leaders at the earliest possible date put into use the Council of Missions in every local church. We consider this the best plan that has yet been proposed in making the congregation missionary-minded.

4. That district superintendents give to their district missionary secretaries the heartiest cooperation in planning the missionary program, and that they seek the strongest leadership of their districts for the office of District Missionary Secretary.

5. That Conference Mission Boards cooperate as liberally as they can with the General Board of Missions in making it possible for district missionary secretaries to attend the Missionary Conference, and to finance their programs in their districts.

6. That our missionary literature, which is most excellent in its quality, be widely and effectively distributed, and that our "Church Bulletin" be used wherever it can meet the needs of the local congregation.

7. That visual education be used more extensively in the local church for spreading of missionary information. In a day when our people are getting so much of their information through the eye, our church must not fail to make use of pictures in missions.

8. That each pastor conduct at sometime during the year A School of Missions in each congregation in which the entire membership is challenged to engage in missionary study.

9. That effort be made to enlist the men of our churches in the missionary task. While we greatly rejoice in the ever increasing interest of our women in the work of missions, we face squarely the fact that the evangelization of the world is a task for our men as well as our women, and we cannot be satisfied until our men are finding a larger place in the work.

10. That more congregations take Mission Specials. We believe that this practice will serve not only to lighten the burdens of the Board of Missions, but will give to the congregation a deeper, more genuine interest in the missionary enterprise.

11. That we express our appreciation to the church press for splendid cooperation in carrying out our missionary program. In all sections of the church our papers are serving as effective agents for the spread of missionary information and for the deepening of missionary interest among our people.

In the earnest belief that we are engaged in a worthy task, and that there is much to be done in the name of our Christ throughout the world, we respectfully submit this report.

(Signed) C. M. Reeves, Chairman, C. A. Bickley, R. E. Connell, A. L. Dickerson, Geo. A. Bowles.

NORTH MISSISSIPPI CONFERENCE

(Continued from page 14)

on Sept. 12, 1939, at 10 a. m. Twenty-six members were present.

Hymn No. 170, Jesus Calls Us, was sung, and Mrs. R. P. Neblett led in prayer. Mrs. W. H. Ratliff made announcements and called Mrs. Dan Comfort to the chair. She presided over the morning session.

The President's report showed a busy half-year. She attended Unifying Conference as a reserve delegate, and was seated almost the entire time, attended Spiritual Life Retreat at Scarritt, met with the Orphanage Board in Jackson, assisted in three coaching days, and spent much time in study. Mrs. Comfort, vice-president, stated that she has been looking for things that need doing in the Conference, and her report made us realize that she has also been busy doing these things; having assisted Miss Louise Law in Christian Social Relations, sponsored the program for Officer's Training Day for fourth zone program, and arranged for a meeting of Anti-Lynching group in New Albany on Oct. 17, 18.

Mrs. R. P. Neblett, Conference Secretary, representing 6,778 women, called attention to some of the high points of interest in the Conference work. We have gained in Young Womens' circles, Baby Specials, and Spiritual Life groups. The Leadership School for Negro women at Holly Springs was attended by 119 women.

Mrs. G. C. Jones, former recording secretary of the Conference, was given a hearty welcome. She expressed pleasure in being able to attend.

Mrs. D. H. Hall explained our financial status, and called attention to the microscope fund for Lewis Memorial Hospital. Only $93 has been paid to date.

Mrs. M. E. Woodson, Superintendent of Children's Work, stated the aim of her department and outlined her plan of work. She has attended six coaching conferences, and contacted 125 workers.

Three new members of the committee were introduced: Mrs. M. E. Woodson, Superintendent of Children; Miss Louise Law, Superintendent C. S. R., and Miss Mavis Shinn, new Rural Worker.

Mrs. E. M. Sharp reported that she has added 27 names to her mailing list.

The Mission Training class at Wood's Junior College, led by Mrs. W. B. Landrum, was the best in the history of her work. She also stated that she had better responses from coaching conferences than ever before—five hundred and twenty-five women were enrolled. Her plans include a Bible Study class in Connection with Mission Study, at the Pastors' School in June, and some plan whereby each District Secretary may be able to attend.

Mrs. J. F. Wilburn gave her report on Literature and Publicity.

Mrs. A. W. Stokes' report on Supplies was followed by a motion that cards be mailed all presidents regarding boxes of supplies. If money, that it be directed to microscope fund. If supplies, to Moore Community House, or needy ministers. Mrs. Stokes to send draft of card to Mrs. Ratliff, who will mail same.

Miss Louise Law, Superintendent of Christian Social Relations, stated that the auxiliaries are doing significant things, and challenged us to Christianize every relationship of life.

Mrs. Clyde V. Maxwell urged that our list of officers include Secretary of Young Women's Circles.

Mrs. Zack Whisnant, Superintendent of Baby Specials, reports increase in her department.

Reports were heard from Aberdeen, Columbus and Corinth Districts. We were impressed by the note of optimism in these reports.

Hymn No. 122, O Love That Will Not Let Me Go, was sung, after which Mrs. W. H. Ratliff led our meditation. Her message was most timely.

Adjournment for lunch.

The afternoon session was opened by the singing of, O Worship the King, after which Mrs. Ernest Moore led in prayer.

Reports were heard from Greenville, Greenwood and Sardis-Grenada Districts. Progress was the keynote of these reports.

Mrs. Ernest Moore reported for our Advocate page and urged us to continue sending items of interest.

Mrs. E. T. Clark, in reporting on Methodist Home, told of the new well on the farm, and emphasized the need of increased contributions for Thanksgiving cars.

Mrs. W. J. Cunningham discussed Scarritt Associates, explaining that we might have to use latter part of September or October for our Scarritt program, because of the Millsaps College drive now under way.

Mrs. E. L. Jacks told of attending all district meetings in the interest of Status of Women.

Mrs. C. A. Pilkinton gave a very interesting report on the promotion of World Outlook in the Conference.

Miss Mavis Shinn, Miss Carrie Brown and Mrs. E. L. Jacks reported on Rural Work. Much progress made in this field.

(Continued next week)

MRS. W. H. RATLIFF,
President.
MRS. N. N. MAXEY,
Secretary.

The world has been so busy that it has no time for God. It has neglected worship, forgotten Sunday and given up saying its prayers, not because of any hatred of religion but because there is so much else to do.—Methodist

BOOKS

With The Twelve, by Carl A. Glover, Cokesbury Press, Nashville, pp. 267, price $2.

Dr. Glover, a Congregationalist minister with a varied theological background in his education, gives us a book which is somewhat unique. Under two divisions, he gives a study of the ministry and the methods which Jesus used in the development of the leaders of his Kingdom, and short biographical studies of the leaders themselves. Using the source materials of the Gospels, Dr. Glover shows the processes through which Jesus took a group of physically strong but intellectually dull idealists, who were not fully divorced from the traditional expectation of their race until after the Resurrection, and wrought them into a synchronized movement which set the Church on its mission of Christian conquest. The sketches of the individual apostles is a reconstruction of the story from the Gospels, and is faithful to the records. Peter is the rugged, impulsive, outspoken, tempestuous, and deeply penitent man who attained heroic devotion. James the Conservative, the stable, the forbearing, is presented as a man of great influence in the infant church and its first martyr. John is represented as an impressionable idealist, a loyal, loving, and tolerant mystic—and so do the others find their place. It is an interesting book. At times we felt that it was over conservative and at other times we were surprised at the acceptance of rather daring critical views, but we found it a stimulating study of a too much neglected field.

COLLEGE SECTION TO MEET WITH METHODIST EPISCOPAL EDUCATIONAL ASSOCIATION

In lieu of its usual meeting with the Local Church Section in the Educational Council in Nashville in December, the College Section, composed of college presidents and other administrators, teachers of religion and teachers in related areas, directors of student religious work as, for example, Wesley Foundation directors, and conference executive secretaries, will meet with the Methodist Episcopal Educational Association and Methodist Protestant educators in Philadelphia, January 8-9, 1940. To the meeting will also be invited one member from each college board of trustees.

An interesting program has been planned by a joint committee representative of the higher educational interests of the three uniting Methodisms, and it is hoped that in the sessions college men and others interested in Methodism's program of higher education may cooperatively and constructively face some of the problems and opportunities which promise to be so vital to Methodist colleges in this new day.

Beginning on Monday evening, January 8, with a dinner meeting, the sessions will continue through Tuesday evening, the 9th. Other meetings scheduled for the same week in Philadelphia and holding large interest for those who have concern for higher education are the meetings of the National Commission on Church Related Colleges and of the Council of Church Boards on Wednesday, the 10th, and the meetings of the American Association of Colleges on Thursday and Friday, January 11 and 12. All meetings will be held at the Benjamin Franklin Hotel.

LUTHER L. GOBBEL,
President, College Section.

THE CHRISTIAN MISSION IN A WORLD AT WAR

War again challenges the world mission of Christianity.

The tragedy in which the nations are involved is, in its ultimate nature, a refusal to accept the law of Christ as the rule of life. Wherever may lie the immediate responsibility we must confess the gravity of our own failure. Christianity has not failed, but Christians have. The brotherhood of mankind which Jesus proclaims can only become reality as men respect and value each other. Hatred, fear and contempt defeat the very purpose of God and reduce man to the level of the brute.

At this time of untold agony for mankind, we reaffirm our unalterable conviction that God is supreme. We would call upon all who take His name upon their lips to devote themselves more strongly than ever before in the effort to manifest the way, the truth and the life He has revealed through our Lord Jesus Christ. The words of the late Lord Bryce, former Ambassador to the United States, are still valid: "the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel."

Christians have been so sure that Christ and the destiny of man are interlinked that tens of thousands of men and women with supreme loyalty and tremendous sacrifice have felt compelled to tell the good news of God's love for man in characters of flaming life across the world. Recently Christians from almost every land on earth assembled in Madras, India, and in the face of many human factors that might have divided them they found and realized the power of a world-wide fellowship. From lands where Christians are only a small minority, the heartfelt cry was for fellowship with those from lands where the followers of Christ are more numerous. And now the hour of testing is upon us. We must not fail to prove the reality of that fellowship.

It gives hope and courage to state that the missionary movement through its international organization which rests upon that fellowship was prepared to meet the challenge of this present crisis. Before the actual declaration of war, practical measures of cooperation across national boundaries had been devised to provide for the maintenance of missionary work that might otherwise be interrupted by the war. These plans are now being carried into effect. There is no intention whatever that missionary work be abated, but rather that it be increased.

We call upon all Christians to pray, plan and work as never before for the establishment of an international world order based on justice for all men. We appeal to all to support the missionary enterprise of the Church in this generation and especially in this day of crisis. By this means we can most surely demonstrate brotherhood on earth in spite of warfare. By this means only can we fully establish that world fellowship of Christians which will reach across all frontiers and give point and direction for the growth of the Christ spirit in the life of mankind. There must be a ready and generous response to the appeals for the relief of suffering multitudes in Asia and in Europe. In that response as we strive to relieve and rebuild a stricken world, the primary and fundamental purpose must be to bring all men to know the life that is in Jesus Christ.

The past two years in China have been but one demonstration of the power, validity, hopefulness, and necessity of the Christian mission in the time of war. The deep plowing of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of Christian missionaries has been widely recognized and appreciated. In a recent message to the people of the United States, Chiang Kai-shek said: "There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion along can teach us to bear worthily . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war."

The work of reconciliation and redemption carries on. Today thousands of faithful and heroic Christian missionaries continue to serve at their appointed posts across the world. Hundreds of eager and courageous young men and women are ready to join them. There is no hour too desperate, no force too great for the love and power of Christian truth in action. "This is the victory that overcometh the world, even our faith."

In the Name of the Prince of Peace, AMEN.

—Foreign Mission Conference of North America.

LEST WE FORGET

By Vivian E. Terrell

"My people have forgotten me days without number." (Jeremiah 2:32).

When our Lord and Maker looks down from his sanctuary in heaven upon the small congregations for worship and praise to Him, surely He must feel that His people today have forgotten and how His great loving heart must be grieved; for it is most grevious that so few feel His close relationship, who know the joy and comradeship of His great father-love, and sad, indeed, that so few honor Him with their presence in His congregation on the Sabbaths. Surely He must be grieved when we are careless and indifferent. We take God's gracious love and care for granted and think little of it. But we must think much of it, for the very thought of it all is fully sufficient to hasten that spiritual awakening of which the world is in desperate need and for which it is waiting. If we would spend a portion of our time each day in deep and earnest thought of God's wondrous works, we would grow into a conscious realization of His presence.

Looking up into the heavens and beholding this marvelous creation, certainly we realize that a Supreme Power created it. This life, the glorious beauty of the earth and all of the mysterious wonders that continue to be disclosed for the use and enjoyment of mankind, surrounding life with comforts and conveniences—who but a Living Spirit with great wisdom and power could establish so great a universe and carry it on in orderly fashion? "For He spake and it was done; He commanded and it stood fast." Who but a great God of love could have formed everything beautiful and good? Then why should not One, all-wise and all-powerful, the Great Giver of life Himself, care for and keep watch above His own?

What a great blessing—what a comforting assurance to feel and know His guiding hand is always there. In distress or grief to feel His understanding touch, take sorrow from our troubled hearts. Complete following of His guidance and assurance that He knoweth what is best and doeth all things well, brings contentment and peace. When we consider our complete dependence upon His mercy and love, how grateful we should be that His wisdom made it all possible!

If we really love God and are truly grateful to Him, we do not have to be urged to attend worship. Loving Him, we are grateful for this blessing and privilege and joyfully look forward to meeting together in His house and in His presence, for there, sheltered from the world where there is so much anxiety and confusion, we feel a sense of peace and refreshing. "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." (Psalms 32:9.)

In life today we find a grievious apathy. Our churches are so empty and lifeless while the world's amusement spots are pressed to capacity. Why do we not find rejoicing and gladness in God's house? Why de we not reverence His sanctuary and come willingly and gladly to worship at all appointed times? It has never been God's plan to compel anyone to worship nor to obey Him, but He has created us in His own likeness and endowed us with human intelligence and understanding. Why do we not love and honor Him from whom our life has come and to whom it must go? Everything is in such a hurry that we do not have time to think about it. This life's duties and pleasures have so filled our time and thought that we have forgotten our God.

"If we have forgotten the name of our God, or stretched out our hands to a strange god;

"Shall not God search this out? for he knoweth the secrets of the heart." (Psalms 44:20-21).

We may offer our conception of a good and useful life. We may feel that the church will survive without our active interest and support, but remember a great task is before the church, the building of God's kingdom—His great plan of salvation. Remember that membership alone does not build a strong organization. As we view the world today, we find trouble and unrest everywhere, indifference in our churches, graft and corruption in our government—a ceaseless rush for wealth and pleasure testifies that men have drifted from God. In a world that has forgotten God, the church faces a grave situation and a great responsibility which call every Christian to service.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chronicles 7:14.)

May we be reminded that God is in His sanctuary in heaven watching and searching for those who love Him! What great joy and comfort He must feel that not all have forgotten—for those who believe and cherish His word; for those who are laboring in earnestness and sincerity for His cause—as He looks upon those who meet in earnest and sincere worship and gratitude. Surely He treasures our glad acceptance and honest appreciation of His boundless love—how precious our every manifestation of gratitude.

May our earnest prayer be for a great spiritual awakening to God's rightful possession, to our obligations and responsibilities to Him—to a deep sense of gratitude for His great father-love. Our hearts most urgent desire and most cherished possession will be service and fellowship with Him, and when He calls us to our home Eternal, we may look into His face with the joy and gladness of those who love [illegible]

"We are [illegible] his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." (Psalms 100:3-4.)

Boyce, La.

THE CONFERENCE BOARD OF CHURCH EXTENSION

Anyone making application to the General Board of Church Extension or to the Conference Board, is requested to have application properly filled and in the hands of the Conference Board Secretary not later than October 26, 1939.

MARTIN HEBERT,
President.

W. H. ROYAL,
Secretary.

Alexandria District—Fourth Round

Alexandria, Nov. 8, p.m.
Boyce, Oct. 23, p.m.
Bunkie, Sept. 27, p.m.
Campti, at Campti, Oct. 18, p.m.
Colfax-Montgomery, at Montgomery, Oct. 1, p.m.
Ferriday, Nov. 5, a.m.
Glenmora, Nov. 12, p.m.
Jena-Olla, at Olla, Oct. 29, a.m.
Jonesville, Sept. 3, a.m.
Lecompte, Oct. 25, p.m.
Marksville, at Bay Hills, Oct. 15, 3 p.m.
Melder, at Forest Hill, Oct. 15, 7:30 p.m.
Melville, at Palmetto, Sept. 24, p.m.
Montrose, at Flora, Sept. 26, p.m.
Natchitoches, Nov. 1, p.m.
Oakdale, Nov. 12, a.m.
Opelousas, Sept. 17, a.m.
Palestine, at Pleasant Grove, Oct. 19, p.m.
Pineville, Nov. 6, p.m.
Pleasant Hill, at Pleasant Hill, Oct. 22, p.m.
Pollock, Oct. 26, p.m.
Provencal, at Beulah, Oct. 22, a.m.
Rochelle-Tullos, at Rochelle, Nov. 5, p.m.
Sicily Island, at Sicily Island, Oct. 29, p.m.
Trout-Good Pine, Oct. 27, p.m.
Winnfield, Oct. 1, a.m.

R. H. HARPER, D. S.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 1, 1939

By Dr. J. R. Countiss

THE WORLD INTO WHICH JESUS CAME

Golden Text.—And they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. 1:23.

Matthew 2:13-23

Matt. 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene.

The lessons for the present quarter are taken from the Gospel of Matthew, and they cluster around the nature and meaning of the Kingdom of Heaven with its significance for today. Questions that immediately occur: Is it internal or external? Present or future? If future, is is to be realized in this life or in the life to come? Worth while answers will come from patient waiting and careful study. Certainly it is to be a kingdom in which God is King and his redeemed children are the subjects.

We behold God's direction in the providential care and protection thrown about the infant Jesus, and we discover human cooperation in the conduct of Joseph and Mary, both of whom yielded themselves in loyal obedience, bringing the child up "in the nurture and admonition of the Lord." The inevitable and unending conflict with evil is seen in the murderous attempt of the cruel Herod to destroy the babe—a king on his throne trembling before a babe in a manger—symbolic of a day when all thrones shall topple and all nations crown Jesus as Lord of lords and King of kings.

Among favorable factors obtaining when Jesus came, we may mention the fact that he was born of the house of Israel and of the line of David. For centuries the Jews had talked and dreamed of the coming of the Messiah as other nations had dreamed of culture, wealth and power. Prophets had foretold his coming and portrayed his kingdom. In every possible way God had sought to make ready a prepared people. A spirit of expectancy was abroad, even among non-Jewish peoples. On every hand hungry hearts waited and loyal souls cried out for the coming King.

We also note that Rome had conquered all opposition and the world was at peace. There was no tumult of war to distract the minds of the people from the work and teachings of Jesus. The Greek language was the vehicle of culture and literature throughout the known world, and the heralds of the Kingdom could be understood by all peoples. Rome permitted freedom of worship and the followers of Jesus would not be forbidden to proclaim their doctrines and to practice their religion.

On the other side we observe that the Jews were then a subject people, looked upon with scorn because they had neither land nor government of their own. They were selfish and sectarian, proud and egotistical, esteeming themselves as the chosen of God and looking on others as "gentile dogs." Their attitudes would not incline the world to regard them as the source of light and leadership. In their defeat and humiliation they built a defense mechanism in dreams of political power and domination, of having again a "king like all the nations," of exchanging places with imperial Rome. Lacking spiritual vigor and vitality, their priests and scribes came to stress material ends, prescribed endless minutiae of rules and ceremonies, and taught them to expect a military leader rather than the noble spiritual teacher foreseen by the prophets. Their concepts were colored by their burning desire for immediate release from bondage to Rome, and for material pomp and power.

Morally, the world was never in greater need of a Saviour. Not only had the masses of Israel backslidden from the heights attained under their greater kings and prophets, but other peoples had not even known such heights. They were sodden, corrupt, licentious, cruel, grafters and oppressors. Multitudes were enslaved and other multitudes were exploited. But here and there appeared noble souls, Jew and Gentile, ready for light and hungry for truth.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

'LIKE THE WIDENESS OF THE SEA"

So many of us are narrow partisans, politically, creedally and socially, that it should do us good to take a bath, at least occasionally, in the wider waters of ecumenicity (page Mr. Webster!).

Mr. Jones

It is good to know that an English Methodist parson, A. E. Whitham, wrote this: I stood a few days ago in the church of a little French village, talking with the cure, a devout and humble soul. At the close of our talk, I told him I would remember him in my prayers, as I asked to be remembered in his. In a moment we felt the sweet gales of the Spirit upon us. I leapt my Protestant fence, and he leapt his, and we clasped hands and rejoiced in the unity, the catholicity of the Spirit."

It is also refreshing to know that a Roman Catholic, Sertillanges, put this in writing: "O Church of Souls, greater I would fain hope than the little flock enrolled in what we call the Church—richer in grace than we might believe from the smallness of the space watered by the sacramental stream. It is thou who canst save the men of all peoples and of all sects outside the narrower church as thou hast been able to save the men of all ages."

And it was a Jew, an American rabbi, Morris S. Lazaron, who said: "My life has been made richer because of my Christian friends. I think of them now, a long list from my boyhood days, and each one has brought some gift of helpfulness, of encouragement, of inspiration or of challenge. They have helped me to be myself in fuller measure. They have given me greater confidence in the things that make up the stuff of the Jewish soul, and they have suggested a future for Jews and Christians and for all the children of men, which for grandeur and loveliness is beyond compare."

Verily let us ponder the words of that hymn, written by the Roman Catholic, Frederick W. Faber:

"For the love of God is broader than the measure of man's mind;
And the heart of the Eternal is most wonderfully kind."

SOUTH-WIDE METHODIST PASTORS' CONFERENCE, LAKE JUNALUSKA

The South-wide Methodist Pastors' Conference was held at Lake Junaluska, N. C., July 25-30, under the auspices of the General Board of Christian Education, of the Methodist Episcopal Church, South. Dr. W. F. Quillian presided.

Devotional services were led by the following ministers of the Western North Carolina Conference: W. A. Lambeth, W. A. Stanbury, W. L. Hutchins, M. T. Smathers, A. C. Tippett, R. B. Templeton, J. G. Huggin, Jr. Special music was furnished by a choir of thirty college boys and girls under the direction of Professor Walter Vassar, of Greensboro College.

Dean Raimundo de Ovies, Cathedral of Saint Phillip, Atlanta, Georgia, delivered four lectures: "The Pastor and Public Relations," "The Pastor and Domestic Relations," "The Pastor and the Child," "The Pastor and the Community." In his own parish the dean gives special attention to children. He teaches in his church school in one large class all the children from the age of nine through the age of twelve. He makes it a point to greet every child of his church school every Sunday. Once a month he preaches to children. This service is more largely attended by adults than any other service. Says the dean, "Nothing a minister can do will pay as large dividends as to become genuinely, constantly interested in the children."

Dr. Smiley Blanton, Consultant in Psychiatry, Marble Collegiate Church, New York City, gave the following lectures: "The Fundamental Principles of Pastoral Counselling," "The Sense of Guilt," "The Fundamental Nature of Man," "Psychological Obstacles to a Healthy Religious Life." Dr. Blanton indicates that modern psychology confirms some of the age-old contentions of religion. "Man is born in sin; he must be saved by the love of Christ from his sins," say theology. "Man is born with anti-social impulses; he must be saved from these impulses; they must be modified, sublimated; the most powerful force in saving from the wrong impulses and saving to the right impulses is love," says psychology. It is an easy step from this psychiatrist's contention to the gospel which proclaims that the love of God revealed in Christ can make us whole.

Dr. Oscar Thomson Olson discussed the following subjects: "Finding God Through Worship," "Altar and Pulpit," "Worship and Preaching," "The Affirmation of God." Dr. Olson was a member of the commission which produced the Methodist Hymnal; the chairman of the committee which created the effective Worship Services at the Uniting Conference at Kansas City; he is now the pastor of the Epworth-Euclid Methodist Episcopal Church, Cleveland, Ohio. "Our age has tried to reduce all of life to the mere explanations which science can give," says Dr. Olson, "and it has become spiritually starved. We've gone about as far as we can with the question mark of analysis. We need to use the exclamation point of wonder. We need to cultivate a spirit of appreciation which will see in the world, in nature, in man, in Christ, the revelation of God. We need to cultivate worship, which is the highest art of man, the celebration of the worth of life. The supreme function of the church is to lead men into the true worship of God."

The Conference closed on Sunday, July 30, with a sermon by Bishop Claire Purcell.

A total of 313 persons attended; 118 pastors, and 195 laymen, representing twenty-one Annual Conferences. One pastor came from Cuba. One came from the Lutheran Synod.

Methodism everywhere can well be proud of such a splendid program as that offered to Methodist ministers by Dr. W. F. Quillian and his associates in the Board of Christian Education.

NAT G. LONG.

SUB ROSA

A colored minister was concluding an exhortation to his congregation: "Am dere anybody in dis congregation what wishes prayers for deir failin's?" he asked.

"Yassuh, pahson," responded Elmer Jones. "Ah sho' would like to have yo' pray fo' me."

"An jes' what am you' partic'lar weakness, Brudder Jones?"

"Ah's a spen'thrift, pahson, an' ah throws mah money aroun' reckless-like."

"Verry well. We will all join in prayer fo' Brudder Jones—jes' after de collection plate have been passed."—Exchange.

We live in an age of speed and record-breaking. It is a matter for great pride and much publicity if a man can cover a journey in "record time." We are constantly speeding up transport to save precious minutes—and then frittering away the time we saved.—Methodist Recorder.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The most important work of the Conference during the morth of September has been the District Study Leaders meetings. These have been held in each district of the Conference under the efficient and capable leadership of Mrs. G. W. Dameron, Conference Superintendent of Bible and Mission Study.

Mrs. R. E. Smith, Conference Spiritual Life Leader, accompanied Mrs. Dameron and gave spiritual life messages and presented methods for the carrying on of spiritual life groups.

The work of the Christian Social Relations department was presented at these meetings by the following: for Shreveport District, Mrs. John Foster; for Ruston District, Mrs. W. E. Fine; for Alexandria, Baton Rouge, New Orleans and Lake Charles Districts, Mrs. J. W. Thatcher; for the Monroe District, Mrs. W. M. Ledbetter, and at this meeting Mrs. Guy Hicks substituted for Mrs. Smith in spiritual life work.

The study for the fall is "Christ and the World Community," and includes a study of the findings of the Madras Conference. At these Study Leaders' meetings Mrs. Dameron gave the "Approach and Emphasis of the Study," and also led discussions on topics, methods and materials. The leaders of the Christian Social Relations work presented some very definite activities that should grow out of this study.

The Conference is spending much time and money on training leaders for mission study. Surely each auxiliary in the Conference will have an interesting and profitable fall study.

* * *

During these months of planning, missionary women should be much in prayer for the leaders of the Woman's Work of the three former churches, as the committees are now meeting to reorganize the work of the three into one great work, which shall be known as the Woman's Society of Christian Service. The Louisiana Conference is indeed proud of its president, Mrs. George Sexton, Jr., who has been invited to serve on the committee for young people's and children's work for the new church. Mrs. Sexton is now in Princeton, New Jersey, attending this committee meeting. Before returning to her home in Shreveport she will visit the World's Fair in New York City.

As well take from a goldsmith all his tests as to take from a man his conscience.—Charles H. Spurgeon.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The September meeting of the executive committee, of the Mississippi Conference, was held in Court Street church, Hattiesburg, on the 7th, opening with a devotional led by Mrs. W. F. Mahaffey.

With Mrs. Paul Arrington presiding, reports were heard from all officers present. Mrs. J. C. Burrow, Mrs. J. D. Slay and Mrs. H. M. Bullock were absent.

Mrs W. F. Mahaffey told of her experience in the Spiritual Life School, held at Scarritt College, in August. Following her suggestion a reading circle was formed of the executive body, for the purpose of the sharing of devotional books. The matter of a conference retreat was deferred until next year.

Mrs. D. L. St. John called attention to the Week of Prayer, suggesting that wherever possible the men of the church be included in the services. She stressed our responsibility for directing the attention of our young women to Christian service, stating that money is available to send more missionaries and deaconesses into the field, but we do not have the women. Having represented the Council committee on International Relations at Lake Junaluska, she spoke appreciatively of that privilege.

Mrs. R. E. Rollings stated that the Council pledge paid, totals more than at this time in 1938, however, the Rural Worker Special is short, and Life Memberships have not reached the 1938 figure. It was voted to ask auxiliaries to close their books on December 15th this year as was done in 1938.

Mrs. D. A. McIntosh, Jr., spoke of the enriching experience of the ten days at Lake Junaluska, in August. She said the young women are coming into the work and taking an active part—some in separate circles, more into the full fellowship of the auxiliaries. That it does not matter through which channel, since they are being cultivated.

Mrs. E. V. Perry reported the largest attendance at the Pastors' School since the women were allowed a class. She spoke of the deep appreciation of the women for the privilege of sharing the school, and the hope that another class may be added. Study Leaders' Meetings were being held in each district with good attendance. She stressed more attention to Bible study, and expressed appreciation for the privilege of studying "Songs of Zion" under Miss Mary DeBardeleben, at Lake Junaluska this summer.

Mrs. Stanley Wilson stated that reports show a decided interest in the work of Christian Social Relations. Twenty-eight Negro women were sent to leadership schools through the cooperation of auxiliaries this year. She told of "Gulfside," and its possibilities and plans for a cooperative project in connection with it in 1940. She urged the cooperation of auxiliaries in the observance of the anniversary of the birth of Frances E. Willard this month. Through Study Leaders' Meetings she is trying to share the truths which were given to her as she studied "Jesus and Social Redemption" under Dr. John W. Shackford, at Lake Junaluska, in August.

Mrs. E. E. McKeithen called attention to the needs of the community houses, which (through an error of the printer) are listed on different pages of the journal. Fall clubs and classes are beginning, also school and supplies play a large part in our work at these institutions. She mentioned the needs of many of our superannuate preachers and their widows.

Mrs. C. C. Clark has mailed the Missionary Bulletin monthly. She is anxious that we reach our goal of 1,200 subscriptions to the World Outlook this year. The last figures, which were in May, gave us 1,053.

Mrs. C. E. Mullins reported that the Brookhaven District is ahead of its 1938 financial standing at this time. The outstanding feature is the large number of spiritual life groups—46 auxiliaries out of 48 have active groups.

Mrs. E. E. Deen stated that the Hattiesburg District's outstanding achievement was the large number of Life Members this year. She told of her trip to Lake Junaluska in August.

Mrs. L. O. Todd spoke of the splendid groups of rural women as the feature of the Meridian District most noticeable this year. She is using a financial honor roll to stimulate interest in the prompt payment of pledges. Her ten days at Lake Junaluska were an inspiration for greater work in the district.

Mrs. L. J. Power mentioned the unusual interest in mission and Bible study as the outstanding feature of the Seashore district this year. The spiritual life groups are also increasing.

Mrs. T. H. Fore reported that the auxiliaries of the Vicksburg district have given attention to the full program of work in more detail this year, thus raising the standing of the entire district.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Executive Committee Meeting, Grenada, September 12, 1939

The Executive Committee of the Woman's Missionary Society, of the North Mississippi Conference, met in Grenada

(Carried forward to page 9)

In Memoriam

RESOLUTIONS OF RESPECT TO THE MEMORY OF M. L. LANGFORD

Whereas, our Heavenly Father, in His infinite wisdom, has called from our midst Mr. M. L. Langford, one of our most loyal and devoted members, who answered the summons on July 25, 1939;

Be it resolved, that while we bow in submission to our Father's will, we will never cease to miss him in the activities of our church and community.

Whereas, our deceased brother was outstanding in his love for God, his love for the Methodist Church, and his love for folks, and through this great love was untiring in his services;

Be it resolved, that though he has gone from our midst, he has indelibly impressed himself on the hearts of all those who were privileged to know him and we pause to express gratitude to Almighty God for the blessing his life has been to each one of us.

Whereas, our brother possessed to an unusual degree those domestic virtues of gentleness and tenderness which beautify home life and made it possible for him to be both father and mother to his children;

Be it resolved, that we tender our deepest sympathy to his bereaved family, reminding them that a life like his, covering many years of usefulness and service, leaves a legacy of inspiration and happiness to those left behind.

Be it further resolved, that a copy of these resolutions be spread on the minutes of this board, a copy be sent the family of Mr. Langford, and a copy sent to the New Orleans Christian Advocate.

Respectfully submitted,

J. D. PETTY,
R. B. ARANT,
T. E. HAMPTON.

IN MEMORY OF MRS. LOUISE BUSH WHITE

Whereas, on the 10th day of July, 1939, God called hence our beloved sister, Mrs. Louise Bush White; Therefore be it

Resolved, by the Woman's Missionary Society of the Edwards Methodist church, that while reverently bowing to the will of Him who "doeth all things well," yet our hearts are surcharged with sorrow, and we sigh for the "sound of the voice that is hushed and the touch of the hand that is stilled";

That in the death of Mrs. Louise Bush White, our church and this society lose a faithful and valued member; this community one held in high esteem by all who knew her; her husband, a true and loving companion, and her children, a fond, faithful and devoted mother;

That to us and to all others to whom she was dear there is sweet solace in the knowledge that she "died in the faith," that the beyond had no terrors for her, and that when called she was fully prepared to answer, "I am ready";

That to her husband and children we earnestly pray "The Comforter" will come, and that He who was foretold as "a man of sorrows and acquainted with grief" will so lighten their burden of sorrow and grief that they may indeed feel that she is "not dead, but sleepeth";

That these resolutions be spread upon the minutes of this society, a copy of them sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

MRS. H. A. WILLIAMS,
President.
MRS. G. W. LUSTER,
Secretary.

MRS. NANNIE JANE FRANKLIN BROWN

Within the space of four months three sisters were interred at the Holly Grove cemetery. Each one of them had joined the church in early childhood, and two of them had continuous membership at Holly Grove, which is one of the oldest Methodist churches in the State. All of them were devoted to the church and its work in the communities where they lived.

Mrs. Nannie Jane Franklin Brown, the last of the sisters to pass from this earthly sphere of activity, was born August 10, 1872, and died May 4, 1939. Her devoted husband, Augustus Brown, is residing at present in Leesville. Besides her husband she is survived by one daughter, Mrs. Tersie Mae Hill; two sons, John and Truman Brown; one brother, Dr. W. T. Franklin; two sisters, Mrs. Lillie Turner, and four grandsons, and one granddaughter.

Mrs. Brown died a tragic and heroic death in an effort to save valuables from her burning home.

She was a devoted wife and mother, she loved people, and knew how to make them her friends.

Hers was a strength of character, an ideal of integrity, a wealth of sympathy, a quality of loyalty and courage, a sincere faith in God, and a resolute purpose and capacity to serve rarely seen combined in such liberal measure in one individual.

Those of us who knew her expect to meet her again in that realm where life's meaning is not marred by frailties and suffering.

G. A. PARKS.

MRS. ELIZABETH HOUSE BECKCOM

On February twenty-sixth the spirit of Mrs. Beckcom, nee Elizabeth House, wife of Henry Solomon Beckcom, was taken away to the bosom of the Heavenly Father, in whose kingdom she had labored so long and faithfully.

Mrs. Beckcom was the mother of ten children: Floyd Beckcom, DeRidder, La.; Mrs. W. H. Dodd, DeRidder, La.; Geo. E. Beckcom, Plain Dealing, La.; J. R. Beckcom, Hornbeck, La.; Mrs. A. B. Campbell, Shreveport, La.; H. G. Beckcom, San Diego, Calif.; Mrs. W. K. McAssey, San Diego, Calif.; Mrs. T. O. Baker, Ft. Smith, Ark.; Mrs. Albert Cooanaugh, Hornbeck, La.; W. H. Beckcom, Tulsa, Okla. She also is survived by a host of grandsons and granddaughters.

Mrs. Beckcom's passing was a notable loss to the church and to the community, as well as to her family and wide circle of personal friends.

In the community where she lived the greater part of her life, she was best known and loved, and it was there that her life counted for most in usefulness and sacrificial service. In every area of life touched by her personality she was helpful, and whether her ministry was to a loved one, a personal friend, the church or the community at large, it was wrought in whole-hearted loyalty and sincerity.

She had a strong regard for the church, and was devoted to its purposes and needs. She was active in church work throughout the greater portion of her life, and was sympathetic and generous in its support. She had a loyal respect for the ministry, and her home sheltered many loyal servants of God throughout her long life.

The rough school of life developed in her a healthy independence of spirit and rare qualities of friendliness. It was in her ability to glorify friendship that her life was richest in meaning to those who knew her. The bright memories of her friendship still linger like a sacred incense in the hearts of those so fortunate as to have had her in this life.

The memories of her life and fellowship are mingled with the cheering and gracious experiences which have blessed our lives. We expect to meet her again in that blessed realm where life's meaning is not marred by frailties and suffering.

G. A. PARKS.

The best insurance against old age and disability is an interesting mind.—William Lyon Phelps.

TRAINING SCHOOL, MONROE DISTRICT

Rev. R. H. Duncan, pastor of Washington Pike Methodist church, Knoxville, Tennessee, who will teach the new course offered by the General Board for adult workers and young adults, 'The

Church Working With Young Adults," in the Christian Workers Training School for the Monroe District, to be held at West Monroe, October 8-13.

Brother Duncan is himself a young adult, having received his divinity degree at Emory University in 1931. Since that time he has been a member of the Holston Conference, serving three years at Kingston, Tennessee; four years in the coal fields of Virginia, and is in his first year at Washington Pike. He is also Conference Director of Adult Work and has taught in training schools for the past seven years.

RESOLUTIONS

Inasmuch as the beautiful Christian life of Bro. J. D. Fomby was finished September 8th, when he was called to come up higher and enter into the reward of the faithful, be it Resolved, by the members of the Church, Woman's Missionary Society and Church School:

First: That we bow in submission to the will of God, knowing that His will is best;

Second: That we extend our deepest sympathy and love to his family and commend them to His infinite care;

Third: That we always remember his teachings both by precept and example, praying that his works may live after him, and realizing that the entire community has suffered a great loss in his passing;

Fourth: That a copy of these resolutions be sent to the Christian Advocate for publication, a copy to the Rayne Tribune, and a copy to his family.

ERNEST LEVY,
Chairman Board of Stewards.
MRS. C. C. CARVER,
Pres. Woman's Missionary Society.
W. S. HOURY,
Supt. Church School.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Life's troubles are too heavy day by day if we are not delivered from the [illegible] memory of old mistakes—from the scars and stains of things that are [illegible].

THE PRAYER-ROOM TODAY

Lord, give us the grace of sincere penitence and restitution that we may be [illegible] with Thee, with our neighbor, with our own souls, and return free from the [illegible] of the past. Amen.

Vol. 86. No. 40.
NEW ORLEANS, LA.
THURSDAY, OCTOBER 5, 1939.

Immortality

It cannot be that the earth is man's only abiding place.

It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness.

Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied?

Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory?

And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings which now pass before us like shadows will stay in our presence forever.

—George D. Prentice.

Wallet of the Week

BRITISH ARCHAEOLOGISTS, exploring in Cilicia, have discovered settlements which were built three thousand six hundred years before the day of Paul. The finds are said to show that the section had an advanced civilization when Crete, Egypt, and Babylon were in their infancy. In one mound of Cilicia, sixteen separate levels of human occupation were discovered. This tends to justify St. Paul's pride in the city of his birth as well as to account for the ability and leadership of the great Apostle.

* * *

YOU WOULD NOT THINK, to see some Christians, that there was much of a battle on. There seems to be an idea abroad that when we are born again, we are put into a bandbox and labeled for heaven, and marked, "This side up, with care." But the Christian experience is not a mere picnic. There is a war on: the world, the flesh, the devil, and all the forces of darkness are against us when we take our stand in this world to please Him. Therefore, it is well that we should face up to this battle.—A. Lindsay Glegg.

* * *

THE JEWS OF PALESTINE have announced their readiness to respond to the call of England in her war with Germany for any service that may be needed. Fifty thousand Jewish refugees in Palestine, many of them trained officers with experience in the last war, have volunteered for active military duty. Regardless of their democratic loyalties on one hand and their disappointment on account of Britain's failure to meet their expectations under the Mandate, they realize that their destiny is bound up with that of England.

* * *

THE JEWISH TALMUD is sometimes referred to as the "oral law" to distinguish it from the written law as comprised in the Pentateuch. It is a combination of civil and criminal law, religious philosophy, ethics, scientific information, witty sayings and homilies which are said to be the work of about a thousand rabbis from various countries and with varying degrees of ability and education. It was not reduced to writing until some time during the sixth century of the Christian Era. It is often quoted as a supporting literature, but, on account of the diversity of subject matter and opinion, it was never very seriously regarded as a religious document.

FOR THE CHRISTIAN TO ACCEPT a counsel of despair when difficulties increase and chaos threatens is to deny faith. We believe that God presides over the destinies of nations as well as of individuals. When men in the grip of fear tend to rely upon their own unaided strength and wisdom, the churches must proclaim boldly that fact as a judgment, as a warning, and also as the basis of their faith and hope. The event is with God; and he that doeth the will of God shall stand in the power of his might.—Geneva Conference.

* * *

JOHN MIDDLETON MURRY, the author of a book in which he abolished God and who started a new religion in which man was his own god, is reported to have done a right-about-face in his attitude toward religion. He is now a candidate for the priesthood in the Church of England, and he declares now that the church is the only power to resist the pagan subordination of man to the state. It is good that he has reversed his field, but he probably has some distance yet to go before he attains a truly evangelical faith.

* * *

DR. WILFRED GRENFELL, whose age and impaired health forced him to cease his missionary activity in order to regain his health, sailed from Montreal on July 17 to return to Labrador, where he will resume the work among the natives which he began in 1892. Dr. Grenfell and fifty members of the New York chapter of the Grenfell Society visited the World's Fair in New York recently. That this great Christian missionary is able to resume his work, will be a source of much joy to his friends throughout the world.

* * *

MALCOLM R. LOVELL, a Quaker of Fifteenth Street meeting, New York, appeared recently before the State Liquor Control Board at Harrisburg, Pa., on behalf of the Society of Friends. He asked that the manufacturers of "Old Quaker Whiskey" be denied the use of the name and the label on the ground that they carry implications which misrepresent the character and the habits of the Friends. He cited the book of discipline which prohibits members "from making, selling, or consuming spirituous liquors." No right thinking person will imagine that the Quakers are not within their rights.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THAT THE MINISTRY BE NOT BLAMED

This exhortation to the ministers at Corinth was probably not more timely then than it is today. There is a moral letdown in the behaviour of some ministers which finds expression in obscene jokes and wretched profanity. We have in mind specific cases, but we are not singling out individuals for attack. We are thinking of the unworthiness of a minister who will indulge in unclean and profane speech. We have in mind an instance of a minister who, in his contacts with men who are not Christians and who have no interest whatever in the Methodist church, brought upon himself condemnation for his smutty jokes and his actual cursing. The consequences of such conduct are by no means limited to the ministerial culprit, but through such betrayal the church whose commission he bears is brought into contempt. It is bad enough in any individual, even a member of no church, it is unthinkable for any minister. Such speech is inconsistent with every canon of Methodist teaching, it is a violation of every ideal of the Christian ministry, and it cannot be justified by any word that ever fell from the lips of the Saviour of men. As we see it, such flagrant disregard of the ministerial canons of conduct indicates either a lack of self-respect, or an unblushing hypocrisy. Jesus had some very definite admonition for the swearer: "Let your communication be, Yea, yea; for whatever is more than these cometh of evil." We commend this to those who may have overlooked the spirit of Him from whom they bear holy commission whether as minister or layman, but particularly to the minister. We commend to our people a little study of the subject both in the Old Testament and in the New Testament. It might be an illuminating exercise and it might also incline one toward wholesome restraint in ministerial speech. We regret to note the fact that a type of daring and even profane speech has become painfully common among both men and women. It is neither wholesome nor entertaining and it is certainly not becoming.

SOME IMMEDIATE EFFECTS OF WAR

American business interests naturally feel deep concern over the trade situation brought about by the war in Europe. According to the **Federal Reserve Bulletin** for August of this year, we have more than eleven billion dollars invested in foreign stocks and bonds as against nearly eight billion dollars of foreign capital invested in American securities. On these investments, America receives three hundrd and thirty-three million dollars more than is paid to foreign investors. Approximately half of these investments are in Canada and Europe and the other half is scattered over the world. In the very nature of the case, the disturbance will be reflected immediately in the investment returns. The offset from war trade may neutralize to some extent possible investment losses, but the influence upon the prosperity of the country will doubtless be less substantial. No neutral can escape this fact growing out of trade relations, and it will have bearing upon our whole industrial problem.

The cotton farmer senses an increased demand for cotton on account of its use for military purposes. But the increased demand for war uses is apt to be greatly exaggerated, for ordinary consumption will probably fall off, the government now holds an eleven million bale surplus, and a serious collapse will certainly follow the exhaustion resulting from the war. America now has a "low-income problem" which will require free lunches for five million undernourished school children. In addition to this, WPA workers receive free stamps equal to one-half of their food purchases and these stamps are redeemable in surplus agricultural products.

These examples give a general idea of the war problem for which we must prepare. We earnestly hope that the prophets of an early peace may be right, that the belligerents may be spared the horrors of war and that the world may escape the chaos which will inevitably result from a war long drawn out.

REV. ELLIS SMITH PASSES

A telephone message from Houston, Texas, received after the Advocate had gone to press, announces the death of Rev. Ellis Smith, of the Louisiana Conference, at the Methodist Hospital in that city on Monday. This news will sadden many hearts in Louisiana and elsewhere. He had suffered long from a painful malady and death came as a gracious release. The funeral was held from First Methodist church, Houston, on Tuesday afternoon. Interment, we presume, was in Houston also. The Advocate joins with a host of friends in extending sympathy to the sorrowing loved ones.

A MAGNIFICENT GIFT

The Wesleyan Christian Advocate brought out an Extra, the first in 103 years, on October 1, announcing the gift of $100,000 to repurchase Wesleyan College for Georgia Methodism. The donor, Mr. James H. Porter, of Bibb Mfg. Company, Macon, Georgia, is noted for his philanthropy. The immediate response to his gift was the addition within twenty-four hours of many other thousands by Georgia Methodists. This gift sets the Conferences well on the way toward the recovery of this historic institution.

ANTICIPATING CONFERENCE ACTION

From two sources, we have heard that in some of our Conferences resolutions would be introduced asking that all four-year presiding elders be changed. We regret that such a course is being contemplated in any of our Conferences, for we regard all such action as unwise. It is a form of protest which anticipates action and it has the effect of creating an unwholesome tension in a Conference, and, oftener than not, it raises unnecessary suspicions. It really amounts to a more or less anonymous form of agitation and leaves a residue of dissatisfaction and discontent, no matter what happens. We believe that any preacher or layman has a right to speak his mind on any matter affecting, as he sees it, the well-being of the Conference, but it is better that it be a frank, personal statement—not a set of resolutions, even when carefully phrased. We are not unmindful of the fact that the Uniting Conference invited such anticipation by granting special permission for "Administrative problems and emergencies," to extend a presiding elder's tenure beyond the fixed term. In our opinion, the bishops will be inclined to give this authorization the force that it was intended to have, and we think that resolutions protesting against possible action would make rather ungracious assumptions. We believe that the presiding elders can be properly placed unless it be insisted that the office shall be a promotional spring-board. We will oppose the introduction of resolutions of protest.

Editorial Miscellany

By Dr. H. T. Carley

"ABOVE HIS JUDGMENT"

A man was telling us the other day of a strange ailment with which his wife is afflicted. He said he had taken her to many doctors, among them a distinguished diagnostician in a great city. After a thorough examination, made with the help of all the modern scientific devices, the doctor confessed that the case was "above his judgment." This was the unlettered man's way of saying that the doctor couldn't find the trouble. (The case is so baffling, in fact, that groups of doctors have made a special study of it through keen professional interest.)

It was the expression, "above his judgment," that especially caught our attention. It is a homely but expressive way of saying there are some things we don't understand.

For example, it is above our judgment what becomes of all the blotters we have stuck away in our desk. Every year we get stacks of them and put them carefully away in drawers, pigeon-holes, the end racks, and other convenient places. But when we want one, it is nowhere to be found. Usually the ink has dried before we can locate one.

It is common knowledge that a dark mystery surrounds the disappearance of pins. Of the thousands that the average household comes into possession of during a year, it would seem that a half-dozen or so would be available at any given moment. But try to find one! There must be a bourne from which no pin returns.

One of the strangest of the things that are above our judgment is the amount of butter you get with an order at the average restaurant. With a regular meal or a special dish, it is the same. There will be an ample supply of bread of various kinds—rolls, muffins and sliced. And the butter supply will consist of one pat, about the size of the end of a penny match box and about as thick as a two-bit piece. By the most liberal estimate, it is less than enough for one good bite.

It is above our judgment, too, why a man will try to be just good enough to be respectable.

FAILURE OF THE VIRGINIA ALCOHOLIC CONTROL (ABC) SYSTEM

By Bishop James Cannon, Jr.

(The ABC system of Virginia was established by the General Assembly of Virginia, when it repealed the State-wide Prohibition Law, which law prohibited the manufacture and sale of intoxicating liquors, including beer, wine and spirituous liquors. The law established a State Commission of three which issues, at its discretion, licenses to sell beer and wine, and is authorized to set up stores for the sale of ardent spirits—whiskey, brandy, gin, etc.—in packages only, not to be drunk on the premises. The North Carolina law was avowedly patterned after the Virginia ABC law, it being openly declared that the Virginia system is the best method which has yet been devised for the sale of intoxicating liquors.

As I think it probable that Virginia and North Carolina will lead the way in the return to State Prohibition, I have thought the following statement might be of interest to the readers of our church papers.)

I have been away from Richmond most of the time for the past few weeks, but have recently seen an editorial in the Times-Dispatch calling attention to the fact that in the last twelve local option elections in Virginia the drys have won eight of the elections. This is in line with what has been going on in the nation at large for the past four years, in that time there have been something over 8,000 local option elections, of which the drys have won over 6,000.

It has been my privilege to speak on "The Church and the Liquor Traffic" in Florida, Louisiana, Ohio, Maryland, Pennsylvania, Missouri, North Carolina, in addition to about thirty or more times in Virginia, within the past twelve months. I was glad to be an active participant in the fight to defeat the effort to establish a dispensary system in Dorchester county, Maryland, where we won by a safe majority, and within the past month to speak and to write in connection with the efforts to establish the ABC system in Asheville and Buncombe county, North Carolina. In this election the drys won by a smashing majority of 5,000.

As one of the General Superintendents of the United Methodist Church, for the entire United States, within the bounds of my operations, and my work in connection with the Asheville election was not only as a bishop of the Methodist Church opposing, in authority of the General Conference, the liquor traffic as one of the "works of the devil" which our Lord and Master came into the world to destroy, but as a witness concerning the results which have followed repeal of the State Prohibition law of Virginia and the institution of the ABC system.

In the Asheville campaign I was faced with an open letter from Mr. John Stewart Bryan, President of William and Mary, and publisher of the Richmond (Virginia) News Leader, which letter was printed by the "wets" with heavy headlines as expert testimony concerning the results of the ABC system in Virginia. The wet leader declared that "President Bryan is not only a leading educator, but a newspaper writer and author of renown," and that, therefore, his opinion "is of unusual interest to our people in Buncombe county."

I quote from Mr. Bryan's letter: "My experience has been that the Alcoholic Beverage Control Board in Virginia has performed a social service of immense value. Those who see the figures feel that while much money is being spent for alcohol—no doubt entirely too much—yet in former times no one knew how much the bootleggers got; now at least the use of alcohol is being followed and checked, and the public knows what is going on. Furthermore, and more important, not only has the bootlegger been eliminated, but the idea that every one had to drink has been profoundly altered."

This is a most amazing statement. What are the outstanding facts? The ABC Board, it was believed, would prove more temperance, if that means that it was to reduce the amount of intoxicating liquors legally sold by the state. It has done nothing of that kind. The sales in the first year, 1934-35, amounted to $12,239,000 gallons numerically, in 1935-36 $12,236,000, 1936-37 $[illegible], 1937-38 $15,141,000, 1938-39 $[illegible], a growth in sale in the five years of $6,723,000, or more than thirty-three and one-third per cent.

The revenue of prisons on account of drunken driving, beginning with 1932, were 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, showing that the revenue of prisons has grown greater in 1939 than in 1932.

The number of ABC stores increased by increases until there are now 27, in charge of the ABC Board, in addition to the wholesale, in many cases overpowering to the wishes of the people.

The all communities in Virginia have increased in a most amazing manner, including communities in the past year in Roanoke, Lynchburg, the average for municipalities have increased from 8,000 to 2,000 to 3,000 in 1938. The ABC board has opened not only 100 stores for hard liquor, but has increased consumption 6,000 per cent more than which sell exclusively wine and beer, which can be purchased in every ABC store. These beer and wine shops are in operation in almost every community in the state, to the great danger of the young people of Virginia. It is distressing that most of the sales of beer and wine are made by young people who formerly do not have [illegible] beer or liquor saloons.

The statement by Mr. Bryan that the "bootlegger has been eliminated" is absurd, and is not supported by the news columns of his own paper, which within the past year published the following: "Twenty million gallons in October Compared with Forty-Nine in October Last Year; 72,000 Gallons of Mash as Compared with 28,000,000 Gallons of Whiskey as Compared with 1,000 Gallons." As a matter of fact no one knows how much liquor is sold by moonshiners and bootleggers. No one knows how much bootleggers sold in former times and no one knows now, for Bryan to the contrary notwithstanding.

Mr. Bryan may be "not only a leading educator and a newspaper writer and author of renown," but his opinion as expressed in his letter to the people of Asheville and Buncombe county does not contain the whole truth. It appears from statistics that the "ABC Board in Virginia has performed a social service of immense value." The jail commitments, the arrestation of females for drunken driving, the traffic accidents, the arrests for intoxication and the revenue received in the state and municipal treasuries all show the need of the work done by the General Assembly of Virginia when it repealed the Prohibition law and enacted the law of the ABC stores and the beer and wine shops.

Richmond, Va.

DEATH OF [illegible] IN KOREA

[illegible]

Conference News and Personals

Louisiana Conference

Mr. R. R. Redditt, of Columbia, was a welcome visitor at the Advocate office on last Tuesday. The editor regrets that he was absent when Bro. Redditt called.

Mrs. J. R. Girard, at Glynn, requests the continuance of the Advocate, which she says helps her so much in her Sunday school work.

We thank Mrs. G. W. Nesom, of Tickfaw, for the explanation accompanying her renewal. We are glad to serve so loyal a friend of the Advocate.

Rev. R. S. Walton, of Hammond, has been appointed by Rev. B. H. Andrews, District Superintendent, to succeed the late Rev. J. D. Fomby on the Rayne charge until Conference.

Rev. G. D. Parker, superannuate of the Louisiana Conference, who spent a most delightful summer at Lake Junaluska, is now located permanently at 4524 French Avenue, Jacksonville, Florida.

Dr. F. Fagan Thompson, associate pastor at Galloway Memorial church, Jackson, Miss., conducted a Singing Revival at Columbia, Monroe District, September 24-October 1.

Rev. J. O. Bennett, one of our honored superannuates, recently spent some weeks with his daughter, Mrs. A. S. J. Neill, at Athens. He has returned to the home of a daughter in Indiana. Bro. Bennett's health is poor.

Bishop A. Frank Smith will begin a week of preaching at First Methodist church, Lake Charles, October 1. A cordial invitation is extended by the pastor, Rev. H. L. Johns, to all those who can attend these services, to hear the fine messages which Bishop Smith will bring.

Dr. and Mrs. A. M. Serex, of Shreveport, are receiving congratulations upon the arrival of a son, the third in a list of sons and the fourth in a list of heirs. We are glad to report that both mother and son are doing splendidly and they expect to be home from the hospital in a few days.

Chalmette church has just closed a revival meeting during which there were nine accessions and a general spiritual awakening of the entire membership. The preaching was done by Rev. H. M. Wolfe, newly appointed pastor of St. Mark's, and the attendance was good throughout the meeting. The pastor, Rev. James E. Reaves, feels that he is entering into his new work with a group of people determined to go forward.

Rev. W. F. Henderson, Clay charge, reports that they are closing at Quitman perhaps the best revival they have had for many years. Rev. E. M. Mouser, of Calhoun, did the preaching, and proved to be fine help indeed. Seven adults have been received and there are others to be received later. This is the fifth meeting Bro. Henderson has held on his charge, and he is of the opinion that this has been the best year of his ministry, with every prospect of being able to report everything in full at Conference.

Mississippi Conference

We are sorry to learn through Mrs. C. M. Martin, Meridian, that Mrs. Elin Johnson has been very ill. She is still in the hospital, but is making progress toward the recovery of her health.

Mrs. T. B. Cottrell, widow of the late Rev. T. B. Cottrell, writes us that she is happy with her son in his new home at 385 Iriquois Street, Jackson, Miss. She adds that the Advocate is a most welcome visitor in the home.

Rev. W. C. McLelland, student pastor serving Greenfield and Richland charge, feels that his people need the Advocate and says that many of them want it. This is a new charge but the people are responding nicely and substantial progress has been made during the year.

Rev. J. H. Grice, pastor at Rose Hill, is having a good year. There have been seventeen accessions on profession of faith and the churches have been revived. Although crops are short he expects to have a good report for Conference.

It is with regret that we report the death of Mrs. E. A. Goff, of Lucedale, who died February 14, at eighty-three years of age. She was a reader of the Advocate for a great many years and her daughters feel that in renewing the subscription they are carrying out her wishes.

Rev. W. C. M. Baggett, pastor, Philadelphia circuit, requests us to announce that Bishop Watkins will dedicate the Sandtown and Mars Hill churches on October 6, at 11 a. m. and 3 p. m., respectively. Dinner will be served at Sandtown. All former pastors and all those who would like to attend, are invited to be present.

A fine revival has just been concluded at Wiggins, where Rev. D. T. Ridgway is the pastor. There were seventeen additions to the church, sixteen on profession of faith. Rev. J. W. Leggett, of Crystal Springs, did the preaching. Bro. Ridgway's record for the year is thirty-three additions, twenty-seven by profession of faith. During the present ministry there have been one hundred and ten additions.

North Mississippi Conference

We are glad that the "three Oakes," of West, enjoy the Advocate and do not want to miss getting it. We appreciate this interest and loyalty.

Rev. R. T. Hollingsworth, Inverness, announces the dedication of his church on Sunday, October 22, at 7:30 p. m. Bishop Watkins will preach and all former pastors are invited to be present.

Mrs. R. T. Hollingsworth, of Inverness, underwent a major operation at King Daughter's Hospital, Greenville, on September 26. We join with her many friends in wishing for her a speedy recovery.

Mr. Lester Carpenter, Rt., 5, Grenada, says that crops are shorter this year than they have been since 1900, but that he wants to continue taking the Advocate. We are glad that he feels the need of his church paper.

Rev. J. O. Dowdle, of Ruleville, conducted a training school last week with Rev. R. A. Grisham, of Grenada, teaching the course on "Worship" and doing a splendid "job" of it. A large number were enrolled in the class.

Mrs. E. C. Sullivan, of Booneville, wife of Rev. E. C. Sullivan, one of our superannuates, has been seriously ill for some weeks but is improving steadily. Her many friends will be glad to know that she is making satisfactory progress toward complete recovery of her health.

Rev. W. L. Robinson, of Booneville, has had a good year and expects to make a full report. The church has made substantial progress during the year. Rev. W. R. Lott, district superintendent, has the confidence of the people, and they follow his leadership gladly.

Bro. John R. Allen, of Kilmichael, finds that the Advocate "furnishes him with quite a lot of information as to the whereabouts of his friends, as well as good reading matter." He was interested in knowing that his old roommate at Millsaps, J. Cude Rousseaux, had just held a good revival.

Rev. A. R. Beasley, pastor at Holly Springs, expects to report everything in full at Conference. He has had a good

year and is very happy over the gift of two beautiful memorial windows which have been installed in the church this week at a cost of $900, the gift of Mrs. Helen O. Rand, of New York.

Millsaps Day was observed at Sardis on September 17, resulting in $300 being raised for the Millsaps Fund. Rev. W. J. Cunningham is the pastor, and he rejoices over the fact that his people responded so liberally to the call at a time when Benevolences are being raised and the crop outlook is poor.

Rev. M. E. Armstrong, who is completing his second year at Mashulaville, has been very happy in serving the good people on his charge. While crops are producing in most instances less than half of a normal yield, his people are going to make a real sacrifice in a determined effort to meet all obligations in full by Conference.

It is with deep regret that we report the death of Mr. Nathan C. Triplett, of Mashulaville, who died September 5. Bro. Triplett had been a steward in the Methodist church for many years, being very active up to the beginning of his illness four years ago. An obituary appears elsewhere in this issue.

North Main Street Methodist church, Water Valley, has been called on to give up one of, if not the oldest member of that congregation, Mrs. A. R. Smith, who died recently at the age of eighty-six years. The funeral services were conducted by the pastor, Rev. R. P. Neblett, assisted by Rev. W. M. Jones, of Brooksville, a former pastor, and Dr. W. C. Howard, of the Baptist church. Her parents were pioneer citizens of the county, residing near Coffeeville, Miss. Since the death of her husband, her daughter, Mrs. J. H. Carroll, and Bro. Carroll, have made their home with her. She was always loyal to her pastor, whoever he was, and made him welcome in her home.

TRAINING SCHOOL, MONROE DISTRICT

The following courses will be given in the Monroe District Training School for Christian Workers, West Monroe, October 8-15:

1. **The Use of the Bible with Children,** taught by Mrs. J. C. Burrow, Columbia, Mississippi, Conference Director of Children's Work, Mississippi Conference.
2. **Understanding Adolescents,** taught by Miss Ethelene Sampley, Wesley Foundation Director at Mississippi State College for Women, Columbus, Mississippi.
3. **The Church Working with Young Adults,** taught by Rev. R. H. Duncan, pastor Washington Pike Methodist church, Knoxville, Tennessee.
4. **Music and Hymn Appreciation,** taught by Mr. A. C. Voran, director of music at Noel Memorial Methodist church, Shreveport, La.
5. **Religious Education in the Church School,** taught by Rev. G. W. Dameron, Conference Executive-Extension Secretary, Board of Christian Education, Shreveport, La.
6. **Personal Religion,** (For young people only), taught by Rev. H. M. Lewis, pastor First Methodist church, Morrillton, Arkansas.

ANNOUNCEMENT

Because of business incident to the unifying of the Methodist work of the state and the launching of the Louisiana Conference of the Methodist Church, Bishop A. Frank Smith announces that the Louisiana Conference will convene at 7:30 p. m., Tuesday, November 14, rather than on Wednesday evening as formerly announced.

The boards will meet on Tuesday afternoon.

D. B. RAULINS,
Secretary of the Cabinet.

WATERPROOF CHARGE

Well, we have had a most enjoyable time with these good delta people. They have given us a most cordial reception and have responded to all our efforts most readily and willingly. Much of our effort has been given to Christian education. Early in the Conference year we held a training school in the Waterproof church, giving the short course, "The Educational Work of the Small Church." We had a good attendance for just one rather small church and the results from the school have been very gratifying. We perfected a real working organization—an active local church board of Christian education, an active superintendent for each of the three age divisions, and a carefully selected group of teachers. Since then we have remodeled our old church school rooms and have erected a new five-room addition with an assembly room for the children's division. This we have paid for as we built it. We have just arranged to have a school bus go out each Sunday morning and bring in the people who have no way of their own to come.

At St. Joseph we held a series of revival services in May with good results. The week following the meeting the men of the town organized a men's Bible class with some thirty members. We are not saying that the meeting was responsible for the Bible class, but feel that probably it did have some influence upon the action taken. Of course the St. Joseph church is a union church and the Bible class is non-denominational, but it it doing good work.

Then recently I held a training school in St. Joseph. I believe it was the best I have ever held. I gave the same course and again we organized a local church board of Christian education, and it seems that an absolutely new spirit has come into the church school. I feel very happy over the results.

I also helped in a training school at Minden, on the Sibley charge, and have two more schools yet in which to teach—one at Ferriday the first week in October, and the other at Robeline beginning on the 16th of October.

We have had thirty some odd accessions to the church so far, and expect more before the year ends. The charge has its finances well in hand and will meet all obligations in full at the end of the year.

C. M. HUGHES.

NOTICE

The Executive Committee of the Board of Church Extension, of the North Mississippi Conference, will meet in the Methodist church at Oxford, Thursday, October 12, 1939, at ten o'clock in the morning.

W. J. CUNNINGHAM,
Secretary.

No cloud can overshadow a true Christian, but his faith will descern a rainbow in it.—Bishop Horne.

LAYMEN'S RALLIES FOR MERIDIAN DISTRICT

The Thirteenth Annual Week of Laymen's Rallies will be held in Meridian District October 9-13; these are meetings especially for Laymen (both men and women), but a most cordial invitation is extended to every one to come. Those who are expected to come because of their official position in the church, are: Charge and Church Lay Leaders, Stewards, Trustees, Members of Missionary, Stewardship, and Christian Literature Committees, Superintendent and other Officers and Teachers in the Church School, Epworth League and Missionary Society. Of course all pastors are expected to attend.

Please note the place where your charge participates and arrange to be there, yet if it is more convenient to attend some other meeting, it will be alright to make the exchange.

Schedule for the Week

Monday, Oct. 9th, 7:00 p. m.—Meeting at Lauderdale church, with Binnsville, Porterville, Scooba and Electric Mills, Lauderdale and Daleville, Meridian churches as follows: Central, East End, Fifth Street, Hawkins Memorial, Poplar Springs and Wesley; also Bonita, 34th Ave., Sageville, Oak Grove, Marion and Vimville participating. All other nearby churches are invited to participate.

Tuesday, Oct. 10th, 7:00 p. m.—Meeting at Philadelphia church, with Burnside, DeKalb, Cleveland, Philadelphia Circuit and Philadelphia Station participating.

Wednesday, Oct. 11th, 7:00 p. m.—Newton church, with Newton, Chunky, Decatur and Hickory, Rose Hill and Union charges participating.

Thursday, Oct. 12th, 7:00 p. m.—Quitman church, with DeSoto, Quitman, Pachuta, Enterprise and Stonewall charges participating.

Friday, Oct. 13th, 7:00 p. m.—At Central church, Meridian, there will be held the District League of Stewards, and it is expected that every pastor and steward in the district will attend this meeting.

We earnestly request the prayers, cooperation and attendance of all our pastors and laymen for the success of this week. We trust that all pastors will announce the meetings and help us get their people to attend.

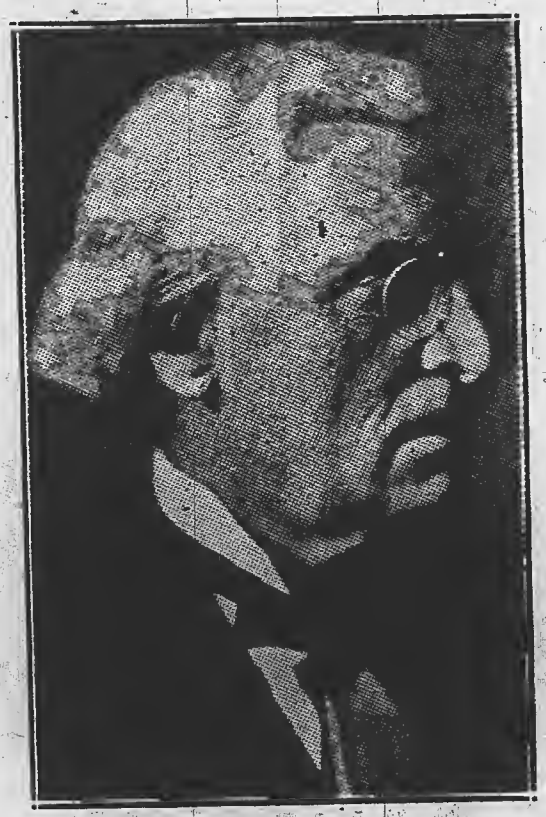
W. B. Jones, District Supt.; W. D. Hawkins, District Lay Leader; Mrs. B. E. Rosenbaum, Assoc. Lay Leader; P. L. Blackwell, Assoc. Lay Leader.

Prayer is the act by which man, detaching himself from the embarrassments of sense and nature, ascends to the true level of his destiny.—Canon H. P. Liddon.

DR. H. C. MORRISON TO HOLD A REVIVAL IN NEW ORLEANS

Rev. H. C. Morrison, D. D., General Evangelist, will hold a revival at Parker Memorial church, New Orleans, October 15th through the 22nd. There will be two services daily, 10 a. m. and 7:45 p. m.

Rev. Harvey B. Hysell, pastor of the



church, will lead the congregational singing. He asks that the Advocate family pray for this meeting and attend it if possible. He looks forward to a great visitation of the Spirit, a soul-stirring revival and a widespread awakening in New Orleans. If God be for us, who can be against us?"

CARTHAGE CIRCUIT

Revivals have been held in every church on the Carthage circuit, with splendid results. My splendid friend, Aubry Smith, did the preaching at McAfee, (The Camps). His messages were well received, and the church was spiritually edified. Seven were added to the Baptist church, and eight to the Methodist church. I was delighted with Aubry, especially because I received him, his sister, and others into the church at Liberty, in the year 1930. It was a great pleasure to have him in my home.

Brother J. H. Cameron divided the time with the pastor in preaching and leading the singing at Freeman. We enjoyed this great pleasure with Brother Cameron and his wife, who was our pianist. Many were reconsecrated and two united with the church by vows, and one by letter. Our young brother, Harold Jordan, of Kosciusko, led the singing the last two days. He was well received.

At the Barnes, Bethel, Goshen, Singleton and Wiggins churches the pastor did the preaching, and was assisted by Brother Harold Jordan, who led the singing and preached occasionally to the delight of the children and every one. Harold has a pleasing personality and impresses all by his deeply religious experience. One member was received at Barnes by vows, three at Wiggins, and five at Goshen. Our stewards and members say these meetings were attended by the largest and most enthusiastic congregations in many years. In every church the night congregations filled the churches, and we were made very happy to know that great good was done. I assisted Bro. Loudenslager at Mt. Horeb with good results.

We feel assured that all finances will be in full, as this is the opinion of our stewards.

PERCY VAUGHAN, P. C.

THE FAMILY ALTAR

By Rev. James M. Lewis

I am thoroughly convinced that no family altar can be a permanent reality and success in the home without first there is much secret praying by the parents. Private devotion is necessary for the development and enrichment of any Christian, and for the parents to set the example in the home, it will add power and reverence to the family altar.

There is more POWER in real prayer than in all the armies and navies in the world combined. When one of God's saints kneel down in secret communion with the Lord in Heaven, the Devil begins to tremble. This world can be saved, wars stopped and nations now cutting each others throats, come to right, peaceful terms, if God's real saints would come together in fasting and prayer. Tennyson, in the "Passing of Arthur," says something about the power of prayer. Sir Bedivere, the last of King Arthur's noble knights, was watching the boat taking the dying King out from the shore, and he cried: "Ah, my Lord Arthur, whither shall I go? Where shall I hide my forehead and my eyes? . . . And the days darken around me, and the years, among new men, strange faces, other minds." King Arthur answered: "The old order changes, yielding place to new . . . Pray for my soul; more things are wrought by prayer than this world dreams of; wherefore let thy voice rise like a fountain." He says that men are no better than sheep or goats, if they know God, and do not lift up their hands in prayer for themselves and others.

The family altar was set up in my grandparents home on my father's side, over a hundred years ago, somewhere about 1820, just a mile or so south of Kokomo, Mississippi.

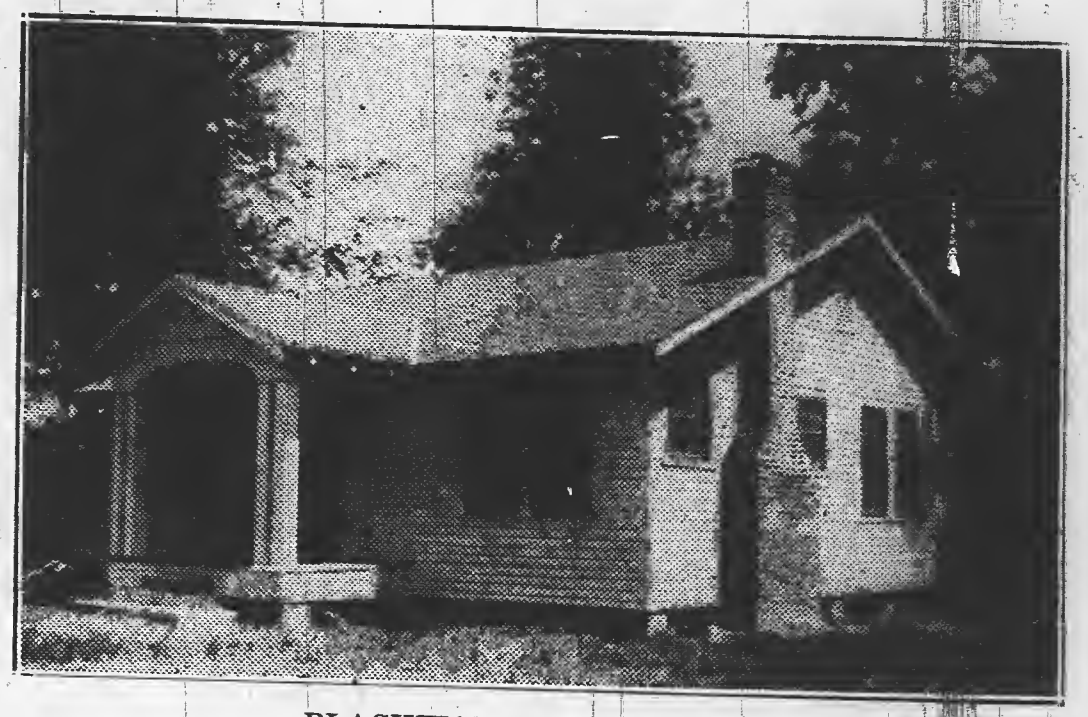
My grandfather began family prayer before he was converted, but my grandmother was a praying Christian, and grandfather would go out to a pine tree every day to find peace for his soul, un-

til one day he came home shouting the praises of God, for he was saved. The family altar was a real institution in his home. Every night and morning the Holy Bible was read, a song was sung, and all the family would reverently kneel while someone led in prayer. "Uncle Quinny" and "Aunt Pattie," as they were known in this county, were known far and wide for their great Christian traits.

When my father married my mother the first thing they did was to dedicate the new home to God by erecting the same kind of family altar in their home as his father had. Father and mother were both mighty in secret prayer. Often would I find one or both off alone somewhere about the house, kneeling in fervent prayer, and they kept it up all their lives.

The family altar was always a source of joy and reverence to all of father's children. We never missed a single service unless providentially hindered. There was strict order in our home, and a profound respect for the parents. No child dared be late for the meals, or miss the family devotion, for we know we would have to give an account of ourselves to that noble father. He was right, and we rise up and call him blessed today.

Fortunately for me, I married a pure, consecrated Christian girl, who was willing to help me, and the first thing we did was to erect the family altar, as near like that in my father's home as we could. We brought up our children under the influence of that altar. I did not pray as often in secret in my early ministry as I should have, but as the years rolled by I began to feel the necessity of it for my spiritual growth, and the family devotions began to have more power in the home. Our custom is to read a short scripture lesson, and all kneel together in a circle, with one of the family praying; sometimes we all pray, beginning with the youngest on to the oldest, always closing with the Lord's Prayer. All my children are Christians and church workers.



BLACKWATER PARSONAGE

Personally, I was converted, or first felt the mighty presence of God at the family altar. I shall never forget that Sunday morning, it shines out as one of the high points in my Christian life. I was eight years old then.

The holy fire that my grandfather lit on the sacred family altar back in the early years of the last century has never gone out. The fire is burning today in many homes, and God grant that it shall never go out in the Lewis generations.

It is my prayer that many homes will erect family altars and let their homes be as ours has always been, a house of prayer, a sacred home. A deck of cards and the Holy Bible will not mix in any home. So no cards have ever been allowed in our home.

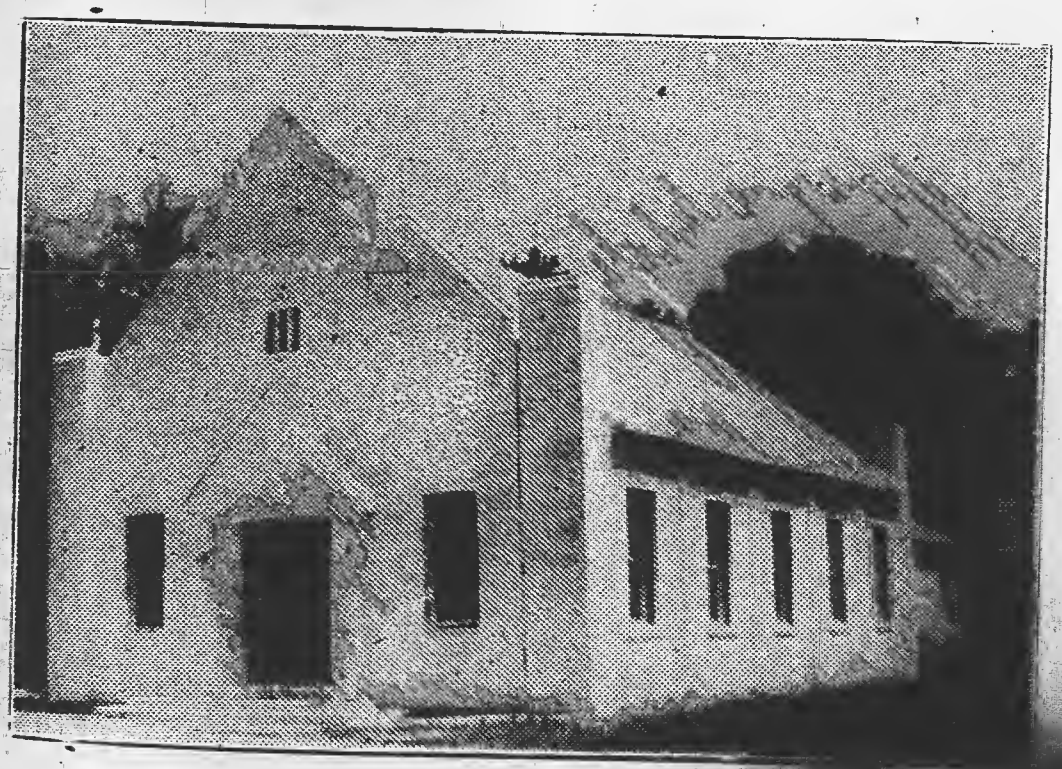
May God bless your preachers that they may be very prayerful. Pray for me.

BLACKWATER METHODIST CHURCH AND PARSONAGE

Rev. W. A. Cross, Pastor

Blackwater church is located about ten miles northeast of Baton Rouge, La., and the site was donated by a Mrs. Hooper as a location for the church in 1857. Rev. Robert Winn, pastor, and John Kroger, superintendent of construction, built the original church on the ground occupied by the cemetery across the road from the present location. The building was thirty by forty feet, weather-boarded with six inch shiplap, covered with shingles and whitewashed inside and out. The church was used by all denominations. A German workman built the present structure forty-three years ago. In September, 1939, the building was modernized under the supervision of Rev. W. A. Cross, pastor, and the parsonage was designed and built by Versey Watts. Most of the labor was donated and the building was carried through as a cooperative enterprise by people of consecration and a willing mind.

The old church building was encased with a veneer of blocks, the floors were completely refinished, a platform was constructed across the auditorium, and an altar of oak was built. The entire wall surface was painted. The parsonage was constructed with free labor and cost about $1,200, about sixty per cent of its actual value. The [illegible] of the church cost about [illegible] no money was secured [illegible] Twenty-nine have [illegible]



BLACKWATER CHURCH, W. A. CROSS

THE MISSIONARY CONFERENCE

By Rev. O. S. Lewis

The Missionary Conference at Lake Junaluska, Aug. 1-8, 1939, was generally considered, by those present, as one of the best ever held at the Lake. Dr. H. P. Meyers and Mrs. Helen B. Bourne, Secretaries of Education and Promotion, Board of Missions, are to be congratulated in providing such a splendid program.

The attendance was unusually large, including picked missionary leaders, presiding elders, pastors, Conference secretaries, district secretaries, men and women, all interested in the spreading of the Gospel and the building of the kingdom.

Of special interest to the district secretaries was the conference each morning under the leadership of Dr. Meyers, whose passion is to develop throughout Methodism a truly missionary-minded church. There were 115 district secretaries present at these conferences, four being from the Mississippi Conference: J. O. Ware, of the Seashore District; J. W. Slay, of the Hattiesburg District; M. H. Wells, of the Vicksburg District, and O. S. Lewis, of the Meridian District. Our Conference secretary, W. D. Hawkins, was also present. Special attention was given to the importance of having the best type of workers on the local church "council of missions and church extension," formerly called the "committee on missions."

The class period led by Dr. Henry G. Barnett, Professor of English Literature, Southern College, Lakeland, Fla., proved to be highly inspirational and instructive. This modest, unassuming layman, with his refined nature and Christ-like spirit, stirred the preachers as few laymen can do. Methodism would profit immensely if every pastor could sit in his class for a week. So highly was his work appreciated that the preachers present voted unanimously that he give an extra hour in talking to them on Sunday morning. What a mountain-top hour it proved to be! In speaking of the Sunday morning worship service he urged the preachers to "be natural, spontaneous. Make your prayers less formal, a conversation with God rather than an address to the Throne." "I wish," he said, "you were more devoted, more consecrated, more Kagawa-like . . . Be such men of God who are unassailable . . . If we were more sacrificial God would come rushing like a typhoon into our world."

The platform addresses each evening and the forums each morning were on a high plane. The opening address was by Bishop H. Lester Smith, one of the Bishops of the Methodist Church in charge of the Cincinnati area and for some years of work in India. He and Bishop J. W. Pickett, of the Bombay area in India, spoke of the challenging situation in that great country, and how the leaven of Christianity is accomplishing wonders. The social and economic needs of both rural and city areas were ably presented by Dr. Frank P. Graham, President of the University of North Carolina; Dr. Frederick B. Newell, Executive Secretary of the New York City Society of the Methodist Church, and Dr. John W. Shackford, a district superintendent in the Upper South Carolina Conference. The call to evangelize was sounded by Bishop John C. Broomfield, formerly a pastor in the Methodist Protestant Church. This new voice in our United Methodism is a valuable contribution to our great church. His zeal and passion for souls reminds us of Bishop Arthur Moore. His stirring message was followed the next morning by the winsome and practical appeal of our own Harry Denman.

The high point of the Conference was reached Sunday morning when Dr. Walter Judd, a medical missionary recently returned from Japanese occupied China, stirred three thousand people with his graphic portrayal of conditions in China, and brought out the fact that "American trucks were carrying alien soldiers over the good earth of China; American doctors and nurses were treating men, women and children wounded by American bombs; American relief money was feeding refugees under the shadow of American planes flown with American gasoline." His sermon theme was "Christ and the Battle Fields of Asia." He expressed the belief that most Americans are unaware of the decisive role they are unwittingly playing in the Far Eastern affair. He called attention to the "open door" in China brought to view by a great emergency. He cited also the adversaries: 1st, the impossibility of the present missionary enterprise to coexist with the Japanese military conquest; and 2nd, "the beginning of questioning and disillusionment regarding the worth of the Christian religion that inevitably arises in the mind of the patriotic Chinese as he sees his country being destroyed by Japan, using materials that were largely sent out by the same lands that sent the missionaries . . . By our fruits we shall be known." His own work brought to a halt in China, he has come back to America to lead a crusade to change this intolerable situation. Following the address the 3000 persons present voted for a resolution introduced by Bishop Ainsworth calling on President Roosevelt and Secretary of State Hull to take steps to terminate the sending of U. S. munitions to Japan.

No pleasure is comparable to the standing upon the vantage ground of truth—a hill not to be commanded, and where the air is always clear and serene—and to see the error and wandering and mists and tempests in the vale below.—Bacon.

CHRISTIAN EDUCATION IN THE METHODIST CHURCH

(Practical Suggestions)

By Dr. Wm. F. Quillian

American Methodism now faces her supreme opportunity. If new and progressive plans are to be made effective this is the time for such plans to be carefully wrought out and presented to the General Conference. Commissions appointed by the Uniting Conference are giving diligent consideration to these problems, and it is not my purpose to outline in detail what I think should be done.

It is a fact, however, that the work of Christian Education is unique. It is different from that of any other Board of the Church. It involves a teaching ministry to multiplied millions of people, and therefore must be so related to the General, Jurisdictional and Annual Conferences and to the Church at large that it may meet the need not only of our membership but of the tremendous constituency for which we are responsible. The values which inhere in a well planned program of Christian Education cannot be over-estimated. This important interest can be promoted only by the contact of person with person, teacher with pupil, and the faithful and persistent effort on the part of our leaders to give the truth to children, youth and adults as they represent every order of society and every degree of intelligence.

For the above reasons, the Boards which shall be held responsible for this work must be given sufficient support, both in personnel and apportionment, to enable them to meet these heavy and exacting responsibilities. "Education does not cost, it pays." The meaning of this statement is clear. Whatever the Church puts into the training of its people will be returned many times over in dividends to the Church. Christian Education in its broadest significance must undergird the total program of the Church. With this concept in mind we must regard the pastor, the church school officials and every interested leader of the local congregation as being workers together in the training and the education of the people. The object of our general program of Christian culture and promotion is that our people may come to know the conditions that prevail at home and throughout the world, and that having this knowledge they will put into practice the principles of Christ in meeting the needs of humanity. If the eight million people who belong to the Methodist Church were fully informed with regard to the needs of the Church and the world, it is my conviction that these needs would be promptly and fully met. An ancient prophet said: "My people are destroyed for lack of knowledge." This lack of knowledge wrecks homes, debauches society, drives nations into war and imperils the future of our civiliza-

tion. The apostle Paul said: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Today fear is dominant in the minds of multiplied millions of God's children. This fear can never be removed except by perfect love and a clear understanding of the will and purpose of God for all humanity.

The responsibility for promoting this important interest will rest with the General, Jurisdictional and Annual Conferences of the Church. It is my conviction that any reasonable appropriation, properly administered and wisely invested, will yield returns far beyond our expectation. This has been the history of the Church. Jesus exhorted his disciples to teach the Word. John Wesley organized the Holy Club and class meetings out of which grew the Methodist Church. In every congregation, under the leadership of the pastor, the teaching mission must be emphasized. Our colleges and universities must continue to stand for the high ideals of the Christian faith. Only thus shall we be able to stem the tide of hate, greed, distrust, suspicion and misunderstanding which fills the minds and hearts of millions of people throughout the world.

Certainly we shall need a strong control Board and a worthy staff whose chief duty will be to create plans, programs and a guidance literature which can be adapted to the several Jurisdictions. We shall need Jurisdictional Boards with a small but capable and efficient staff in certain of the Jurisdictions. As far as possible each Annual Conference should have a carefully chosen secretary who will devote his entire time to this work. Where the Conference is able and willing to do so, this secretary should be supported by a reasonable staff to promote the work in the several areas of service for which he is responsible. The Joint Committee on Education set up by the Uniting Conference is giving careful attention to these questions and will no doubt make strong and reasonable recommendations to the General Conference of 1940. The future of the Church and of the Kingdom of God is dependent upon the proper education of our people, beginning with the child in the cradle and going through the periods of youth, adulthood and old age. It is a tragic and striking fact that each generation of Christian people is responsible for that generation of non or anti-Christian people in all parts of the world. If we do not reach the non-Christian people of this generation they will never be reached. Let us, therefore, recognize the urgency of this crucial hour and let us send forth the glad tidings of redemption and release to the ends of the earth.

SUGGESTIONS

It is expected in each Annual Conference that the old Board of Education will finish its work, present its report, and prepare recommendations concerning program and budget to be presented to the new Board. The new Board will then take charge, plan the program for the coming year, set up a budget and elect the staff officers.

At this session of the Conference a Board of Ministerial Training, "consisting of not fewer than six nor more than sixteen members," is to be named by the presiding Bishop after consultation with the cabinet or a committee from the Board. This Board will do all the work which was formerly done in the Methodist Episcopal Church, South, by the various committees covering admission and the classes of the four-year period.

REVEREND A. P. STEPHENS—CONFERENCE EVANGELIST

Reverend A. P. Stephens, of Kosciusko, Mississippi, has been Conference Evangelist in the North Mississippi Conference for the past ten years. During this time there have been 2,164 accessions to the Methodist church on profession of faith under his ministry.

This year Brother Stephens has held eighteen meetings in the bounds of the North Mississippi Conference, in which there were 302 accessions on profession of faith to our church. This would indicate that he has had a very successful year in his evangelistic work. But this is just part of the story. Churches were revived, young people's work organized, thousands attended upon his ministry. In every meeting there were tremendous crowds, many times numbering more than a thousand people at a service.

Brother Stephens is a man of God, Spirit filled. He goes to any place or field regardless of how hard it may be. Many of his meetings were held in remote country churches far from the railroads. Record crowds attended the services in these places.

Brother Stephens is a gifted musician, splendid singer and a fervent Gospel preacher. God has wonderfully blessed him with remarkable talents which he has consecrated to the service of the Lord.

The writer is pastor in the home town of Brother Stephens, and whenever he is at home, he attends all the services in the church here. He is ready to render any service possible in the home church and is making a definite contribution to our work here.

May God bless and continue to use this man of God as He has in the past.

SAM E. ASHMORE.

NATHAN C. TRIPLETT

It was high testimony to the usefulness of one man in a community when on the afternoon of September the sixth a great concourse of people assembled to honor the memory of Nathan C. Triplett, who in the early morning of Tuesday before, had passed to his eternal reward.

Patient, brave and cheerful during an illness of more than four years, he set an example of Christian fortitude that was an inspiration and benediction to all who knew him.

Third son of Annie Foote and Joseph Coleman Triplett, he grew up in an atmosphere of piety and consecration, and he blended into his own character those fine qualities that endeared him deeply to all who knew him. He was a leader in his community and in his church where he often spoke in the services; he was always present adding the influence of his presence and his profound interest to the service.

Friends have gratitude and joy mingled with their grief, because his life was full and fruitful. To them the memory of his friendship will abide as one of their rarest and most precious treasures.

Funeral services were conducted in the home by his pastor, the Reverend Mathis E. Armstrong, assisted by the Reverend S. W. Hemphill, a former pastor and close friend of the family. Interment was in the Mashulaville cemetery.

He is survived by his widow, Mrs. Bertha Hammack Triplett, and three children: Anne Joe, Cecil and Ray Hammack; his sisters: Mrs. W. C. Fowler, Mrs. D. C. Jones, and Mrs. W. C. Sain, of Ardmore, Oklahoma; and his brothers: Willie Foote, Normand, Levi and Tommie, of Greenville, Miss.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 8, 1939

By Dr. J. R. Countiss

MAKING READY FOR THE KING

Golden Text.—Prepare ye the way of the Lord, and make his paths straight.—Matt. 3:3.

Matt. 3 (Matt. 3: 1-17)

Matt. 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and cometh thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Four hundred years of silence—then, a voice—a voice as from God, clear, fresh, vibrant like the voice of the prophets of old. For centuries Israel had fed on the priestly husks of ritual and regulation, of sacrifice and ceremony while their hearts hungered for manna from heaven, for some word of hope and deliverance. "In those days came John," reminiscent of Elijah in his rough garb, course food, and blunt speech, bringing a message so filled with the authority of truth and sincerity that men forsook the smoky aisles of the temple where priests mumbled their jargon and went out into the wilderness to listen to the strange new prophet. This John spoke no honeyed words of flattery for the king nor of bitter contempt for the lowly peasants, nor of fear for the cruel soldier, nor of fawning for the haughty Pharisee. His was a moral message, a condemnation of sin, a call for cleansing, for repentance, for correction, for making crooked things straight, rough places smooth, for leveling down and leveling up in preparation for the fulfillment of the ancient prophetic word in the coming of the Messiah.

Himself humble and genuine, he refused to accept the acclaim of the multitudes who were disposed to believe him to be the promised One, but proclaimed himself the herald, the witness, the servant unworthy the most menial attention to his Lord. His was but a voice, an echo of the authentic Word to come; his but a symbol of the spiritual cleansing yet to be; his but a token of the winnowing fan of truth and the sharp ax of judgment between the evil and good. Pioneers do not dwell in palaces nor robe themselves in the silken robes of royalty. They have hard, rough work to do, much too difficult for soft hands to execute or for ease-loving hearts to undertake. His sharpest words of rebuke fell on the ears of those high in church and state as he called on them for deeds of reparation to support their words of penitence.

The work of John was rudimentary, but sound and essential. Jesus, so far from rejecting it, assigned it a place above all that preceded, and gave it his endorsement by accepting John's baptism, thus identifying himself with humanity and dedicating himself to its redemption. Other reformers had rebelled against Rome, seeking relief through insurrection by the power of the sword. With such Jesus would have nothing to do, and he strictly forbade his overzealous disciples to pursue such methods. The high moral program of John he endorsed and followed. The way of justice and mercy with men opens a highway in which we may walk with God.

John was the connecting link between the old and the new, between the prophets and the Christ. Jesus accepted the implication of his ministry and proceeded to build on that foundation. The works of Moses he would not destroy and the words of the seers he would not deny. Rather he came to fulfill, to bring all past searchings for God and righteousness to their legitimate climax in the radiant revelation of his own personality. He scorned no slightest good from any source or time or race, but with divine catholicity blessed the faith of a Roman centurion and satisfied the yearnings of a Samaritan woman. He lifted the bruised reed and nursed it back to flower and fruit, and fanned the smoking torch to life and flame. He commended even the faith that was insignificant as a mustard seed and blessed it with the power to remove mountains of obstruction and difficulty. He still proves his divinity by garnering all our poor deeds and small efforts and binding them into sheaves fit for the granaries of God.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

PROTESTANT, JEW AND CATHOLIC

The place was a town of some 30,000 in Ohio. About twelve hundred people had gathered together in the municipal auditorium, to attend what had been announced as a Good Will Conference. The mayor of the city presided and a brass band played several patriotic selections. On the platform sat the three speakers—a Jewish rabbi, a Roman Catholic priest, and a Protestant minister.

Mr. Jones

The rabbi was the first speaker, and his theme, "Praise For Protestants." He was a tall, slender man, and spoke with great fluency. He said that there was always needed some body of people around to protest, and that the Protestants had done their full share of this. He said that Protestantism and democracy were closely related, and he cited Roger Williams, of Rhode Island, as one of Protestantism's great gifts to the world of freedom. He paid a tribute to voices in the wilderness pioneering for justice and a better day.

The Catholic priest spoke next. He was a rather large man, with an Irish name and an Irish twinkle in his eye. His subject was, "A Good Word for the Jews." He said that the Jewish race had stood for monotheism when all about them were the worshippers of many gods, and that the great Hebrew prophets had set forth the purest conception of Deity in their age. He stated that the "never say die" spirit of the Jews was commendable and that their uses of adversity were altogether remarkable.

I came next, with the theme, "What I Like About the Catholics," instancing their attitude of reverence toward sacred things as praiseworthy. I remarked that they did not wash their controversial linen in public, and that they maintained a unity among themselves that was amazing and one source of their strength. I further averred that St. Francis of Assissi, Father Damien and others of their shining lights, belonged not alone to Catholics, but to all of us who cherish the memory of heroic and sacrificial characters.

Then the band played "America," and the meeting broke up. Did it accomplish any good? I think so. It helped to a better understanding, made us to realize our common humanity, citizenship, and universal brotherhood. It was a wholesome experience, and gentled the hearts of many who were present.

SAYS UNCLE EPHRAIM

I noticed it took a lot of people and a surgical operation to get five cents out of a small boy who had swallowed a nickel in Pennsylvania. It would take twice as many people and two operations to get that much money for the church out of Bill Hughdough, and yet it would be worth it. Not so much for the amount the church would get, but for the good it would do Bill.

Bill has been makin' money for years, and keepin' it all. "It's my umbrella for a rainy day," he sez. His umbrella must be about the dimensions of a circus tent by now, and he's still leavin' God and the church out in the rain.

Lots of people get awful thrifty when it's time to make a church subscription. This same thrift doesn't seem to show itself when tobacco, beauty cream, and soft drinks are up for consideration. But let somebody say "church offering" and it's like a big voice hollerin' "boo" in a lonely cemetery on a dark night. Watch the folks scoot for cover and hide, most of them under their bank accounts.

—Religious Telescope.

Let no man presume to give advice to others that has not first given good counsel to himself.—Seneca.

MINISTERS AND MARRIAGES

Editor of the Christian Advocate, Sir: I have followed with interest the expressions of the various writers upon the subject of the minister and marriage of divorced persons. Much truth which will have to be faced has been written, but some more needs to be said. It is right to insist that the Methodist ministry be more exact in this matter of remarriages, but it is more needful that they be more careful in certain first marriages which come before them. After nearly a year spent just across the street from one court room of our division of Alaska, I am finding that two types of weddings are going on the rocks. Commissioners' (Justice of the Peace to you) weddings, and weddings performed by ministers who never saw either contracting party before, are the leading type. There is nothing we can do about the first type, but there is something which we can do about the second type. When we insist that our ministry perform no marriages of divorced persons, let us go a step further and put a stop to our ministers performing transient weddings. In other words, why not require ministers to limit this legal function to the members of their own congregations?

—G. Edward Knight, in The Christian Advocate.

Juneau, Alaska.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
Prytania St., New Orleans

A short sketch of the life of Frances Willard, as presented by Mrs. T. E. Brunning at the third zone meeting of the New Orleans District, on September 21, 1939, at Bogalusa, La.

FRANCES WILLARD

"To serve the present age—My calling to fulfill
Oh, may I all my powers engage to do my Master's will."

A little girl asked her father at the close of this hymn, "What is this present age?" Her father explained the meaning of the present age.

"I am going to serve the present age," said this child. And to the best of her ability she did. This was Frances Willard, from a tomboy girl on a farm who jumped fences, loved to hunt with her brother, who in college life was the jovial leader of the "Wild Girls," (as the good girls called them) to a serious student, a cultured college president, and dean of women of Northwestern University. A self-forgetful champion of the poor and under-privileged, a world leader of woman and humanity, this is the life story of Frances Willard, America's greatest woman.

She was born in humble surroundings at Churchville, New York, September 28, 1839. At two years of age she took the first journey of the hundreds she took during her lifetime. In 1858 her parents moved to Evanston, Illinois, where Frances and her sister Mary were attending Northwestern Female College, and from then on Illinois claimed her as its own, and how proud Illinois is of her distinguished citizen, who before her death became more than a citizen of her State and America, but in truth a world traveler and a world citizen.

Frances Willard preached the ballot for women, their equal responsibility and opportunity in the home, professions, industry and in affairs of state. She was most insistent on vocational training for girls and equal pay for equal work. She was instrumental in introducing temperance education by state laws in public schools of more than half the states before her death, and nearly all the states since her death.

While Dean of Women of Northwestern she installed the Honor System and student self-government. "Let us see how long we can live without rules," she would say at the beginning of the term. She held numerous positions, she was first president of the National Council of Women. She was national president of Alpha Phi sorority, she was one of a group of five women lay members to the General Conference of the M. E. Church, 1888, she was the national president of the W. C. T. U., and the founder of the World's W. C. T. U. One day in her early childhood she found a pledge in her Sunday school paper and posted it in her Bible and asked each member of her family to sign the pledge. Everyone did but her brother, who put two crosses, and he said one was for beer and one for cider; he reserved the right to drink those two.

Hardships, ridicule and scorn only served to sweeten her spirit and gave her a greater determination to drive on. Never did she flinch when she felt she was right. It is no wonder that a statue of Frances Willard stands in Statuary Hall in the Capitol building in Washington, D. C., placed there by her adopted State, the second and last one the State of Illinois was entitled to place there in memory of those who had brought honor to their states. In a poll conducted in the Ladies' Home Journal, Frances Willard was chosen one of the twelve famous women in her century, 1833-1933. She has more memorials erected to her honor than any other woman in the world. This year has been designated as the Frances Willard Centenary, the one hundredth anniversary of her birth. What would she have to say to us as Christian people today? What would she do if she saw the indifference of the many good people toward the temperance movement? What message would she have for the church?

The Church was her first love. She was always a strictly loyal and orthodox Methodist, although, with her anyone in the wide world could work for social betterment. Hers was a religion of action. The principles of love ruled her life. Through love she reclaimed thousands for their homes and for society. Her friend, John Greenleaf Whittier, wrote of her:

She knew the power of banded ill,
But felt that love was stronger still,
And organized for doing good,
The World's United Womanhood.

Dare we follow in her train? Her spirit speaks to us today. She challenges us to renew the fight against the liquor evil. Shall it be said her labors were in vain?

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. E. V. Perry, superintendent of study, assisted by Mrs. Stanley Wilson superintendent of Christian Social Relations, has conducted Study Leaders' Meetings in each of the six districts of the conference.

Following the same program outline, plans for the study of "Christ and the World Community: At Home—Abroad" were discussed.

Mrs. Perry said: "Much has taken place in the realm of our church and mission fields since our last study leaders' meeting. It has been a year of widening horizons, for we have had the meeting of the International Missionary Council, in Madras; our own uniting conference, in Kansas City, and late this summer, in Denmark, a uniting conference of all the Methodist churches in continental Europe. How timely is the theme for our 1939-40 study: 'Christ and the World Community.' The world has become a community—with rapid transportation, telephone, telegraph and radio, we are coming closer together each year. But, can we make this world community a Christian world community against such odds as Nazism, Fascism, Communism, war, economic injustice, industrial unrest, race tension, etc.? With what are we to combat these divisive forces? That is our concern today—the place of the church in this troubled world."

For the fall study (text: "From Tragedy to Triumph," by Basil Mathews) Mrs. Perry suggested the use of the objective given by Mrs. W. B. Landrum at Pastors' School: "To better understand the world of today, to become aware of and concerned about human needs; to appreciate the power and place of the church in the world, to recognize the opportunities, obligations and resources that the church has for building a Christian world community; to discover how to carry on a practical program of Christian service at home and abroad through the church; to learn how we, as individuals, may render Christian service and thus further a Christian world community."

With the aid of the group, from this objective topics for six lessons were selected:

1. "The World of Today": Forces at work for evil, for good, conditions in all parts of the world.
2. "The Church": What is the church, its message, its opportunities, obligations, resources, etc.?
3. "The Church at Work—Abroad": Using map study work of our church abroad, noticing the younger churches.
4. "The Church at Work—Home": Using map study work of church with special notice of rural work.
5. "The Unfinished Task": Study unevangelized areas.

6. "How I May Render Christian Service": Individual responsibility.

Four lessons may be used, combining the topics as follows: 1. "Seeing the World." 2. "The Church." 3. "The Church at Work: At home—abroad." 4. "The Unfinished Task," closing with a commitment service.

Mrs. Wilson asked: "Have we faith to believe it is possible to re-make the world community into a Christian world community? Race hatred, religious intolerance, unemployment, insecurity, immorality, dictators, war?" Then she said: "We all have worked with jigsaw puzzles. When the jagged pieces lay in a heap, it seemed an impossible task to put them together, but if we could find one 'key' piece—part of a face, a chimney, a flower—we could, building around that, complete the picture. Listen, 'CHRIST and the world community'—do you see the 'key' piece around which we may build?" Beginning with the individual, filled with the love of Christ, she showed how building in circles—family, church, community, country, state and nation—we may reach the "uttermost part" of the earth.

In the afternoon, Mrs. Perry gave suggestions for the study of the new Bible guide: "Songs of Zion," by Mary DeBardeleben. (Text: The Bible). She said our missionary activities will grow as a result of our Bible study, for before we can think in terms of the world, we must think of what we have within us to give that will make the world Christian. Through our witness we make Christ known to all nations. "Songs of Zion" is a study based on the Psalms, most appropriate at this time when many of the Jews are again exiles in "a strange land."

NORTH MISSISSIPPI W. M. S.

(Continued from last week)

Mrs. Neblett explained that this is the third time a memorial has come from Columbus District regarding a Bible Study Class, at the Pastor's School at Wood's Junior College. She moved that we try for one year to have two classes, one in Bible and one in Missions, the course to be taught to be selected from list of publications to be studied. This motion was seconded by Mrs. Ernest Moore. After some discussion the motion was carried. It was also suggested that the time for the school be changed to one week later, if possible.

Mrs. Dan Comfort moved that offering be taken at District Meeting to defray expense of District Secretary to the school. The motion was seconded by Mrs. E. L. Jacks and carried.

Mrs. W. H. Ratliff gave a brief report of a conference she had with Bishop Jones, his wife, and a representative from the Mississippi Conference, concerning Gulfside, an assembly ground on the Gulf Coast for Negroes. She expressed the hope that we might be able to promote this project under C. S. R., in a manner that will mean something to the Negroes of the state. No action was taken.

Mrs. Neblett moved that the Secretary write Rev. R. A. Grisham a note of thanks for his time and car in promoting Coaching Day. The motion was seconded by Mrs. Ernest Moore and carried unanimously.

Mrs. W. J. Cunningham introduced a motion that we write our Congressmen asking them to vote to amend the neutrality act to keep profit out of war, and to do everything in their power to keep our nation at peace, reminding them that we are backing them with our prayers. Discussion followed. The motion was seconded by Mrs. E. L. Jacks and carried.

Mrs. Neblett moved that $25 be given the Leadership School for Negro Women at Holly Springs, that teachers be drawn from the personnel of the Executive Committee, and that the Conference car be used for the promotion of this project. It was so ordered.

A vote of thanks was extended Grenada for her hospitality, and Mrs. G. C. Jones led the prayer of dismissal.

MRS. W. H. RATLIFF,
President.
MRS. N. N. MAXEY,
Secretary.

In Memoriam

MRS. W. T. GERMAN

On the tenth day of March, in the afternoon at three o'clock, at Holly Grove church, near the village of Anacoco, was interred the remains of Mrs. W. T. German.

This good Christian had lived to the ripe age of seventy-nine years, four months and six days, and at the time of her demise was survived by the following children: John German, Mrs. A. G. Dees, Many; Lee German, DeQuincy; Gasaway German, Many; Jason German, Peason; twenty-three grandchildren and three great grandchildren; three half sisters, Mrs. Lillie Turner, of Leesville; Mrs. Janice Brown and Mrs. Ben Koonce, of Anacoco; one half brother, Dr. W. T. Franklin, of Anacoco. She had one sister, Mrs. Henry Beckcom, of Hornbeck, who died about twelve days before her own passing.

Mrs. German was a life long member of the Holly Grove church, and was very active throughout most of her life. It was characteristic of her to make friends and to always lend a helping hand wherever an opportunity presented itself.

Coming as she did from pioneer stock and having been schooled under the rugged conditions of pioneer life, she developed an independence of spirit, genuine hospitality and qualities of friendliness typical of the Christians of that time.

Her loss is deeply felt, not only by her children and close relatives, but by a host of friends who sincerely mourn her absence. But all of us expect to meet her when we stand in the presence of the eternal king.

G. L. PARKS.

"Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final vanishment from it of all intoxicating drinks, seems to me not an open question.

MRS. BELLE HARDIE LAMBERT

Mrs. Belle Hardie Lambert, from the Bay Hills church, Marksville charge, died on August 11, 1939. She was 66 years old when she passed away to her heavenly reward. She united with the Methodist church when a young girl, under the pastorate of the Rev. S. H. Whatley, at the Evergreen Methodist church. Later in her life she brought her church membership to the Bay Hills church.

As her pastor, I can truthfully say that she was a good Christian. She was always ready to help others, and only those who were getting the help from her knew anything about it.

She is survived by one brother, J. W. Hardie, of Meridian, Miss.; Miss Jennie Hardie, Mrs. L. G. Cox, Mrs. J. A. Scott and Mrs. W. T. Averre.

G. A. LAGRANGE.

MRS. OZZIE KITCHENS

Mrs. Ozzie Kitchens, fifty-four years old, an active member of the Binsville Missionary Society, passed away on the eve of September 1st, 1939. Amidst weeping and tears of loved ones and friends, her body was laid to rest in the Binsville cemetery.

At the age of twelve years she joined the church. In uniting with her church she gave herself fully and for ever to God. She was a fine Christian woman, wholly consecrated to the missionary society. One could but esteem it a privilege to share her friendship. Our lives are sweeter because she has lived, and we shall miss her as the years go by. We realize fully that a sad vacancy has been left in our hearts which cannot be filled, and we would have kept her if we could. But God needed her and took her. All the loving care and solicitude of a devoted husband, and sweet children, availed nothing. But I am quite sure that love which bound us here on earth will changeless, through eternity, abide.

Sorrow not dearest children,
Do not wish her back again,
In this cruel world of sorrow,
In this world of sin and pain.

Angels came and bore her upward,
To that land so fair and bright,
To that land where sickness comes not,
Where there is no death nor night.

She is in Heaven, will be waiting,
As the days and years unfold,
There to bid her loved ones welcome,
Welcome through the Gates of Gold.

Womans' Missionary Society,
By MRS. HOWELL AUST.

E. B. CHAPPELL, JR., DIES

Mr. E. B. Chappell, Jr., advertising representative of the Methodist Publishing House, at Nashville, died of a heart attack on Sunday, September 24. He was only 42 years old and was the son of the late E. B. Chappell. Others surviving him besides his wife are Mrs. Goodrich White and Mrs. W. A. Smart, of Atlanta, sisters, and Mr. Fred Chappell, of Dallas, Texas, a brother.

DEDICATION NOTICE

All former pastors and presiding elders of the First Methodist church, Kosciusko, Miss., are invited to be present on Sunday morning, October 22nd, at which time Bishop W. T. Watkins will preach for us and dedicate our church.

SAM E. ASHMORE.

THAT MARVELOUS BOOK

That marvelous Book, the Bible, is still "the Word of God" that liveth and abideth forever. And all the enemies of yesteryears and nowadays have not extinguished one spark of its holy fire, nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today, this Bible walks more bypaths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any other book this world has even known, or ever will know.

—Dr. Robert G. Lee.

If absence makes the heart grow fonder, some people surely do love the church.—Wm. H. Joyner.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

To the follower of Jesus Christ there is need to wait for the time to pass. can have the fragrance of the flowers during the Crucifixion. "In the place He was crucified there was a

THE PRAYER-ROOM TODAY

Lord, give us the grace of repentance, humility that asks forgiveness, the to make restitution, that there be cleansing of life and rededication spirit. Amen.

No. 41.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 12, 1939.

The Compass of the Soul

Tamper not with conscience; it is the soul's compass. Reflect that the little sins that seem today like the soft balls of fur, named lion's cubs, fit for playthings, will tomorrow be wild beasts crouching at the door. And if passion leaping from its lair hath overcome thee, make instant confession, that the soul may recover its purity. For man may be born again. Christ's love and life and death can consume the soul's transgression. God's mercy can forgive. His deep seas can bury forever sins forever forsaken. But if trifling sins oft repeated have seared thy conscience, then beware! Beware! Beware! A thousand times beware! if sin no longer cuts a deep bloody gash in thy heart! Whatsoever a man soweth that shall he also reap. "For God will bring every word into judgment, with every secret thing, whether it be good or whether it be evil."

—By the late Newell Dwight Hillis.

Wallet of the Week

THE CHANGS, a large head-hunting tribe of Assam, India, are reported to be manifesting their first signs of interest in Christianity. It is said that most of the villages have not given up head-hunting, but the leading man of one village is already a Christian and about eight households more are ready to accept Christianity. From the brutality of head-hunting to the acceptance of the sacrificial love of Jesus Christ is a long journey and the change is a demonstration of the missionary effectiveness of the Christian enterprise.

* * *

CHINESE COMMUNISTS, says the **Lutheran,** have been changing their attitude toward Christianity. At the beginning they were hostile, but recently they have been giving the Chinese Christians unrestricted liberty to evangelize even among the Communists themselves. A Communist general, once a violent foe of Christianity, is said to have expressed regret on account of the misunderstanding which caused his opposition, and to have declared his desire to work with the Christians for the good of China.

* * *

THE ITTOEN COMMUNITY, near the city of Kyoto, Japan, is in its social and economic life a complete reversal of the dominant political philosophy of the Japanese Empire. Its Utopian ideals reflect the life of the early Christian Church. Its name, Ittoen, signifies "creative peace," all classes live together as equals and give service without thought of reward; they have abandoned position and wealth as a means of breaking down class struggle, political and racial; and they seek to stamp out dissatisfactions, envy and a mania for possessions, and to remove the causes of war.

* * *

THE NEW ENGLAND JOURNAL OF MEDICINE for July 13, published a statistical study of alcoholic patients in the Haymarket Square Relief Station, Boston City Hospital. The study was made under the joint supervision of Dr. Sherrill Moore, psychiatrist, and Dr. M. Geneva Gray, neurologist. The statistics indicate that, from 1927 to 1936, the percentage of male house patients almost doubled and the female house patients were almost five times as great. Nearly six per cent of the expenditure at the relief station was for the care of alcoholics. The greater increase of alcoholics appears to have been among ward patients.

SURGEONS, TECHNICIANS, AND ENGINEERS are said to be so much needed in Germany that notices have been posted in German consulates at Antwerp, Belgium, and probably elsewhere, making appeal for the immediate return of such persons of German nationality, **regardless of race,** to the Reich. The notice promises that returning refugees will be completely repatriated and their confiscated fortunes returned. It is suggested that the small response to the appeal ought to convince even the Nazis of their stupidity.

* * *

THE MODERN AMERICAN FARMER, states M. L. Wilson, Under Secretary of Agriculture, supports himself, three members of his family and a hired laborer. In addition, he produces food and fibers for twelve people who do not live on a farm and for two persons in foreign countries. One hundred years ago, three out of every four working persons were on a farm as against one out of every five today. Mr. Wilson says that one farmer today produces more than three persons did in 1830.

* * *

THE HIGHER EDUCATION of the Negro is an interesting chapter in the story of American educational progress. There are one hundred and twenty institutions of higher learning which have an enrollment of thirty-five thousand students of college grade. Among the twelve million Negroes in the United States, there are thirty-two thousand, four hundred and eighty-seven who hold academic and professional degrees. The first college degree conferred upon a Negro was by Bowdoin College in 1826. Before 1880 most Negro students entered the ministry, but today many of them are entering other professions, especially teaching, medicine and law.

* * *

THE AMERICAN LIQUOR BILL for 1938 is said to have been five billion dollars. This staggering sum was almost one-half of the combined expenditures for food, clothing and home construction. Statistics show that there are now nearly six million licensed saloons—one for every two hundred and nine of the population, counting small children and even infants. This is a record not approximated before in the United States, nor in any other nation. We were promised that the saloon would not return. So much for political promises and for the doctrine that the way to control the drink habit is to make liquor plentiful and easy of access..

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

IMPLEMENTING NEUTRALITY

Dr. Halford E. Luccock, in Zion's Herald for September 27, has a striking paragraph on "Implementing Neutrality," which we quote:

"We are in the midst of a solemn discussion of how the manifest desire of a large majority of American citizens to keep the nation out of war can best be safeguarded. On this vexed matter, I am no oracle or font of wisdom. All that anyone can do is to express humbly and sincerely his deepest convictions. The primary question must be, How earnestly do we want to keep the country out of war? If that comes first, and I feel that it should come first, the lessons of our history in the last war seem to me to point overwhelmingly to the necessity of two policies: first, to keep the embargo on arms mandatory, and, second, to enact a cash-and-carry law extended to all secondary war materials. Already the scramble for coming profits on 'war babies' in companies supplying the armament trade makes clear what a force for involvement in war a growing munitions trade will be. The group in the Senate struggling to keep the arms embargo deserves the utmost support."

We do not know when we have read anything with which we more cordially agree both as to the position taken and the tone of what is said. Like Dr. Luccock, we understand fully the difficulty of reaching a wise solution of this great question, and we do not propose to do more than give expression to our own opinion. We believe that the removal of the arms embargo will certainly end in drawing the United States into the war. We believe that the very fact that one side will not be able to make use of the privilege will cause repeal to be construed as an unfriendly act. Some proponents of "cash and carry" boldly say that only one side will profit by lifting the embargo. As we see it, repeal would therefore be an invitation to treat us as belligerents. It might be a little difficult for those adversely affected to put their resentment into effect, but we be[illegible] that the way would be found and then we [illegible] war as ex-President Theodo[illegible] entered the last one, "stern foremost." We are not inclined to combat the "world neighborhood" doctrine as long as neighborliness is its leading implication, but when our country must take the role of the big policeman in making it workable—well, we just can't see it.

WINDWAYS

One morning when we chanced to glance out the car window we saw a sign "windways." It set us to thinking of the windways in human speech. From the time of Adam and Eve until now the tongue of man has been a "major problem." The friends of Job referred to it as a "scourge" and the hiding place of "wickedness," Isaiah called it a "devouring fire," and James considered it "a little member . . . set on fire of hell," and the only thing on land or sea which had resisted with consistent uniformity the taming processes to which even the serpent yields. Today every public emergency brings its warnings against tactless and intemperate speech. The tongue is the agent and the instrument of so many impulses that it is humanly impossible to guard all its gates. No one understands this better than those who must deal constantly with the public. Sometimes an unconscious and wholly unintentional striking of a man's sore thumb—an obsession, a prejudice or a pet aversion, starts an impromptu furor in comparison with which the dancing and sputtering of a broken and grounded power cable is a mild metaphor. We once had a subscriber who would fly into a rage every time we wrote anything about drink and the liquor traffic. He would promptly set us in our place and with no uncertain emphasis. Occasionally some professional man gets into a state of eruption because the policy of the paper seems to collide with his view of things, and forthwith he leaves the Advocate fireside in a huff and joins the "lewd fellows" in the assault upon the house of Jason. Sometimes even an innocent expiration notice calls forth such a storm that we [illegible] feel the pressure of an indictment for [illegible]lent use of the mails.

Yes, J[illegible] right, but we wonder sometimes

if his dictionary may not have been a little deficient in furious adjectives. Really the spectacular visit of the comet Giacobini-Zinner, with its trail of fire fore and aft, does not excite us. We have often experienced verbal meteorites at closer range. The trouble is not altogether in the fact that a crater is opened which emits a tornado of Plutonian sparks, but it is partly caused by the irritation of benign labels—"ethical considerations," "moral principles," and "Christian ideals." We wonder if some of us do not need to carry fire extinguishers so that others may not find it necessary to wear gas masks? We should not forget that loose talk sometimes gets us into tight places. Recently we read of a motorist who was charged with arson because he "burned up the road." Do not change the heavenly highway into an unsightly cinder path!

IF YOUR ADVOCATE SHOULD NOT COME

We have just revised our mailing list, as we are required to do by law. We dropped two hundred and sixty-one names, all of them in arrears since April and earlier. We carried them to the conclusion of the campaign and then sent another notice, but without result. It hurts us to lose so many readers but we must live up to the regulations under which we do business. On November 1, and each succeeding month thereafter, we will repeat the process. Please examine the label on your paper and do not let it be discontinued. If it should not be convenient to remit, write us to continue it and it will not be stopped. We carry all subscriptions a reasonable time after their expiration, but then we must have some authority for continuing them. We will correct any and all errors at any time, but do not blame us for discontinuing your paper if payment for it should be long overdue.

STATUTE OF LIMITATIONS ON IMMORALITY

One of the adjustments made by the Uniting Conference was the inclusion of a statute of limitations in the judicial procedure of the new church. It is easy to understand that some types of offence should not be permitted to be a perpetual threat to a person, but in matters which go down to the very roots of moral character, a statute of limitation does not seem to us to make sense. We do not see how or on what grounds its consistency can be justified. If, for instance, a minister should steal a sum of money or commit arson, is it consistent to continue him in the council of the prophets when by the very act of invoking the statute of limitations he confesses himself to be a reprobate? We have been taught that Christ, not time, is the cure for sin. We are fully aware that justice miscarries in church courts as well as in civil courts, and we know that advantage may be taken of vulnerable persons, but we believe that all major offences should be settled by a trial committee, or by an investigating committee whose report shall be made the action of the Conference—not by a time cure.

Editorial Miscellany

By Dr. H. T. Carley

BRUSH ON THE BANKS

The Yazoo river is not naturally an attractive stream. Except in the fall after a long dry spell, its waters are as muddy as tar. Its course is as crooked as a dog's hind leg. Its banks are steep, covered in most places with a dense growth of willows, cottonwoods, bushes, vines, briars and brambles of many sorts. In the spring it has a tendency to spread out over a good deal of the surrounding territory; in the late summer it's not much more than a good-sized creek.

In the olden days, the Yazoo was an important artery of trade. A line of fine boats, carrying both passengers and freight, ran from Vicksburg to its upper reaches. Some of these boats were the equal of those on the Mississippi in appearance and appointments. According to tradition, the big-time gamblers traveled on these boats; and there are many stories of fortunes won and lost between Vicksburg and the landings further up. Its history is sprinkled with tragic as well as romantic happenings. In these latter days, however, it is practically deserted except for an occasional government snagboat and fishermen's outfits. Its glory has departed.

But a marvelous change has been wrought in its appearance recently. The flood control authorities conceived the idea that to remove all the growth on the banks of the river would enable the water to flow faster, thus helping to keep down the level. So they went to work to clean off the growth from the water's edge to the top of the banks. It was a big job—to the eyes of a layman, almost an impossible one. But they went to work, with hundreds of men and an ample supply of all needed equipment. With one detachment, they cut everything and piled it. After the piles had dried sufficiently, another crew came along and burned it.

You ought to see our river now. It is really a thing of beauty. As you look at it, you think of picnics and fishing parties. We didn't realize before what a nice stream we had flowing by our village. We are proud of it. The transformation was wrought by cutting the brush off the banks.

All some lives need to be made beautiful is to cut away the brush.

THE EFFECT OF WAR ON THE REFUGEE PROBLEM

The incalculable results of the lightning strokes of the European war stagger the imagination. But in the immediate foreground there are some clear details which ought to be observed by all people of good-will. While it may bring ultimate changes for the better in their status, the refugees from Germany are in the present hour perhaps the most to be pitied of any of war's victims. They are caught everywhere as by an inexorable fate. In the torrent of troubled waters they seem likely to be overwhelmed.

Their hope may well be placed in the response of the many fortunate people who are not involved in the war and yet who feel that they should do something to help when civilization is being subjected to the most terrible attack in history.

Not many questions concerning the exact status of the refugee can be answered authoritatively at the moment. How many are there now outside of Germany? Can they remain where they are for the present? How many will be interned simply because they are Germans living in lands now at war with their homeland? Will Hitler's invitation to many expelled professional persons to return and aid Germany win the war find a response? Will the number of refugees go on increasing now that so many frontiers are sealed by war? What about the refugees now in America on visitor's visas? Where can they go when their leave to visit our land expires?

To most of such questions the only honest answer is—we don't know yet. However, there are, as has been intimated, some known facts which are in themselves ample basis for continued work on behalf of the refugees. We do know that eleven thousand, three hundred Christians arriving from Germany had by October, 1939, registered with the American Committee for Christian Refugees in New York. We do know that they are pleading for help, thronging the offices daily. Some require immediate necessities of life. Many have temporary means of existence and only need help in finding a new home and means of livelihood. We do know that in Holland, Switzerland, Belgium, England and France our cooperating agencies are still trying to serve the refugees. We do know that in Shanghai, China, as well as in other far-off places there are growing communities of refugees looking desperately for aid. Shall they look to America in vain?

Whether or not more refugees can come to our shores these who are here constitute an opportunity for friendly service which ought strongly to appeal to Americans who would like to do something about the menace of Hitlerism. Here are people who have been his direct victims. Many of them need not have left home had they been willing to submit to his ideas and his orders. At the risk of life itself they have opposed him. What more fitting thing than that they should now find comfort and help at the hands of those whose opposition to Hitlerism has cost them nothing? And what better time than the Thanksgiving season for the practical expression of our gratitude for our own liberty and peace through a generous gesture of friendship toward them. It is hoped that a widespread response will be made to the appeal of the American Christian Committee, whose ability to extend help depends necessarily upon the financial support of the American Christian public.—Press Release.

SOUTHERN METHODIST UNIVERSITY

Following a two-day registration period which netted an anrollment of 1,821 day students, Dr. Umphrey Lee, President of Southern Methodist University, formally opened the new school year by greeting students in a McFarlin Auditorium assembly. This figure compares with 1,796 of last year and does not include students of Dallas College, downtown extension of the university.

"Your attitude during the next year or the next three years will help to determine whether this country goes to war," Dr. Lee told the student gathering.

Because of the added responsibility brought on by conditions in the world, students are obligated to take their education seriously, he pointed out. "Dictators first annihilate college professors when they clamp down on a country because those unassuming men are the ones who encourage each individual to think and act for himself."

Prior to Dr. Lee's discussion of war and its effects on education, he brought an official greeting to the students. New faculty members were introduced by deans of the respective colleges of the university.

Freshman students were called together for instructions Tuesday morning, September 19th. Registration for them followed on Wednesday, and upper classmen signed up for courses Thursday.

Approximately 450 Freshmen reported to take a psychology examination Thursday and some hundred additional first-year students have enrolled since to boost the total beyond the 500 mark.

All but one of the dormitories are taxed to capacity. Atkins, Boys' Hall and Snider, one of two girls' halls, ha[illegible] ing lists, [illegible] eserv[illegible] filled du[illegible]

With [illegible] addi[illegible]

Formal inauguration of Dr. Umphrey Lee, new president of the university, has been set for November 5th and 6th. Religious ceremonies will be held on Sunday, November 5th, in McFarlin Memorial Auditorium preparatory to the actual inauguration, which will be held in student assembly the following morning.

Although plans are not complete for these services, many dignitaries will participate.

The other highlight of Southern Methodist's twenty-fifth year is the dedication, probably in February, of the new Fondren Library, now under construction. Costing $458,000, the majestic, air-conditioned structure will complete the quadrangle of buildings and, by relieving Dallas Hall of its library burden, will create space for needed additional class rooms.

FOOT PRINTS AND MIND PRINTS

In the wonderful Field Museum in Chicago is a great slab of reddish brown stone on which is a most perfect imprint of the foot of a mammoth bird. Scientists tell us there is no bird known today that could have made such an imprint.

It probably lived thousands of years ago when this earth of ours was passing through one of its many stages of evolution that helped to bring it to a habitable state for man.

When this great bird walked across this slab it was soft and plastic and received every impression of the foot with perfect clearness and distinctness. Then as time went on, it became harder and harder, until finally it became solid stone; but the impression of the foot left upon it when it was soft and plastic is just as perfect as the day it was made, although it could not be changed now without breaking the stone.

The minds of boys and girls are just as impressionable as that slab of stone was when the foot of the bird was pressed upon it; and the thoughts and habits they allow to impress them the most and the oftenest are just the impressions and habits that are going to remain in their lives afterward and are going to be just as permanent as the impress of the bird's foot on the stone.

There is an old proverb that "we cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair," which means that we may not be able [illegible] keep wrong thoughts from enteri[illegible] ur minds, but [illegible]e can keep them [illegible] taying there. So [illegible]e very sure that [illegible] ghts you allow to fa[illegible] in yo[illegible] re thoughts of [illegible] and [illegible] odness, and then you [illegible] ood and woman- [illegible] ned a lasting char- [illegible] will be proud.—By [illegible] ylor, in Advance.

Conference News and Personals

Louisiana Conference

Rev. L. W. Sauer, writing from Belcher, reports everything moving along in a satisfactory manner and he expects to close out the year with level columns.

Miss Mary Bynum, who spent the summer in North Carolina, has returned to the city and is domiciled at the St. Charles Hotel.

We acknowledge with sincere appreciation the loyalty of Mrs. H. B. McFarlain, of Haynesville. She is one of our very best friends.

Rev. and Mrs. Wm. B. Van Valkenburg, pastor at Alderngate, acknowledge with thanks a generous pounding on a recent Saturday morning. Bro. Van Valkenburg says: "We still live and give thanks."

Mrs. L. M. Wilson, of Blenville, has our thanks for a generous word of appreciation for the Advocate, and it is a pleasure to extend any courtesy to a friend such as she is.

Rev. Albert A. Collins, formerly of the Louisiana Conference, but now stationed at Wylie, Texas, is very happy at S. M. U., where he says almost any sacrifice is worth making for the privilege which he enjoys.

Rev. Alton A. McKnight reports that the Amite church has had a great year. He is about ready for the Annual Conference, the new parsonage is a credit to the charge, and the indebtedness has been reduced to $900.

Rev. C. B. White, superintendent of the Louisiana Methodist Orphanage, has addressed an urgent and insistent appeal for a good offering on Harvest Day. With two hundred children and the prospect of greatly increased prices a good offering is imperative.

Friends of Rev. and Mrs. E. M. Mouser, of Calhoun, will be interested in the announcement of the marriage of their daughter, Ethel Marie, to Mr. Clyde Stallcup, on August 23. Mr. and Mrs. Stallcup will reside at Greenwood, La., where he is coach at Greenwood high school.

Dr. N. E. Joyner writes that the church at Minden will celebrate its centennial year on October 15. According to the records of the church the first building was erected in 1839. Minden appeared in the Minutes of the Mississippi Conference in 1841 and before that it was probably included in Claiborne charge. Rev. F. M. Freeman, of Noel Memorial, Shreveport, will preach at the morning service and the choir will render a special program in the evening.

Mississippi Conference

The annual meeting of the Board of Trustees of Seashore Assembly met at the Camp Ground, in Biloxi, on last Tuesday, according to notice sent out by the secretary.

Rev. J. O. Ware, pastor at Picayune, and cordial friend of the Advocate, places us in his debt both for his loyalty and for the good list of subscriptions which he turned in recently.

Miss Ola Barr, of Bailey, writes us that she is in poor health. We trust that she may soon be entirely restored and may engage again in the active work of her church.

Rev. J. H. Nicholson, for the past year pastor at Central church, Meridian, has been transferred to the Louisville Conference, as indicated by his request for a change of his paper to 110 Wellington Street, Louisville, Ky. We do not know what his appointment is to be.

Rev. George Eliot Jones, pastor of Bessie Shands Mission, Jackson, announces that the dedication service will be conducted by Dr. T. M. Brownlee, district superintendent, on Wednesday, October 11. Former pastors and friends of the Mission are invited to be present.

Press dispatches this past week report the transfer of Rev. Roy H. Kleiser, for the past five years pastor at Fort Thomas, Kentucky, to the Mississippi Conference. The statement announced that he had been appointed to Central church, Meridian, and would begin his ministry there at once.

Rev. Mark. F. Lytle, West Laurel church, writes us a note of appreciation of the publicity given his church and says that the district superintendent was notified that the church would meet its obligations in full for the year. Bro. Lytle is much encouraged with the prospect of going to Conference with a full report.

North Mississippi Conference

Mrs. S. L. Doolittle, of Slate Springs, has our thanks for a subscription remittance and for the evidence of genuine appreciation in the message of the paper.

Mrs. J. L. Harrison gives us renewed confidence in the paper and its policy by her enthusiastic praise and appreciation. We thank her lord for her support and her loyalty.

Rev. W. L. Pearson, who is doing a good job at Minter City, reports that he "is finishing a great year, that the Lord has been gracious and good," and he looks forward to the coming of the Conference with real pleasure.

Rev. W. M. Wright, retired, is back from his summer vacation in the mountains of North Carolina. He had a great summer but is glad to be home again. Bro. Wright speaks in high praise of the work being done by Rev. J. D. Wroten, First church, Columbus.

Mrs. J. H. Godsey, a friend from the beginning of the editor's ministry, has our thanks for her personal appreciation of the paper. We are glad to extend acknowledgment of our own remembrance and appreciation of her and of the days when we were associated together.

Mr. and Mrs. John E. McClurg, of Vaiden, celebrated their Golden anniversary on October 8, with an informal reception to their many friends. Among those included in the invitation were the editor and his wife, and we regret that it was impossible to share in the felicitation to these worthy friends of a lifetime.

M. D. FULKERSON TO RE-ENTER PASTORATE

To the Members of the Campus Church Relations Committee:

The purpose of this letter is to inform you that I am requesting the Bishop and his Cabinet to give me a regular church appointment at the next session of the Louisiana Conference, November 15, 1939.

In a personal conference with Mr. Harvey C. Brown, at Alexandria, Louisiana, last Wednesday, I informed him of my intention and asked his assistance in locating another person to succeed me as Director of the Wesley Foundation at L. S. U. This he agreed to do.

My work here has been of a short period and with few outstanding accomplishments; yet, I go back to the regular ministry with a great respect for L. S. U. and the First Methodist Church. As far as I know I leave with no deep-rooted enemies, nor do I possess such a spirit toward anyone, but in its place I have a genuine love for those students and young people that I have tried to serve, and you who have guided me.

Be it known that it is my conscientious

intention to do everything within my power to cooperate with you, the Campus Church Relations Committee, in making the future transition as smooth and Christian as possible.

Sincerely,

MAURICE D. FULKERSON.

September 29, 1939.

UNANIMOUS ACTION OF THE CAMPUS CHURCH RELATIONS COMMITTEE, WESLEY FOUNDATION, LOUISIANA STATE UNIVERSITY

Resolved that we sincerely regret that circumstances have prompted the Reverend M. D. Fulkerson, Director of the Wesley Foundation of Louisiana State University, to request the Bishop to give him an appointment in the pastorate, for next Conference year:

That we assure him of our deep appreciation for his earnest and tireless labors in promoting the work of the Wesley Foundation. He has faced unusually trying circumstances with a most admirable spirit. His cooperation, patience and Christian character have made a lasting contribution to our Methodist student ministry in Louisiana State University:

Our love and best wishes attend Mr. and Mrs. Fulkerson as they resume their chosen ministry in the pastorate. His excellent training, gifted preaching and earnest Christian spirit are assurances of their eminent service to the Kingdom of God:

Mrs. Fulkerson is one of our own choice young women of the Wesley Foundation and First Church family. Our affectionate blessings attend each of them.

Baton Rouge, Louisiana.

TO THE MEMBERS OF THE WESLEY FOUNDATION OF LOUISIANA STATE UNIVERSITY:

The members of the Campus Church Relations Committee, meeting in regular session at the Student Center on Friday, September 29, has received notice from the Reverend Maurice D. Fulkerson of his plans to return to active service in the regular ministry, at the Annual Conference in November.

The Committee received the announcement of his decision with regret and adopted unanimous resolutions of approval of Reverend Mr. Fulkerson for the splendid Christian service he has given to this work during the past year.

Faithfully yours,

A. B. BONDS, JR.,

Chairman Wesley Foundation.

September 29, 1939.

START VACATION BIBLE SCHOOL

We had a consolidated school of the Methodist and Baptist children, our rollment was 28 pupils and four opening July 28 and lasting four days. Brother Wynne was teacher of the Intermediate, Mrs. Birch the Junior, Mrs. Wynne the Primary, and Mrs. Henry Cole the Beginners class. Mrs. W. S. Mitchell, superintendent, had charge of the art and woodcraft work.

We followed our schedule, opening with song, devotional or story and prayer, then to our work.

Bro. Wynne's class did excellent work in "Nature Study," and the blessings of God's love to and for us. He made it very plain to the class.

Mrs Birch's class studied research work, books of the Bible in their divisions, with questions and answers, also outline picture study of "Jesus loving the helpers," and "Children of other lands." They made beautiful scrap books, of songs and stories.

Mrs. Wynne's Primaries studied the life of Christ up to twelve years of age, when they found Him in the temple, and most all the stories and questions up to that time with little songs. Their little scrap books and fishes were lovely. They had in their program The Three Wise Men on camels, guided and led by the star.

Mrs. Henry Cole's class had "Handwork for the little beginners," theme—"God's Love." They colored animals, flowers, food, friends. With the help of their teacher they made real pretty colorings. One little girl had a picture of a goat. (You've heard of Joseph's coat of many colors.) She had the goat of all colors. So I O. Kd. it and wrote on it, "Joseph's Goat of all Colors." They learned several little songs and Bible verses.

Our handwork wordcraft was—well we presented it. I had that myself. We made knife boxes, foot stools, picture frames, trays, whatnot, cradle, bunches of flowers, one little rocking chair, sets of hot dish plaques, and a book case not finished.

We had our commencement Friday, with all our work on display, and presented the certificates. The children enjoyed a picnic at the noon hour and voted to have another school next June.

MRS. W. S. MITCHELL.

LOUISIANA INSTITUTE WESLEY FOUNDATION

With the increase in enrollment at Southwestern Louisiana Institute in Lafayette has come increased activity in the Wesley Foundation, the Methodist student organization there. Under the presidency of Miss Ettie Beadle, the leaders have planned a program that is reaching most of the group of nearly 300 Methodist students who are enrolled. The young people's class at the First Methodist church started the year with an attendance of 121. About that number attended the get-acquainted party at the church on last Saturday night. The Wesley Foundation meetings, which are held on the campus each Monday night, opened last week with an attendance of 72. A series of highly interesting programs have been planned for these sessions and will include not only round table discussions on student problems, but will involve an exchange of deputations with college groups in this section of the state. The student officers are president, Ettie Beadle; vice-president, William Bridewell; secretary, Peoebe Meaux; publicity superintendent, Norma Daniels. These are assisted by several committees. At the church Miss Shirley Lunsford is Y. P. department president, Mr. and Mrs. C. R. Patterson are counselors, attorney J. J. Davidson, Jr., is teacher, and the pastor, Rev. A. L. Gilmore, serves as Wesley Foundation director. The entire group is anticipating the finest year that the organization has ever had.

—REPORTER.

L. F. Bailiff, Indiana farmer, is building a monument to Satan. "The devil, you see, was the author of knowledge, and deserves recognition as such, he announced.—Christian Leader.

STEERING COMMITTEE APPOINTED

September 2, 1954

At a meeting of Bishop A. Frank Smith and the writer held in Alexandria at Bunkerport, Sept. 2, the Bishop appointed the following steering committee: W. W. Homes, Chairman; Judge K. K. Willis, C. P. Vance, L. W. Lee, W. L. Brown, E. H. Harper, Bruce Carter, G. H. Stone, W. L. Brown, Jr.

The functions of this committee include a careful scheduling of the matters that must be acted upon by the conference with recommendations concerning same, and the preparation of a program whereby the session of Reunion in the fall and the launching of the new conference may be duly and properly celebrated.

The committee is instructed to meet in Alexandria, Wednesday, October 27.

H. B. RANDLE,
Secretary of the Cabinet.

M. E. CHURCH PROPERTIES IN LOUISIANA

Editor of the Christian Advocate,
New Orleans, La.

You may be interested in knowing that our Church in Louisiana holds property and pays the following in salaries within the bounds of the Louisiana Conference:

New Orleans District—Pays active pastors $4,781; for ministerial support, $8,-[illegible]; property valued at $117,500.

Lake Charles District—Pays active pastors $4,650; for ministerial support, $12,[illegible]; property valued at $80,500.

Other churches in Louisiana Conference—Pay active pastors $1,150; for ministerial support, $1,800; property valued at $2,200.

Making total of money paid within Louisiana Conference—For active ministers, $15,861; for ministerial support, $21,842; property valued at $215,200.

I thought that you might be interested in having these figures.

With best wishes, I am,

C. P. ZESOR.

P. O. Box 7298,
Houston, Texas.

REV. ELLIS SMITH DIES

Rev. Ellis Smith, of Kaplan, La., veteran of 52 years in the Methodist ministry in the Southwest, who was superintendent of the Houston district of the Methodist church in 1910-11, and pastor of old Tabernacle Methodist church in 1903-06, died after a long illness at the Methodist hospital in Houston, at 8:20 a. m. Monday.

At the time of his death he was pastor of the Methodist church at Kaplan.

Funeral services were held at the First Methodist church at 3 p. m. Tuesday, with the following ministers participating: Dr. E. Stephen Mellaney, superintendent of Houston district; Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Rev. B. F. Andrews, district superintendent, Lake Charles; Rev. C. W. Sherrill, pastor at Palestine, Texas; and Rev. C. F. Smith, of Ennison.

Rev. Mr. Smith was born Nov. 17, 1868, at Chireno, Nacogdoches county. He was the son of C. M. L. Smith, one of the early educators of Texas, and his wife, Mary Pitt Fowler Smith, who was the daughter of Rev. Littleton Fowler, one of the missionaries sent to Texas to found the Methodist church in the new republic. Dr. Fowler, who arrived in Texas in 1837, became the first chaplain of the senate of the Republic of Texas.

Rev. Ellis Smith was married to Miss Pearle Kerzner, of Chireno, Dec. 24, 1891. She passed away while he was superintendent of the Houston district in 1911, and is buried in Glenwood.

After four years as a student in Southwestern University, Rev. Mr. Smith was graduated from that historic Methodist institution in the class of 1891, with an A. B. degree. In his junior year he was awarded the orator's medal, winning over 12 other contestants. He did post-graduate work at the University of Chicago and at Tulane University, New Orleans. Later he served for a number of years on the board of trustees of Southwestern University.

Admitted in 1891

He was admitted on trial in the old East Texas Conference in 1891, and was ordained a deacon by Bishop Hargrove, and an elder by Bishop J. C. Keener.

His appointments in Texas were as pastor at New Birmingham, San Augustine, Jefferson, Nacogdoches, Crockett, Palestine, Tabernacle church, Houston; superintendent for three years of the Jacksonville district, and for two years of the Houston district.

In 1912, Mr. Smith was transferred to the New Mexico Conference, and held pastorates at Artesia, Roswell and Albuquerque.

For the last 20 years he has been a member of the Louisiana Conference, having served pastorates at Amite, Carrollton Avenue church, New Orleans; Mangum Memorial church, Shreveport; Homer, Bastrop, Winnfield, Abbeville and Kaplan.

Mr. Smith is survived by his widow, Mrs. Louise West Smith; two sons, Herbert E. Smith of Palestine, and Holland M. Smith of Marshall; two brothers, E. W. Smith of Marlin, and L. F. Smith of Chireno; two sisters, Mrs. J. M. Weeks of Houston, and Mrs. K. P. Branch of Nacogdoches; and five grandchildren, Mrs. Carlyn D. Whitaker, Jessie Howard Smith, Pattie Smith, of Palestine, and Myrtis Bryan and Mary Ellis, of Nacogdoches.—Houston Post.

THE COST OF A NEW AMERICA

Several months ago I discovered these questions which were asked of the early Methodists:

1. Have you forgiveness of your sins?
2. Do you desire to be told your faults?
3. Do you desire to be told all your faults, and that plain and home?
4. Do you desire that every one of us should tell you from time to time whatsoever is in his heart concerning you?
5. Is it your desire and design to be on this and all other occasions entirely open, so as to speak everything in your heart, without exception, without disguise and without reserve?

These are the most drastic questions I have ever heard. They don't leave a single loop-hole.

None of us is wise enough to be able to spot all his own faults. We need somebody to put his finger on the sore. The test of real spiritual power is how much we welcome this sort of purging, our ability to take it standing up, without bellyache, and be grateful for it.

Once when a great spiritual leader was speaking at a large meeting he was interrupted by a woman who raked him fore and aft with her criticisms. His only reply was: "How well you know me!" That is true humility.

This is the hardest lesson for me to learn. But recently the thought has been coming to me: "What are your feelings compared with a nation's need?"

Everyone realizes that our towering national need is for unity. Our staggering problems in government and industry, our shattered home life, our criminal record, the clashes of opinion in all our institutions are largely the fruits of broken relationships. Only as these are restored on a national scale can we again find a common mind in America. Someone has said that Christ will come to our country through healed antagonisms.

The Cross involves fundamentally the willingness to be hurt. A fear of being hurt shows an unwillingness to accept the Cross. But everyone must face it, voluntarily or involuntarily. Nobody can escape suffering. If we accept the Cross gladly, with all our hearts, as a constant experience, we will one day get to the point where we can no longer be hurt. Then we shall really know Him, "who for the JOY that was set before him endured the cross." We shall have the redemptive power of defenseless personalities. We shall be iron saints. Through us will spring up everywhere the open, creative relationships which will remake America.

"Stripped of soft protection,
That Christ may have full direction,
A country's resurrection
Flames in the lives of man."

L. M. REEVES.

State Line, Miss.

BURNSVILLE REVIVAL

Rev. A. P. Stephens, of Kosciusko, Miss., held a great revival at this place lasting from Sept. 10th to 18th. There were 20 additions to the local church. Great interest was shown in this meeting by the Southside Methodists of Corinth and several other churches in this vicinity. Seventy-three people motored to Jacinto to hear Bro. Stephens in that revival, which shows how much the Burnsville Methodists appreciate him.

Bro. A. P. Stephens is a great revival preacher, a good artist, and a great song leader, especially with the children. We are expecting him back again next year.

Burnsville Methodist church building has been improved approximately $400 during the past year on the pay-as-you-go plan.

"God is with us—we are with God."

OLEN R. NIXON.

DEATH CLAIMS I. M. STEVENS

Thursday afternoon we buried Brother I. M. Stevens in the old cemetery at Grenada. For some years Brother Stevens and his wife had lived in Jackson and Biloxi. He married the niece of Brother Levin Lake, one of the most distinguished citizens that Grenada ever had. There were five daughters and one son. Miss Catherine Stevens has been one of our missionaries in Japan for a number of years. Miss Julia is now Mrs. B. M. Bowen, of Emory University. The other three daughters are Mrs. C. C. Norwood, of Jackson; Mrs. J. R. Strain, of Tupelo; and Mrs. G. H. Bumpus, of McComb. The son lives in Texas.

Brother T. B. Thrower assisted me in the funeral service. A great crowd of old friends gathered to pay their respects. A wonderful lot of gorgeous flowers attested the high standing of the family.

Yours truly,

E. S. LEWIS.

INDIGENT CATS

Sometime ago I read a press dispatch which told of a woman in Michigan leaving a considerable sum of money in her will to establish an endowment fund, the income from which was to be used solely for the sustenance, comfort, and health of her pet cat. This lady loved her cat. Too, she was humane. It was perfectly all right with the State of Michigan for her to do this. Even the State of Mississippi has no objection to her citizens doing the same thing. But the State of Mississippi most positively objects to its citizens leaving anything in their wills to a church orphanage for the care of parentless children, or to a church hospital for treatment of the ills of unfortunate human beings, or to church colleges for the education of youth.

Every state in the Union, except Mississippi, will permit its citizens to will funds to church-related hospitals, orphanages and colleges. Mississippi is the only state in the Union that permits its citizens to leave money in their wills to care for ill and indigent cats, but absolutely prohibits them to will anything to church hospitals, orphanages and colleges. The Constitution of the State of Mississippi also makes it a crime for its citizens to leave money to their home churches in their wills to help keep up the church cemetery in which the bodies of their fathers and mothers have been "laid with many tears." If a citizen commits this crime, he will be fined the amount willed to his church; that is, the sum will be confiscated by the State.

The above is the substance of remarks made by the faculty and students of Blue Mountain College at general assembly by President Lawrence T. Lowrey. And they constitute some of the reasons why I shall vote for the proposed constitutional amendments to the Mortmain law in the general election, November 7.

By passing these amendments it will enable citizens of Mississippi to use discretion as to what they want to do with their possessions. It will enable them in their wills to help orphaned children through church orphanages—as well as to will money to cats.

FRANKLIN E. SKILTON.

Blue Mountain, Miss.

BEAUREGARD HOME-COMING

The Beauregard Methodist church will have a "home-coming" Sunday, October 15th, inviting all former pastors, members, and friends to come. This is to be an old-fashioned dinner on the grounds day.

Rev. Wiley Ferguson will preach at 11 o'clock a. m. There will also be a service in the afternoon and night.

This is also to be called "dollar day" and we are asking each person to bring a dollar for the Benevolences and the church.

We hope it will be possible for you and your friends to come and enjoy the fellowship, and benefit from the worship.

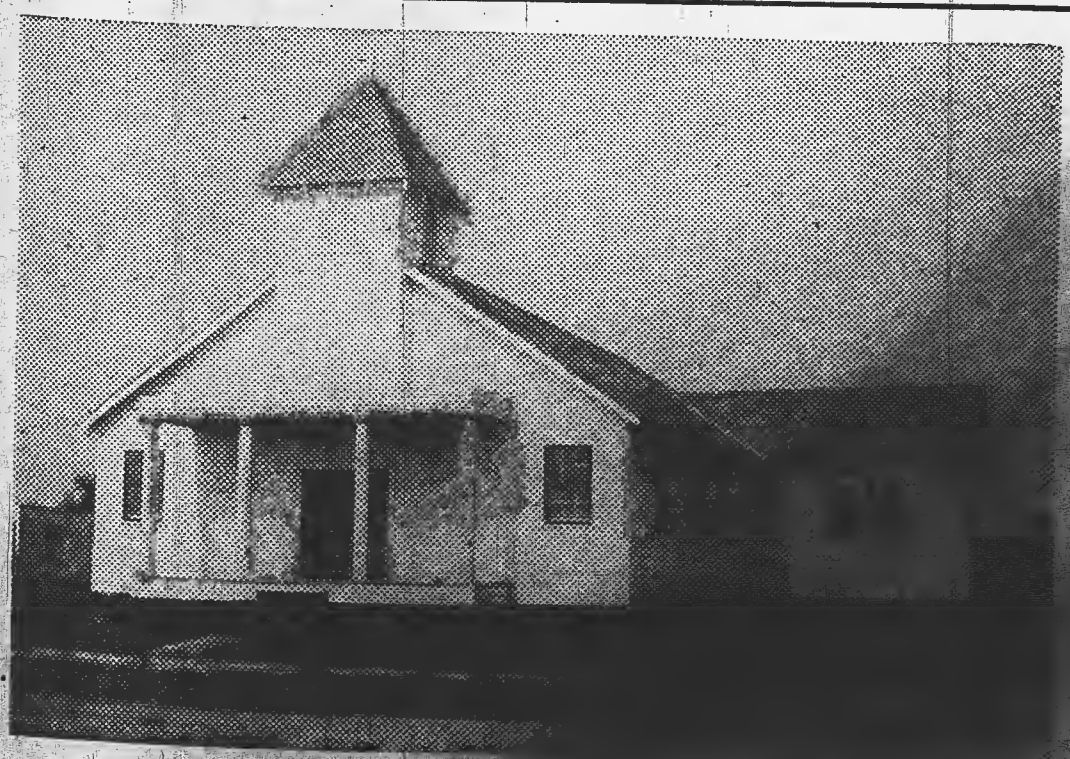
MRS. T. C. KELLEY,
MRS. A. B. BARLOW,
Committee, Beauregard Methodist Church.

BLACKHAWK CIRCUIT

Dear Bro. Duren: A few words will express to you and the brethren what I shall say relative to the work here. We have had a most splendid year in most respects. The material interest is all that we could hope for, except at this last month of the Conference year our collection for salary and Benevolences are coming in very slowly, owing to a very great shortage in crop productions and inadequate price returns.

We have done some important repairs on our church property at every place on the charge, viz., our parsonage is being repainted and it and the local church will soon be wired for electric lighting by a system of rural electrification from Greenwood, Miss. The Coila church has been repainted and wired, and the Enon church has been repainted. The Smith chapel church roof is [illegible] repaired and [illegible] Bowling Green [illegible] has a new roof and money on [illegible] painting. All improvem[illegible] several dollars [illegible] needed repair[illegible]

Our [illegible] with [illegible] membership. [illegible] four of the [illegible] Scott, W. S. [illegible] orth and L. M.



HOUMA HEIGHTS CHUR[illegible]

[illegible] of these brethren deserve special mention and commendation.

Our young people are functioning very satisfactorily, as well as our young people's organizations and the Woman's Missionary Society, which has made possible a good part of the material improvements just mentioned.

We are hoping to make the best report to the Annual Conference at Cleveland that the charge has made in many years.

The Lord has been very gracious to us in that we have lost very few by death, but we acknowledge with sad hearts the loss of some of the older members of the charge in the persons of Bro. J. Brooks Sneider, Sr., and Bro. John Sims, of the Bond church, and Bro. W. C. Stout, of the Zion church. The latter, Bro. Stout, was the oldest member of the charge and perhaps the oldest citizen in the county.

Through Him who has promised to "be with you always," we have thus succeeded. All praise to Him.

Sincerely,
W. A. BURKE,
Pastor.

CANDLER SCHOOL OF THEOLOGY

With a record attendance of 130, and two new professors, the Candler School of Theology, at Emory University, began its 25th year last week. The total enrollment of the university is 1,616, an increase of nine per cent over last year.

The attendance so far exceeded all expectations that two large faculty houses had to be opened to accommodate 25 theology students who were unable to obtain rooms in the dormitory.

Dr. Donald T. Rowlingson comes to Emory from Allegheny College to fill the active professorship of New Testament History, vacated by the death of the late Dr. Andrew Sledd. Dr. Henry M. Johnson, recent graduate of Yale, is the new acting professor of Religious Education. Another instructor, Mr. Emmett Johnson, has been promoted to full-time directorship of the Emory Field Work and as assistant professor of Church Administration. The administration also announces that Arva C. Floyd, professor of Missions, was granted the Ph. D. degree from Yale at the June commencement.

Dr. Rowlingson holds degrees from Allegheny College, Boston University, and the Boston University School of Theology. He has studied at the University of Berlin on an exchange fellowship won the same year he was awarded the Jacob Sleeper Fellowship by Boston University.

He served as pastor of the Community church, Islington, Mass., for seven years, and was also a teaching fellow at Boston University before going to Allegheny two years ago. He holds membership in Omicron Delta Kappa, national leadership fraternity.

Dr. Henry M. Johnson received his A. B. degree from Kentucky Wesleyan College in 1924, did graduate work at University of Kentucky, and was principal of Carrollton Kentucky High School for three years before joining the Louisville Conference. While associate pastor at Broadway Methodist church in Louisville, he attended Louisville Presbyterian Seminary for two years. Going to Duke from there he received the B. D. degree in 1928. Following this he held appointments in the Louisville Conference until 1928, the last being Minister of Education at the Fourth Avenue Methodist church, at Louisville. He has served as dean of young people's assemblies for several years.

Dr. Johnson's father, Rev. W. R. Johnson, is a retired preacher in the Kentucky Conference, and a brother, Rev. A. C. Johnson, is district superintendent of the Elizabethtown district in the Louisville Conference.

The theology student body was officially welcomed Friday night at a reception by Dr. Harvey Cox, president of the university. The faculty and students and wives packed the university auditorium at the affair which serves to better acquaint the students with the faculty and the administration.

Dr. Henry Sloan Coffin, president of Union Theological Seminary, of New York City, will be the lecturer at the sixth annual Ministers' Week, to be held by the Candler School of Theology, at Emory University, January 22-24.

All ministers in the southeastern section are urged to attend Ministers' Week, which is an effort on the part of Emory to serve the preachers in the field by providing a mid-winter opportunity for mental and spiritual stimulus.

NORTH MISSISSIPPI CONFERENCE

(Brought forward from page 14)

The Lexington Methodist Missionary Society enjoyed a Coupon Tea at the educational building on September 18th. Mrs. Addie Vic Bailey was chairman of the entertainment committee.

The first feature on the program, a message from Mrs. Sam D. Gwin, ninety-three-year-old Coupon Chairman, expressed her interest in the Home at Jackson, and urged the membership to use the products so as to help the Home.

Mrs. R. C. Flannagan gave a talk on the outstanding work of the Home.

A splendid playlet, demonstrating the usefulness of the Coupon products, written by Mrs. Addie Vic Bailey, was given by the members, Mrs. T. E. Stee, Mrs. R. C. Moore, Mrs. B. S. Beall and Mrs. Walter McFae. This was interesting and helpful to all.

Tea, sandwiches and cookies were served from a beautiful table of crystal, yellow and green autumn flowers as the centerpiece. Mrs. P. H. Williams had charge of the decorations.

Five hundred coupons were collected for the Home.

* * *

Report of the Ita Bena Methodist Missionary Society for the Third Quarter of 1929

We have had one meeting each month during this quarter.

Planned programs were given, also a business session was held at each meeting.

Stewardship has been presented by our Bible Study Leader.

The books have been ordered for our Fall Mission Study.

We have bought an electric fan for the church and have finished paying for a stove for the parsonage.

We sent $1.00 to help the Bland church.

The Sunshine committee has been active in looking after the sick and those in distress.

The bulletin was presented by the Superintendent of Publicity.

The Business Women's Circle paid for tuning the church organ.

MRS. J. E. CONE,
Supt. of Publicity.

THE EXISTENCE OF GOD

I do not have to open the Bible to learn that. It is enough that I open my eyes and turn them on that great book of nature, where it is legibly written, clearly revealed on every page. "God"—that word may be read in the stars and on the face of the sun; it is painted on every flower, traced on every leaf, engraven on every rock; it is whispered by the winds, sounded forth by the billows of ocean, and may be heard by the dullest ear in the long-rolling thunder. I believe in the existence of a God, but not in the existence of an atheist, or that any man is so who can be considered in his sound and sober senses. What should we think of one who attempted to account for any other works of beauty and evident design, as he professes to do for those of God? Here is a classic temple; here stands a statue, designed with such taste and executed with such skill that one almost expects the marble to leap from its pedestal; here hangs a painting of some dead beloved one, so lifelike as to move our tears; here, in "Iliad" or "Aeneid" or "Paradise Lost," is a noble poem, full of the grandest thoughts, and clothed in sublimest imagery; here is a piece of most delicate, intrinsic, and ingenious mechanism. Well, let a man tell me gravely that these were the work of chance; tell me, when I ask who made them, that nobody made them; tell me that the arrangement of the letters in this poem, and of the colors in that picture, of the features in the statue, was a matter of mere chance; how should I stare at him? and conclude, without a moment's hesitation, that I had fallen in-

to the company of some drivelling idiot. Turning away from such atheistic ravings about the infinitely more glorious works of God, with what delight does reason echo the closing words of the seraphim's hymn, "The whole earth is full of his glory!"—Guthrie.

WRECKERS

I watched them tearing a building down,
A gang of men in a busy town;
With a ho-heave-ho and a lusty yell,
They swung a beam and the side wall fell.

I asked the foreman: "Are these men skilled,
And the men you'd hire if you had to build?"
He gave a laugh and said: "No, indeed"
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

I thought to myself as I went my way:
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I wrecker, who walks the town,
Content with the labor of tearing down?

—Selected.

REMINISCENCES, FRIENDS AND ELSE

Dear Dr. Duren: I find great pleasure in reading the "Christian Advocate" each week, but I will confess, I especially enjoy reading the "doings and whereabouts" of pastors and their families, who were once connected in the days gone by, with old "Felicity St. Methodist church," in New Orleans, where I spent my girlhood days, working and playing, and which always gives me great joy to look back on.

I am now associated with the First Methodist Church, Baton Rouge, La., which I, too, have learned to love. We have one of the finest and most devout Christian pastors, the Rev. Dr. J. Richard Spann, whom we all love, and who is doing such wonderful work for our church and city.

I thought, too, there might be others like myself, who would love to hear something of a dear Louisiana minister and his family, who many years ago left our Conference, but whom I have contacted, from time to time, throughout the years—the Rev. A. Inman Townsley. He, too, was a Felicity St. church pastor, in the days I speak about, having a most lovable, Christian wife, who was from New Orleans, and whom, no doubt, [illegible] remember as "Lillie Ueber." The[illegible] also five lovely children, w[illegible] loved and adored.

Just a few weeks [illegible] from a little trip, I [illegible] ing 9 page letter from "Mother Townsley" (as she was known to us), telling me all about herself and dear family.

When "The Townsley's" left Louisiana, they joined the "Texas Conference," having served as pastor in San Antonio for several years, as well as other points in Texas. From there they went on to southern [illegible] pastor [illegible] but [illegible] Cl[illegible]

ELIZABETH—the oldest, is married and lives in southern California, and has two precious girls, one is nine, and the other, one year old. Then there is—

LOIS—the youngest girl (who was merely 4 or 5 when with us), a graduate from the University of California, attended Scarritt this past session, getting her Master's Degree, as she planned to do some kind of Christian work, preferably Foreign Mission work, but a few years before, while teaching in a high school at Thorsby, Ala., she met a fine young man, a soil biologist, in the Government service; cupid got in his work, and after some careful thinking and praying, she felt she could serve the Lord at the head of a Christian home as well as anywhere else, so after finishing school this year, she was married, at a very simple noon wedding, in the beautiful Scarritt Chapel—her father performing the ceremony. She is now Mrs. Claude M. Kelly, of Jackson, Miss., and they are as happy as any two people could be.

After the wedding, "The Townsley's" spent a few days with Bro. Townsley's people in Tennessee, and then came on down to New Orleans, where they spent a few days with Mrs. Townsley's folks. While there some, no doubt, heard Bro. Townsley preach at the early service on Sunday morning at Second church (where he had once been pastor), and at Rayne Memorial at 11 a. m. that same morning.

INMAN—the oldest boy, married two years ago after finishing at the University of California and Duke University. He married the daughter of a minister in North Carolina. They are both missionaries out in the Belgian Congo, in Africa, where they are enjoying a useful and happy life, and write such wonderful letters home.

HENDRIX—another of the Townsley boys, has been in India for two and a half years. He graduated as a mechanical engineer, then went to Asbury Seminary, where he met a missionary, who told him of an opportunity to assist a doctor in India, who had a large Tablet Industry—they supplied the hospitals with all kinds of medicines, especially cholera preventive. He applied and was accepted, and after two years work with the doctor, he was made principal of an Industrial Boys' School at Kolar, S. India. He has never married, but is the very proud possessor of a little Indian boy, whose parents died during a Cholera epidemic when he was two [illegible] old, with no one to care for [illegible] and following the Indian custom, he [illegible] to be strangled, but a Government [illegible] sent [illegible] to the [illegible]ion Compound [illegible] hel[illegible] [illegible]rix saw the poor [illegible], he took it and [illegible] it in the Chris- [illegible] no other way to [illegible] youngest of all the chil- [illegible] and works in a [illegible] Francisco, Cal.

[illegible] WILSON GRAHAM.

"PREPARE FOR PEACE"

A Program of Peace Action

Why?

To keep America out of war.
To build for justic, and brotherhood.
To insure permanent World Peace.
Christ's call to love, to brotherhood, to forgiveness, is a challenge to all who profess Him.

What?

An intensive program of study.
An intelligent plan of action.
To engage youth and adults in preserving American peace.

When?

During the month of November.
Concentrate on Armistice week.
Continuing through the weeks and months until a virile Christian "will to peace" has been created.

Who?

A call to youth.
To the membership of the Church.
To Christian youth of the nation and the world.
The Young People's Council in each local church will project this program throughout the church and community.
The Methodist Student Moyement Council will take the initiative on the college campus.
The co-operation of adults will be necessary.

Where?

In the "Land Where You Are."
In your local church and community.
On the college campus.
Go among men as apostles of peace!!!

(For guidance in developing your program, secure a copy of the leaflet "A Youth Crusade Call—Preserve Our Peace! Prepare For Peace! (YC109) from your pastor, conference executive secretary or student director on college campus.)

Christian Education

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CHURCH SCHOOL LESSON OCTOBER 15, 1939

By Dr. J. E. Cornelius

CHOOSING HIGH MORAL PURPOSES

Golden Text—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

Matt. 4 (Matt. 4:1-11 placed)

Matt. 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

The full sense of his Messiahship seems to have come to Jesus with the voice of Divine approval at his baptism, which he took as the official call to begin his work of uplifting the kingdom of heaven. As the urgency of his task broke upon him, he was sure to give the most painstaking consideration to the nature of the kingdom and the proper methods for its establishment, and for this purpose he withdrew to the solitude of the wilderness. Like every young man who seriously faces his life work, he would consider all plans and discover all factors. Temptation would appear in any tendency to choose a cheap, easy, or quick method in preference to the higher, slower, costlier way. That moral choice, that inner spiritual struggle is dramatized in the lesson, just as if bodily presence and physical activity were involved, but we are told that the temptations of Jesus were like our own.

These temptations all related themselves to his official work for religion and kingdom-building, and may be studied in the light of the three popular types of the period. First, there was the vision of an enlarged and improved version of the ancient Jewish concept—a sort of New Canaan, over-flowing with milk and honey, grapes of Eshcol in greatest abundance, and the very stones turning into bread at the voice of the new and greater Moses. His own gnawing hunger would recommend the delights of such a kingdom, and the multitude that followed him later for the loaves and fishes bore testimony to its unbounded popularity. And this was no mean nor despicable concept. The world is always desperately hungry and bread is of God. What heart does not leap with joy at the thought of immediate and providential satisfaction for its hunger, as did that of America a few years ago at the suggestion of "two chickens in every pot and two cars in every garage?" Alas! Man needs more than bread!

He needs religion. The tempter suggested that Jesus weave into his kingdom religion in its most popular and spectacular form—that of magic, to be displayed in a wild leap from the pinnacle of the temple, in mere abandon of all sense and service, an insolent challenge to God. Throughout his ministry Jesus was hounded and tempted by sign-seekers whom he denounced as "an evil and adulterous generation," yet a multitude would today rather see "rabbits pulled from a hat" than hear the Sermon on the Mount, or behold furniture "levitated" than see the Master "going about doing good." For them walking barefoot over live coals is greater evidence of God's presence than purity of heart. Jesus scorned the religion of magic and refused to attempt the world's salvation by doing stunts.

Why not establish the kingdom by military might like Alexander and Caesar; or, like Pilate and Herod, by political intrigue and compromise, that devil worship of "practical" souls? Why not join hands with Rome as the church did three centuries later? Because Jesus knew that such union would bring political glory and power at the cost of moral corruption and religious rottenness. Those who take the sword must perish by the same weapon, and a kingdom built by the devil's methods will not be the kingdom of God.

Jesus rejected all temptation to make his kingdom one of material good, of magical wonder, or of military might and political prowess. He chose rather to make it a kingdom of character, a spiritual kingdom of righteousness and peace, of service and sacrifice, of love and good will. In his kingdom fellowship with God is more important than bread, more satisfying than magic, and more enduring than thrones of ivory and crowns of gold. Of its increase there shall be no end. Its character through the ages was determined by the choice of a lone Man in the wilderness, "tempted in all points like as we are."

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WAR TO END WAR

In the Great War a young soldier, dying in the arms of a chaplain, confided to him that his wife was soon to bear a child. "If it's a boy," he whispered, "I'm glad he won't have to go through this. This is a war to end war isn't it?" And the chaplain believing it too, comforted the youth. "Yes, yes, a war to end war," he echoed, and the youth closed his eyes content.

Mr. Jones

Today, that child, born semi-orphaned, now a boy of twenty-one, is in a soldier's uniform fighting somewhere in Europe. And what of that dream to end war; is the dream dead? Can any dream of justice, good-will, and peace ever die? The answer is no, for such dreams are of God and though the dreamer perish the dream lives on until it becomes a reality.

If the World War proved anything conclusively, it proved that war to end war is a snare and a delusion. War sows a crop of dragon teeth, which results in other wars. Can we ever forget the pathetic and despairing words of Woodrow Wilson, who, on the eve of taking America into war, is reported to have said to the editor of the New York World, "Cobb, if there is any way, for God's sake tell me, for if we go in we shall not be able to tell the truth."

War can end a dynasty and dethrone a dictator, but even as Satan cannot cast out Satan, war to end war cannot succeed. It is the bitter roots of war, Greed, Injustice, Racial Hostility, Economic Insecurity, which plague society. And repentance has to begin at the house of God. "If every Christian dooryard were clean," writes Albert Edward Day, "the debris which makes hideous and pestilential much of our communial life would already be on the way out. We are in no position to do anything about other social dirt until we get rid of our private uncleanness."

To these brave words let all the people say "Amen."

SAYS UNCLE EPHRAIM

I've heard it said quite a few times there are too many churches in America. This seems funny to me since two-thirds of us Americans never see the inside of God's house for years on end.

Maybe it's because churches are like filling stations. There are too many of them in one place and not enough where you need 'em. Did you ever notice how filling stations bunch up on some corners, and then therer's never one for miles when you're out of gas? I'd like to head up a little government project on the resettlement of filling stations.

It's not less churches we need, but fewer in some spots and more in other places, and in the end there'd be more people going to church all along the line.

I did hear tell that out west you can go two and three hundred miles through quite a few towns, and never see a church steeple or find a parson to marry you. But in the town where Mirandy and me went to housekeepin' there was six hundred people and five churches, with people strikin' and snarlin' at each other like a crate of tom cats and bull pups.

How about a little project on the resettlement of churches.—Religious Telescope.

BRAIN WAVES

The right angle [illegible] which to approach any pro[illegible] the try angle.

Putting thi[illegible] somehow mostly ap[illegible] not to pleasures.

[illegible] work and [illegible]

[illegible] man loves bot[illegible]

You can always propagate a propaganda if you can find the proper geese.

Don't put oil of lavender where there should be elbow grease.

Misfortune can't keep dogging us if we're only dogged enough.

It is easier to spend allowances than to make them.

Even if you are on the right track you will be run over if you sit there.

Reputation is what you have when you come to a new community. Character is what you have when you go away.

Getting on is largely a matter of getting up each time you are knocked down.

—Ezra, in Methodist Recorder.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. Joel E. Pollard

Zone Meeting at Bogalusa

Zone Two of the New Orleans District held their quarterly zone meeting Sept. 2, 1931, in the Bogalusa Methodist church, Bogalusa, La., with auxiliaries represented from Slidell, Covington, Columbia St., and First Church, Bogalusa.

A very interesting program commemorating the one hundredth anniversary of Frances Willard, President of the National Woman's Christian Temperance Union, was presented under the direction of Mrs. Henry Kartlet, of Covington, District Secretary. Mrs. J. E. Thatcher, of Kenner, was present and spoke on "What Does With Our Missionary Dollar."

After adjournment, a social period was enjoyed, at which time lovely refreshments were served by the Bogalusa ladies.

MRS. KATIE BAKER,
Zone Leader.
MRS. BENEDETTI NEARITY.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2252 15th St., Meridian, Miss.

At Study Leaders' Meeting:

In Gulfport: Miss Mary Cameron, our Mississippi Conference girl who is studying for rural work at Scarritt College, was present and expressed her appreciation for the privilege given her.

In Vicksburg: Rev. M. H. Wells, district missionary secretary, who attended the missionary conference at Lake Junaluska in July, spoke on "Evangelism."

In Meridian: Mrs. J. B. Pearson, who attended the Lake Junaluska school in August, told of her experience there as a "lay woman."

In Hattiesburg: Mrs. W. F. Mahaffey, conference vice-president, brought an inspirational message from the Spiritual Life school which she attended at Scarritt College in August. At this meeting the Hattiesburg district presented their secretary, Mrs. E. E. Deen, with a Life Membership, Mrs. Paul Arrington making the presentation.

In Biloxi: Rev. J. O. Ware, district missionary secretary, who was present at the missionary conference at Lake Junaluska in July, spoke on the importance of the Christian home.

In Jackson: Mrs. D. A. McIntosh, Jr., conference secretary of young women, told of the joy experienced during her first visit to Lake Junaluska—during the school in August.

The Holly Springs auxiliary, Jackson district, recently completed its study of "The Church Takes Root in India" with a tea in the real Indian manner. Mrs. Hilliard Kelly, superintendent of study, was assisted by Mrs. D. W. Holmes. As the guests arrived they were asked to remove their shoes, the hand-washing ceremony was observed, flowers were pinned in the hair and perfume sprayed upon them. A delicious plate lunch of Indian foods with spiced tea was served. The study proved most interesting and enlightening.

* * *

The Brandywine auxiliary, Brookhaven district, entertained the auxiliaries of the Barlow charge for their third quarter's meeting.

After an interesting program, a social hour was enjoyed and lunch served.

The fourth quarter's meeting will be held with the Bethabeth auxiliary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Cooperative Mission Study

The Rosedale Methodist Missionary Society was hostess to Pace, Benoit, Duncan and Sherard Mission Study classes for the second lesson of the fall study course, based on Basil Mathew's "Through Tragedy to Triumph," on Monday afternoon, September 18th, at three o'clock. The subject for discussion was "The World Mission of the Church in a World Christian Community as pointed out at the Madras Conference in India in December, 1928."

The lesson which was based on the Madras Conference was presented by dramatization and explained the fundamental principles of the conference as a whole. Three mission classes, Benoit, Pace and Rosedale, presented the lesson. There were forty women present. Those who took part in the dramatization were: Characters, John R. Mott—Mrs. J. D. Dorroh; Miss Sallie Lou McKinnon—Mrs. Sidney Johnson, of Benoit; Stanley Jones—Mrs. J. E. Poe, of Benoit; Prof. Hendrick Kraemer—Mrs. Ernest Moore, Malvina; William W. Reid—Mrs. R. N. Jackson, of Benoit; Basil Mathew—Mrs. Box, of Pace; Kagawa—Mrs. Rogers, of Pace; Miss Georgia Harkness—Mrs. H. C. Bizzell, of Pace; Charles H. Tabs—Mrs. T. M. Ott, of Pace.

These different characters gave the place, purpose, personnel, program and the plans for the future made by the Madras Conference. The climax of interest was felt as Charles H. Tabs presented the five areas of a living church: 1) faith, 2) witnessing, 3) the soul work of the church, 4) environment, 5) cooperation and unity.

Every one felt a personal challenge for active service if Kington building as the conclusion of the dramatization was reached in all singing, "Rise Up, O Man of God, and be done with the doing of lesser things."

Mrs. Virginia Hardy Richardson, of Rosedale, contributed much to the spirit of the occasion as she gave the call to worship with quiet music. Brother W. W. Woollard extended a welcome to the visitors in Rosedale Methodist church, and inspired all with a desire to live more nearly like the Master as he gave sincere petitions of prayer for a better world and more active workers in the building of a World Christian Community. Mrs. W. M. Ratliff, president of the Conference, called the group's attention to the need of supplies at the Orphanage, the need of donations this quarter to the Microscope Fund, the change of supplies from the Wesley House at Biloxi to the Moore Community House at Biloxi. These were practical suggestions in the building of a World Christian Community.

The meeting was closed with prayer by Mrs. Ernest Moore.

At the conclusion of the study hour a social hour was enjoyed. The Rosedale ladies of the hostess society served ice tea, cookies and sandwiches.

MRS. J. D. DORROH.

* * *

New Organization at Paris Church

Rev. J. L. Nabors, Jr., called the ladies of the Paris church to meet with him the 4th of September to reorganize the Woman's Missionary Society. His mother was there on a visit and gave of her valuable experience to help in the organization.

It is a source of great joy that the officers are mostly young women. This is felt to reflect the wholesome influence of the young pastor on all the young people of his church. These officers are: Mrs. Claude Babb, president; Mrs. Clay Shepherd, vice-president; Mrs. Cathie Kisner, recording secretary; Mrs. Nina Wilson, treasurer.

On the 11th, our Conference Secretary, Mrs. R. P. Neblett, and District Secretary, Mrs. Carpenter, met with the newly organized society, giving them further instruction and encouragement.

Mrs. Nina Pryor Raper concludes her report with this paragraph: "We cannot resist adding a line to tell how the Water Valley Missionary Societies, both Main Street and First Church, have given such wonderful help in our recent need. Hospital bills and medicines were cared for. Other needs were covered too. We are thankful and pray that "inasmuch" may be returned a hundred fold."

(Carried forward to page 10)

In Memoriam

ROBERT FRANKLIN BROOME

Robert Franklin Broome was born in Pontotoc county, Miss., May 17, 1858. He was married to Miss Sarah Jane McDonald, Dec. 24, 1877. To this union were born six children, three sons and three daughters. The oldest daughter, Mrs. T. L. Porter, passed to her reward several years ago. His wife and five children survive. The children are: Rev. W. L. Broome, pastor of the First Methodist church, at Durant, Oklahoma; Mrs. C. T. Floyd, of Sardis, Miss., she is the wife of the district superintendent of the Sardis-Grenada District; Mrs. N. P. Peak, Okmulgee, Oklahoma; R. A. Broome, Okmulgee, Oklahoma, and Rev. C. P. Broome, pastor of the Methodist church in Tecumseh, Oklahoma.

Of the six children two of the sons are Methodist preachers and all three of the daughters are married to Methodist preachers. He served the church as Sunday school superintendent, teacher and steward. He was a good man and has entered into rest. He went to heaven at noon, Sunday, Sept. 24, 1939.

Funeral services were conducted from the First Methodist church in Okmulgee, Sept. 25th, by Rev. J. C. Curry, pastor of the church, and Rev. R. T. Blackburn, District Superintendent of the Durant District. He was laid to rest in the Okmulgee cemetery.

His son,

W. L. BROOME.

MRS LEIGH H. TROSPER

On August 10th, 1939, Mrs. Leigh H. Trosper, wife of Mr. J. M. Trosper, left this world for her home on high, to dwell in that city not made with hands, eternal in the heavens, and whose builder and maker is God. Her illness was endured for a year, yet those about her would scarcely realize it, she was so self-forgetful and cheery to the last. She was a rare soul, set on doing the Master's work—spiritually-minded, radiantly happy in the Lord. The lives of her friends were enriched by having known her. After being told the seriousness of her illness, she said "My faith prompted me to just put my hand in God's and follow, spiritual things opened before me; we get out of life just what we have put into it." She mentioned having to leave her happy home in this world, adding: "God shall be our interpreter." This she wrote to a friend who loved her devotedly. She loved the finer things of life, and thrilled to the song of a poet. One verse that she liked, expresses in a measure the desires of her heart, thus:

"I shall not pass this way again:
Then let me now relieve some pain,
Remove some barrier from the road,
Or brighten some one's heavy load.
A helping hand to this one lend,
Then turn, some other to befriend."

O, how our hearts would love, precious one, to hear you tell of the glories you now behold—the greetings of loved ones—and seeing Him face to face—the heavenly chorus, the white-robed throng, many of them with stars in their crown, because of souls they have won.

"Yes morning is dawning, that morning so glorious,
That cometh for those who have made thee their friend;
So what matters much for the few days remaining,
When there waiteth a joy and a place without end?
Draw near and go with me;
But why do I ask thee?
For hast thou not promised with me to abide?
I'll just place my hand in thy hand,
Blessed Saviour, and trust thee for all things,
My friend and my guide."

Dear friend, we do not bid you goodbye, but "good night until we see you again in the morning."

Lovingly,

EMMA DUNKLIN PHILLIPS.

MRS. SUSIE A. LIDDELL

Whereas, God has seen fit to remove from our midst one of our friends and co-worker, Mrs. Susie A. Liddell, a member of the Crystal Springs Methodist church, the Woman's Missionary Society and founder of the Susie A. Liddell Bible class in 1909. Her faithful devotion to this class is a heritage that its members will hold and cherish; therefore be it

Resolved, that we, the members of the Woman's Missionary Society and the Susie Liddell Bible class, bow in quiet submission to our Father's will, knowing he doeth all things well;

That we sincerely thank God for the life of Mrs. Liddell, for her unfailing faith in God, for her faithful service to those around her, and her pleasing personality that always welcomed visitors and made strangers feel glad they had come to her church;

That we extend our heartfelt sympathy to her family and commend them to the Comforter of all who mourn, and may God bless and keep them, that they may be an unbroken family in the kingdom of God;

That a copy of these resolutions be spread on the minutes of the Missionary Society and the Susie Liddell Bible class, a copy be sent to her family, and one to the church.

[illegible] HAMILTON,
[illegible] H. SAUND[illegible]
[illegible] B[illegible]

MRS. NEWTON WILLIAMS

On September the 15th, 1939, just at the break of dawn, the death angel visited the home of Mr. Newton Williams, and called away the darling wife and mother. She had been an invalid for more than a year. She bore it all with patience, smiling and singing when her suffering was less intense.

Mrs. Jewel Hammett Williams was born February 28, 1887. She was 52 years, 7 months, and 10 days old. Miss Jewel, as she was known, was loved by all who knew her. She often spoke of going home to Jesus and those bright blue eyes shown with joy.

The funeral services, held at Davis Springs church, where she was an active member all of her life, were conducted by Rev. F. P. Moss, of Melder, La., a friend of the family, and her pastor, Rev. Leroy Shumaker. She was laid to rest in Davis Springs cemetery under a bank of beautiful flowers.

Besides her husband she is survived by a daughter, Miss Louise Williams, and a son, Woodrow Williams, both of Fairview; a son, Lary Williams; a little grandaughter, Loy Williams, both of Ashland, La.; her father, J. D. Hammett; three brothers, Hughes, Emory and Verna Hammett; one sister, Edna Hammett, all of Shreveport, La.

A FRIEND.

MARTIN LORENZO LANGFORD

With the passing of Martin Lorenzo Langford, a life of practical godliness, of bright Christian service and latterly, of wonderfully brave endurance, has come at last to the end to which we have learned to know it must come. On Tuesday, July 25, 1939, at 9 p. m., this loving husband and father, who was helper and counsellor as well, the staunch, loyal friend, the diligent worker, passed from our midst, but never from our love and memory. The empty place in the home can be filled only by the Master of men and we all pray that He may be near. The membership of the First Methodist church is conscious of the fact that a strong stay has gone. A wider circle mourns the loss of a dear friend.

Brother Langford was a genuine man. The first thing about anybody is his character. What one is counts far more than what he says or does. You couldn't associate anything petty, or little, or mean with this noble Christian soul. He was indeed a true man, without sham, whose motives and character were as transparent as the sunlight.

He was born [illegible] 1868, in Mechanicsburg, [illegible] son of Rev. and Mrs. [illegible], and the grandson [illegible] Dowe [illegible] father [illegible] grandfather [illegible] ury in the [illegible] ppi Con-

lessness. A godly home, steeped with the great traditions of Methodism, was one of the great privileges of his younger years, and out of this religious atmosphere came this man of profound and positive convictions. He was a great believer. He believed in God. He believed in Christ as the one adequate helper of the children of men. He believed in God's people. He believed in the Methodist Church and held high the torch given to him from other hands to the very day of his passing, handing it on to others who will be true to his teachings and ideals.

Brother Langford was a real Christian. He didn't parade his piety. His religion was not a method of life, but religion to him was life itself, engrossing him, encompassing him. Because of his unshaken faith in Christ, he was a man of growing optimism. He sounded no low notes. No matter how dark the clouds on the horizon, he believed with Paul, "that Christ must reign until he hath put all enemies under his feet." He was of such a lovable nature that he was loved by all who knew him. He numbered his friends among young and old alike.

He was married on December 11, 1890, to Miss Rosa Hunter Harmon, daughter of Dr. and Mrs. Robert H. Harmon, of Marion, Miss. To this union were born thirteen children. Mrs. Langford died in 1918. Six children have also passed on. Surviving are 6 daughters, one son and 8 grandchildren. The children are: Misses Frances and Elizabeth Langford and Mrs. C. P. Taylor, of Monroe; Mrs. K. J. Kendrick, of Homer, La.; Mrs. Mabel Cade and L. L. Langford, of Jackson, Miss.; and Mrs. H. H. Wooten, of Washington, D. C. A brother and sister also survive. They are Mrs. Paul Sigler, of Hazelhurst, Miss.; and Ralf Langford, of Memphis, Tenn.

When we see a life like this, of which Christian faith has been the underlying motive, and in which many graces of the Christian character have been plainly manifested, passing from our midst, let not our love look only at the empty place here on earth, but let our faith rise to the thought of the filled place in heaven. Let us not look down to the grave but up to the skies. Let us not dwell on the departure, but on the abundant entrance.

His pastor,
WALTER C. SCOTT.

DR. J. W. JOHNSON DIES IN PULPIT

Press dispatches Sunday carry the report of the death of Dr. J. W. Johnson of Newnan, Ga. Dr. Johnson, who was one of the original members of the Judicial Council of the Southern Church, had suffered for several years of a heart ailment. Death came at 65 years of age in his pulpit on last Sunday.

REV. J. O. BENNETT ILL

The following note from the daughter of Rev. J. O. Bennett has been received in the Advocate office: "Father's Louisiana friends will be interested to know that he has been seriously ill for some time and is now at Bartholomew County Hospital, Columbus, Indiana, under the care of a specialist. We are hoping and praying that he may be benefited. He sends greetings and best wishes to the Advocate and to his friends.

ETHEL BENNETT KAUFMAN."

Many friends in Louisiana will remember this honored veteran of our Conference.

NOTICE! LOUISIANA PREACHERS

Bishop Smith requests that the preachers of the Conference hand in their reports on, or before, the first day of the Conference session, which will be Tuesday, Nov. 14th, so that the business of the old Conference may be finished as soon as possible, in order that the new Conference of the Methodist Church may be organized. May I urge that every preacher in the old Louisiana Conference send in his tables 1 and 2 as early as possible, at least ten days before the Conference session opens, and have his table No. 3 ready to hand in on his arrival at Ruston on Tuesday? This is necessary if we are to complete the work so that the Conference will not be held up. To delay one day will hold up the work that much longer.

The offices for the Statistical Secretaries and the Conference Treasurer will be in the James Building, on the 5th floor. Either Bro. J. E. Hearn or myself will be constantly on hand ready to receive your reports.

Please mail in tables 1 and 2 as soon as possible, and any corrections for these tables may be pinned on your table No. 3, when you hand it in at Conference.

Sincerely,
ROBT. E. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

Ruston, Louisiana.
October 7th, 1933.

SOUTHERN GROUP, VICKSBURG DISTRICT

The Pastors-Laymen Group Meeting of the Vicksburg District, Southern Inlet, met October 6th, at 10 a. m., at the Maple St. church, Natchez, Miss.

Our presiding elder, H. A. Gatlin, all the pastors of the group, Mrs. T. J. Fore, District Secretary of the Woman's Missionary Society; a goodly number of ladies, and a few laymen were present.

The devotional, led by A. W. Wilson, was enhanced by the music of Maple St. church, especially the duets, Mrs. Fred Callender at piano, sung by Mrs. L. M. Hewin and Mrs. C. M. McNeil.

The morning program held to the central thought of paying the Benevolences in full. S. F. Harkey, J. E. Gray, H. A. Gatlin and C. A. Schultz brought us informing and inspiring messages. The sermon by J. M. Corley, on "My people are destroyed for lack of knowledge." Hosea, 4th chapter, was a powerful appeal, delivered with Divine unction, for the reinstatement of the Bible in our homes, schools and public life.

After a sumptuous luncheon, our presiding elder gave us a timely exposition of the new financial plan and other changes which will be in effect in the next Conference year under the new Discipline. C. A. Schultz gave us a splendid talk on "The Place of the Superannuate in the New Church."

There was an assurance given to Bro. Gatlin by most of the pastors that everything would be "in full."

J. A. McRANEY,
Chairman.
W. O. SADLER,
Secretary.

Horace—I am sure Cupid had nothing to do with arranging the alphabet.

Maudine—Why not?

Horace—Because if he had, he would have put U and I closer together.—Selected.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

A united service with a community or neighborhood together in worship seems the most fitting expression of unity, and most appropriate time for prayers to be offered in behalf of unity throughout the Church Universal.

THE PRAYER-ROOM TODAY

Lord, we pray Thee, Give us love that we may be delivered from all blindness of prejudice and from whatever else doth turn our hearts from one another and from Thee. Amen.

86. No.

NEW ORLEANS, LA.
TUESDAY, OCTOBER

A Prayer for These Times

Let us now pray to God, the Unconquerable Spirit in man.

Help us to rebuild the world for more splendid lives than ours; add wisdom to the ardour of the young and loving kindness to the musing of the old; make our eyes aware of those things which are too gentle to proclaim themselves; give us emotion far beyond the fret of nerves.

Free us from all fear of our brothers, and from the triple curse of greed, intolerance, and vainglory.

Lift the dark cloud of war from our future, and grant comfort to all quiet kindly folk who carry peace in their hearts amidst the stress of conflict; strengthen them also to endure what may befall.

Bring down the tyrant; befriend the victim of injustice, and equate the rewards of labour nearer to the needs of man; accustom us to work not for the snatched profit [illegible] for the common good a[illegible] for the pla[illegible] destiny of mankind.

G[illegible]nce [illegible] who wait restl[illegible] those who [illegible] to [illegible], and [illegible] with [illegible].

Wallet of the Week

THE PATRON SAINT OF DOGS, according to Our Dumb Animals, is St. Roch. An English paper is quoted as saying that on a certain day recently something like a hundred dogs were brought to the Church of St. Thomas More to be blessed by the priest, Father Wheatley. Some dogs are brought hundreds of miles for the occasion, and the priest reports that the ceremony has become surprisingly popular. For our part, we feel that religion has descended to a low level of importance when the interest of a priest can be taken up with blessing dogs.

* * *

THE VENOMOUS COBRA, whose bite kills a man in two hours, is no more a terror to man than it is to animals and other reptiles. Two of its most daring and effective enemies are the secretary bird in South Africa, and the mongoose, a kind of ferret of India. The secretary bird stalks the cobra in a series of diminishing circles until it finds the opportunity to deliver a series of deadly blows on the head of the serpent. The mongoose executes a rocking dance which seems to confuse the cobra, then it pounces upon it and severs the spinal column just back of its head with a vicious bite.

* * *

THE PUBLIC SCHOOL SYSTEM of the United States employs a million teachers; enrolls nearly twenty-eight million pupils; has buildings and equipment valued at more than nine billion dollars; and spends annually more than two and one-half billion dollars on the schools. Despite this enormous outlay one half of the population has only an elementary education, only one hundred and fifty of every thousand adults have completed a high school education, and only thirty-three of every thousand adults hold college degrees. We have made progress, but we have not yet reached the ideal of public education.

* * *

THE SUPPLY OF POTASH used in the United States prior to 1917, was imported from Germany, in which country were located the only known commercial deposits of that all important fertilizer element. The World War interruption of trade with Germany caused the United States to undertake extensive research in order to discover a new source of supply. As a consequence two outstanding potash beds have been discovered in our country. One is located in the ancient bed of Searles Lake, California, and the other at Carlsbad, New Mexico. From these two deposits the United States can supply all its needs.

THE COLDEST TEMPERATURE ever recorded in the United States is said to have been sixty-six degrees below zero in Yellowstone Park, near the Montana border, on February 9, 1933. The heaviest recorded snowfall for any whole winter was seventy-three feet, at Tamarack, in northern California, in the winter of 1906-1907. Tamarack has an elevation of eight thousand feet. All this record of snow and cold seems like a fairy tale to people of the far South.

* * *

EUROPEAN JEWISH POPULATION seems to be massed largely in England, France, Germany, Poland, Ukraine and the Balkan states. In Poland alone there were more than three million Jews, and the only thing which may save the conquest and partitioning of Poland from irreparable tragedy is the fact that half of them are in the territory allotted to Russia. Italy has a comparatively small Jewish population and Spain fewer than any other important country except Norway and Portugal.

* * *

THE ISLAND OF BORNEO, located in the Pacific Ocean, midway between Australia and China, is said to be the third largest island in the world. It has an area of two hundred and eighty-nine thousand square miles. There are mountains in the interior, but it is largely jungle, where a great variety of wild life abounds. In the north are found the elephant and the rhinoceros, deer, bear, tapirs and monkeys abound in the forest, birds and brilliant butterflies are everywhere, and the rivers and lakes are infested with crocodiles and swarm with fish.

* * *

"TEMPORAL GOVERNMENT has laws that do not reach farther than over persons and property, and what is external on the earth; for God will not permit any one to rule over the soul of man but Himself. Therefore, where temporal power presumes to give laws to the soul, it touches God's rule and misleads and destroys the soul. We wish to make that so clear that men may comprehend it, in order that our knights, the princes and bishops, may see what fools they are when seeking to force people by their laws and commandments to believe anything. Now, when imperial authority stretches itself over into God's kingdom and authority and does not keep within its own separate jurisdiction, this discrimination between the two realms has not been made."
—Martin Luther "On the Limits of Secular Authority."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

REGAINING OUR SELF-RESPECT

An article printed in the current number of the **American Lutheran** seems to us to point out a primary weakness of the church and its ministry. It is the issue raised by David when Araunah offered his threshing floor for the erection of an altar and the victims for the sacrifice, all without charge. David said: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The plain meaning of this refusal is that to do otherwise is to degrade both the instrument and the act of worship by something which in effect reduces God to the station of a beggar and robs the sacrifice itself of its elemental meaning. From the beginning religion has been a word of command and in the days of its triumphant conquest it did not trade upon the superstitious fears, nor upon the ambitious designs of those in no personal way related to its altars. Its appeal was to the service and the sacrificial devotion of its own.

A variant of this refusal appears in the case of Zerubbabel and the chief of the fathers of Israel who refused to permit their enemies to have a part in rebuilding the temple. They said: "Ye have nothing to do with us to build an house unto our God." The words imply that the help of those whose motives do not spring from deep-rooted devotion to God would be a profanation of all that the temple stands for.

In our opinion, one of the common abuses and a distressing reproach of modern religion is the shameless exploitation of business men, politicians, gamblers—victims made accessible by alien [illegible] good or bad. Such exploitation reflects no [illegible] on the church and not infrequently [illegible] runner of shady transactions [illegible] church finance. No gorgeous [illegible] of luxurious appointments [illegible] for the sacrificial spirit [illegible] denunciation of [illegible] up to the effective [illegible] clean. If the church [illegible] arbiter in [illegible] self-respect, [illegible] and the sacredness of sacrificial altars and continue to hold the respect of the world.

DISCOVERING THE STARS

An incident, as beautiful as it must have been unintentional, happened recently as a reaction to war regulations in London. The story is of a child who never saw the stars until the peril of war brought an order to blot out the lights which had so long hid them from view. The discovery of the stars afforded some compensation for the inconvenience and the peril of the blackout in the great Metropolis, and the story discloses in artless words the buoyancy of human nature, no matter what the stress of circumstances nor the gloom of the outlook. It took the tragedy of war to bring the jewels of the night into conscious reality, for the stars are never seen until the glare of the artificial and the near is smudged out.

This lesson goes much deeper than the surprise and the pathos of the incident to which we have referred. The material and the near always hide from our view the great things which constantly beckon to us from the distant horizon. Somehow we never seem to be able to catch the stride of God until something unexpected happens, a catastrophe, the collapse of our ambitious dreams, or some unplanned and perhaps unwelcome incident, to blot out the little objects which ever crowd the foreground of selfish thinking. It is a great day when some unseen hand rifts the [illegible]dows and we get a glimpse of the [illegible]exhaustible [illegible] of God, or when through some [illegible] on we [illegible] to see the form [illegible] Son [illegible] such a moment [illegible] in this place; [illegible] that brought to [illegible] road to Emmaus [illegible] the burning heart; [illegible] was led to say of [illegible] this man was the Son [illegible] that man discovers the [illegible] his thoughts are turned [illegible] to glories beyond his ken.

Happy indeed the soul who when trouble comes is able to discover the stars too long hid by low-hanging clouds and lights of his own creation.

REV. HENRY G. HAWKINS DIES

Elsewhere in this issue will be found an account of the death of Rev. H. G. Hawkins, of Canton, Miss., whose worthy and useful life came to its close on October 13, following a long illness. Funeral and interment was in Canton on Saturday. An appreciation of his life and labors will be published in a later issue of the Advocate.

AT THE END OF FIVE YEARS

Another year of Advocate history has been completed and its details have been reviewed by the Publishing Committee in annual session. Five years under the present administration have gone by and every circumstance indicates sustained and continuing progress. The report for the fiscal year ending September 30, showed a ten per cent increase in subscriptions, every bill paid to date, a substantial operating balance, and a reduction of the deficit of reserve for unearned subscriptions in the sum of $1,122.16. A summary on the part of the Publishing Committee will be published later, and we leave the details of the year's report and other matters for that statement.

A NEW FEATURE

It is with a great deal of pleasure that we announce a series of children's stories which begins with this issue of the Advocate. We have made arrangements with Rev. Vivian T. Pomeroy, D. D., the author, and with the **Christian Register** (Unitarian), Boston, for the use of this series of stories which we feel sure will be a welcome addition to our Christian Fireside page. Dr. Pomeroy is the minister of First Congregational Church, Milton, Mass., and is the author of "Kings, Donkeys and Dreams," a volume of children's stories published by Beacon Press, Boston, at $1. Read in this issue the story, "Anybody's Dog," and we believe that you will wish to have the published volume, and we know that from week to week you will turn to this story feature with increasing interest.

BISHOP CHUNG CHOON SOO

Rev. C. S. Chung has been chosen bishop of the Korean Methodist Church to succeed the late Bishop C. O. Kim, according to advices reaching the Board of Foreign Missions. Bishop Chung, converted in 1903, belongs to the period of the great Korean Revival and is a product of the missionary labors of the Southern Methodist Church. He was ordained a deacon in 1911 in the first class of Korean preachers to receive ordination. He is a graduate of the Methodist Theological Seminary of Seoul, was trained in close association with the pioneer missionaries of the Hermit Kingdom, is a deeply consecrated man, and has the confidence and esteem of all who have worked with him.

Editorial Miscellany

By Dr. H. T. Carley

SIGNS AND SENSE

Some folks go by the calendar, and some go by signs. The calendarites, for example, know exactly when to look for the autumnal equinox because they looked up the date in the almanac; the signites see the lightning flash, hear the thunder roll, listen to the winds howl, and see the downpour of rain, and say, "The equinox is here." Both are right.

So the fond parents peruse the printed page, make arrangements at the bank, buy a trunk and some clothes, and send John off to college—it is time for school to open. They go by the calendar—and they are right.

The general public, on the other hand, goes by signs—and arrives at the same conclusion. They see a lot of boys going around with shaved heads, as interesting-looking as a nest of young mockingbirds. They say, "There's a good crop of freshmen this year." They read in the newspapers long lists of those who have been pledged to an indeterminate number of Greek-letter societies. They read column after column of the doings of the football team, and see funny-looking pictures of the players. They know by these signs that school is open.

I planted some Irish potatoes last spring—at the wrong time of the moon, the old Negro said. He prophesied that there would be a fine crop of tops, but no potatoes. I laughed at him—and gathered three messes of spuds. I went by the calendar—he went by the signs.

Last winter one of the old tenants on the farm predicted a heavy overflow this spring. When I asked him his reason, he said it was the way the spiders were spinning their webs. He declared it was a sign that never failed. There was no overflow.

Signs, superstition and sense—but the greatest of these is sense.

CAN COLLEGE STUDENTS BE REACHED FOR CHRIST?

There are 24,000,000 students enrolled in the schools and colleges of the United States today. Most of these young people are utterly pagan, knowing as little of the Bible as the unevangelized heathen of Africa. Not only that, they are given anti-Christian teaching and are encouraged by teachers to give free expression to the same base animal instincts that the African heathen have—only the latter have the advantage in not being skillfully and academically encouraged. America is reaping from this godless planting a crop of educated criminals and trained delinquents.

It is a dark picture. But there is a gloriously bright picture. Seven years ago the editor of the Sunday School Times asked Milo F. Jamison, of Los Angeles, to write a series of articles telling about the then new work of the University Bible Clubs. Mr. Jamison was doing pioneer work in that field then, and reported 350 students enrolled in fourteen schools. Today it is no longer pioneering, but astonishingly successful in tremendous spiritual results. Mr. Jamison has been able to organize and conduct far-reaching Christian work on many a campus, and thousands of student lives have been saved and transformed. The University Bible Clubs are now at work in almost 1,000 universities, colleges and high schools, and approximately 12,000 students have had definite instruction and inspiration through this Bible-centered movement.

Mr. Jamison has written half a dozen or more new articles of thrilling interest for The Sunday School Times, telling just how this modern movement for bringing students to the Bible and its Christ is conducted, and how others may enter upon it for themselves. The series is beginning in The Sunday School Times for October 7.

A university student was given a reading assignment in the Gospel of Luke for an English class, and reported: "I have looked all through the library card catalogue, and I can't find any book called 'Luke.'" Such students need help!

A professor in the same university, a Ph. D., said to a Bible club student, "I like best the Bible verse which says, 'The Lord helps those who help themselves.'" This "intellectual" was quite chagrined when she discovered that her favorite verse was not in the Bible!

Mr. Jamison brings together startling facts showing the need, and encouraging facts showing how the needs are [illegible] The University Bible Clubs is [illegible] pendent, interdenominational [illegible] ly evangelical and evan[illegible] works. It has developed [illegible] of approach to the [illegible] Christian activity [illegible] college, and high [illegible] applied in any educational center in America.

THE SUNDAY SCHOOL TIMES.

A FRIENDLY WORD

By Paul Griffith

Joy and Sorrow

Someone has said: "Joy impregnates, it is only sorrow that brings forth."

To one who has spent much time considering the future life or the welfare of his soul, nothing is more fraught with meaning than the above statement. There is no law more salient than that of joy and sorrow.

It is joy that we seek so intently. We have laughed, danced, played and sung. What reward has it brought? Is it not only the mock echoes of the past revealing the emptiness of such a life? The opposite is true of sorrow. Every forward step taken by mankind has been shot through and through with it. It is the laborer sweating in the fields of the world that feeds its teeming millions; it is the workman reeling in the heat of mills and factories that make the building and supplying of our homes possible; it is the penniless author who gives us food for thought; it is the pain and anguish of the mother who brought us into the world.

Consider this for a moment. What permanent value did you ever receive from a picnic? Did there ever come an invention that has blessed humanity from a cruise down a river? Was there ever a noble book conceived on a wild party? No, is and has ever been mankind's answer. All the lasting benefits that have come from such could be recorded within a very small space indeed. Only from our pain and sorrows have come our most noble thoughts; only from the wounds and bruises of the world have come its advances; only from the dungeons and prison cells have emerged our permanent and abiding blessings; only from the cross has come [illegible] redemption.

By this I do not m[illegible] e should not be happy. Let [illegible] and when possible [illegible] to say is [illegible] us not [illegible] fore th[illegible] of p[illegible] th[illegible]

THE METHODIST ADVANCE

A Brief Appeal

It is not a small task given to the committee by the Bishops and the Uniting Conference—that of making the definite and detailed plans for **The Methodist Advance.** But we gladly report that the work goes on steadily, and that soon we shall be able to announce places, dates and personnel for the meetings.

The committee cannot, of course, put any official agent in the field—that he may stimulate local and conference and area enthusiasm for the gatherings. The funds on hand are too small and the geographies involved are too immense to allow us to send forth such a herald.

We are obliged, therefore, to depend upon the Bishops, district superintendents, pastors and laymen to care for the promotion, with a quiet and sacrificial spirit. The movement is not to be brought in from the outside, but to be developed from within, and, we prayerfully trust, **from above.**

We urge that all the preparations be made in the climate of prayer. Our Uniting Conference had such a prelude of devotion; and this crusade, urged by that conference, should be preceded by petitions lifted at countless altars.

Especially do we urge that, after the Watch Night services on the evening of December 31 and the morning of January 1, the services in our churches on Sunday, January 7, be conducted with a view of increasing prayer and work for this Methodist Advance in our united church.

The aim of the meetings will not be to promote causes as such, but rather to build the whole life of the church into new strength, so that all worthy enterprises, and particularly that of evangelism, may be distinctly furthered for Christ's sake.

We summon the church to the Methodist Advance in this spirit, sending out this brief appeal with the prayer that it may evoke many prayers and so bring upon our merged Methodism the blessing of the God and Father of our Lord Jesus Christ.

[illegible] H. HUGHES,
Chairman.
J. MALDONG POTTS,
Secretary.

[illegible] first ride in a railway [illegible] of wonders re- [illegible] astonishing [illegible] a slight bend [illegible] plunged [illegible] gasps of sur- [illegible] where Anthony [illegible] the train [illegible] again, and [illegible] in wonder. [illegible] row!" exclaimed [illegible]

Conference News and Personals

Louisiana Conference

A card from Rev. John L. Williams, of New Orleans, mailed from Pittsburg, Pa., indicated that he is visiting in that city, and his message is sincerely appreciated by the editor of the Advocate.

Rev. R. H. Staples, the energetic toiler and one of the most faithful administrators in the Louisiana Conference, has our thanks for favors and for a cordial message to the editor.

Dr. H. C. Morrison, General Evangelist, is engaged in a meeting at Parker Memorial church, New Orleans. Rev. H. B. Hysell, pastor, is anxious to have a wide hearing for this worthy leader of Methodism.

Rev. O. S. Lewis, pastor at Philadelphia, is well on the way to complete recovery following a slight operation performed some time ago. We rejoice to know that he is now able to carry his full schedule of work.

The many friends of Mrs. John B. Pollard will be glad to know that she is now comfortably located and may be reached at 2107 Polk Street, Alexandria. From this time forward she expects to have her notes on the Woman's Page from week to week as usual.

Rev. H. L. Johns reports an altogether satisfactory and very helpful meeting at First Church, Lake Charles, in which Bishop A. Frank Smith did the preaching. We had the privilege of dropping in for one service and enjoyed the message of the Bishop.

Dr. Harold Paul Sloan, editor of the New York Christian Advocate, is to be the Conference preacher at Ruston, November 14 and for the days of the Conference following. It is a great privilege to have Dr. Sloan for our messenger at this time and we rejoice to welcome him to this section of our common Methodism.

Friends of Mr. W. B. Reily throughout Louisiana and the territory covered by this paper will regret to learn of his painful illness following a minor surgical operation. His condition is not regarded as being critical and he is at home, but is extremely weak. His advanced age makes even a minor ailment more serious than it might be with a younger man. Many will be the prayers offered for the restoration of this faithful friend of every good cause whose long life has been a wholesome influence and a benediction wherever he has gone.

Mississippi Conference

Friends of Rev. M. R. Jones, retired, may communicate with him at Box 76, Route 4, Brookhaven, to which address he moved from Columbia recently.

Mrs. R. M. Weissinger, Louise, has been somewhat indisposed but we hope that she may soon be entirely recovered. We appreciate her fine spirit and loyal friendship for the Advocate.

Bro. J. R. Wall, one of our readers at Newton, is quite ill and the outlook is not altogether hopeful, but we hope that things may take a better turn than seems probable at the present moment.

Mrs. A. A. Adair, Lorman, adds generous assurance of her appreciation of the Advocate to the many messages which we receive from our friends in Mississippi and Louisiana. We thank all of them for their words of encouragement.

Mr. John P. Bennett, Yazoo City, adds to his business note a commendatory message regarding the paper for which we are truly grateful. Such messages are far less personal to us than they are encouraging omens as to the success of what we are trying to do.

We regret that circumstances made it impossible for Bro. H. H. Crisler, editor of the Port Gibson Reveille, to be present at the meeting of the Publishing Committee on last Thursday. We appreciate the loyal friendship of Bro. Crisler and the fine work which he is doing on the Reveille.

Mr. and Mrs. Cornelius Henry Traweek have issued invitations to the marriage of their daughter, Sarah Cathryn, to Mr. Gilbert Louis Oliver, the wedding to take place at First Methodist Church, Hazlehurst, on Sunday, October 29. The groom, a son of Rev. and Mrs. A. S. Oliver, is a student at Candler School of Theology.

North Mississippi Conference

Mrs. E. L. Jones, Route 2, Kosciusko, a member of Shady Grove church, Ethel charge, says: "I think the New Orleans Christian Advocate should be in every Methodist home," and that opinion certainly raises no contest with the editor.

Dr. Henry F. Brooks, district superintendent at Greenwood, was expected home from the hospital last week. Bro. Brooks went to the hospital for observation and medical attention. We hope that his health may soon be fully and permanently restored.

Dr. V. C. Curtis, of Louisville, a valued member of the Publishing Committee, missed the meeting on last Thursday on account of a slight indisposition. The Advocate has no more valuable friend than Dr. Curtis and we wish for him full and speedy recovery.

Mr. William Thorburn, faithful and consecrated member of First Methodist Church, Kosciusko, and soloist in the choir, was instantly killed Monday afternoon, October 9. Bro. Thorburn was on duty for the highway department. We sympathize with his sorrowing loved ones in the distressing accident which took him from them.

Rev. A. R. Beasley, one of the most active and effective pastors in the North Mississippi Conference, is closing out a good year at Holly Springs. Congregations have been good all the year and he expects to go to Conference with all obligations paid in full. Bro. Beasley sends a list of twenty subscriptions and says characteristically, "Our list is not complete."

General

Canon Stuart Morris, head of the Peace Pledge Union in England, has announced his renunciation of orders in the Anglican church because of its attitude toward war, which he declares cannot be defended even for the most righteous cause. He holds that war is a denial of all that we mean by righteousness.

Miss Muriel Lester, Methodist social worker of East London, England, and co-founder as we understand of Kingsley Hall, spoke at Rayne Memorial church, New Orleans, on last Friday evening. The church was well filled with interested listeners and her address was well received. Miss Lester is touring the United States in the interest of peace—not through entering the war, nor through the sale of arms and munitions to any belligerent, but the exercise of the good offices of the United States with all belligerents to secure peace.

APPOINTMENT CHANGES

By agreement with all concerned the following appointments have been recently confirmed:

Rev. H. A. Rickey from St. Marks to Coushatta, to take the place of Rev. Joe Brown Love, transferred.

Rev. H. M. Wolfe, evangelist, to St. Marks, to fill in until Conference.

Rev. J. E. Reaves to Chalmette, from S. M. U. Theological School.

Rev. R. L. Walton, superannuate, to fill the church at Rayne, left vacant by the death of Rev. J. D. Fomby.

Rev. Don Risinger, Central Texas Conference, to Lutcher, to take the place of Rev. W. B. Van Valkenburgh.

Rev. W. B. Van Valkenburgh to Aldersgate church, New Orleans.

ELMER C. GUNN,
Dist. Supt. New Orleans Dist.

REV. E. C. GUNN ENDORSED

Inasmuch as this is the last of the fourth year that Rev. Elmer C. Gunn has served as district superintendent of the New Orleans District, and in appreciation of his wise leadership, brotherly manner and Christian industry, we desire to express the following:

Whereas, the new law of our Methodist Church makes it possible for a district superintendent to be returned to a district for more than four years; and

Whereas, we believe the situation in the district at this time demands a wise and experienced leader, acquainted with the problems of this territory; therefore be it

Resolved, that we, the fourth quarterly conference of the Franklin Methodist church, do respectfully and earnestly request Bishop A. Frank Smith that he reappoint Rev. Elmer C. Gunn as district superintendent of the New Orleans District next year.

W. A. MOORE,
Recording Secretary.

TO THE FRIENDS OF THE BIBLE IN LOUISIANA

Most Protestants know something of the work of the Gideons. A good many, however, are not acquainted with the fact that for the past two years the Gideons, in addition to placing Bibles in the hotels, are also placing them in hospitals and public schools. In a goodly number of cities and towns of both the United States and Canada, hospitals and public schools have already been Bibled. However, in New Orleans and Louisiana, the Gideon organization has been denied that privilege. For something like a year and a half we have importuned the Board of Administrators of the new Charity Hospital to allow us to Bible this institution, without a penny of cost to the city or state, and we have been met with a prolonged series of put off and excuses.

We have had the permission of the superintendent of one of Louisiana's parishes to Bible the schools in that parish, but when the state Superintendent of Public Education heard about it we were warned to postpone action until a meeting of the State Board of Education was held. After this meeting we were told we could not put them in the public schools, as they would have to be either the Douay or King James versions and neither would be acceptable. As a matter of fact we had intended to use the American Standard Version.

The city of New Orleans [illegible] money and using it for the public schools, which was left by the will of McDonough, who stipulated that the Bible should be read in these schools. The superintendent of the city schools in *Baltimore was contacted and asked if they were obeying McDonough's request or illegally ignoring it. He very promptly replied that it was a city law that the Bible be read in the public schools of Baltimore every morning, and that the Lord's prayer is also repeated.

The object of this communication is to give the Protestants of Louisiana the above information for whatever use they may make of it.

Note (*) McDonough's money was willed to the public schools of New Orleans and Baltimore.

NEW ORLEANS GIDEON CAMP.

REV. AND MRS. ROY L. LANE IN SORROW

On Tuesday afternoon, October 3, 1939, from the Magee Methodist parsonage, the spirit of little Sonny Boy Lane bade father, mother and little sister, Rev. and Mrs. R. L. Lane, and little Carol, goodbye, and winged its way to the eternal home.

Sonny Boy was a little more than five years of age, and had been a great blessing to the hearts of his father and mother and many who were close to the family.

The funeral was conducted Wednesday afternoon at Magee Methodist church, by the district superintendent of the Hattiesburg district, assisted by Rev. J. F. Campbell, district superintendent of the Seashore district, and Rev. J. D. Slay, a college and university mate of Brother Lane, and Dr. B. L. Sutherland, pastor of Galloway Memorial church. Many of Brother Lane's ministerial brethren, as well as a host of friends, were present to share with him and his companion this deep sorrow. The body was brought from Magee to the city of Hattiesburg and interred in the Roseland Park cemetery.

W. B. ALSWORTH.

DEDICATION NOTICE

Rev. Milton Peden, pastor, announces the dedication of Mt. Nebo church for October 29, at 11:00 a. m. The church is located in the edge of Grenada county, about two miles north of highway number 8, and about eight miles from Big Creek. Rev. N. G. Golding, district superintendent, will be the preacher, and the public is cordially invited to attend the service, especially former residents of the community. The church is the newest point on the Derma charge.

REV. A. W. BAILEY APPRECIATED

Whereas, the Rev. A. W. Bailey will have on the first of November concluded his first year's work on the Holcomb charge; and

Whereas, he has had an unusually successful year and is beloved and appreciated by the entire charge;

Be it resolved, first, that we sincerely appreciate the love and sympathy of his brotherly spirit, eager to be helpful, willing to labor, ready to share our burdens. We find him to be a man easy to approach and always responsive in our difficulties or needs.

Be it resolved, second, that his ministry in our pulpits has been always of a high order, revealing the mind of Christ. His sermons have been instructive, encouraging, comforting and inspiring.

Be it resolved, third, that we find him ably assisted in all of his labors by a noble and gentle wife, whose love for the church has made her to share her gifts with all the churches and members of the Holcomb charge.

Be it resolved, fourth, that we beseech Brother Floyd to return him to us for the coming year.

Be it resolved, fifth, that a copy of these resoultions be recorded in our minutes and a copy be sent to the New Orleans Christian Advocate, and a copy to be sent to the family.

Signed: MRS. E. D. HOLCOMB,
[illegible]ry Board of Stewards.

CHRISTIAN EDUCATION AND TODAY'S YOUTH

By Rev. W. J. Cunningham

We live in a time when some words from one of the old prophets take on fresh meaning: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . I will also forget thy children." (Hosea 4:6).

Consider the situation our young people face today. They live in a completely secularized civilization. God is not central in life. There are not many people who do not believe in God, but God does not make much difference in life today. There is no sense of moral order unifying the world.

This lack of spiritual conviction which has demoralized public life has also affected the very base of our national existence, the home. Large numbers of youth in the land never learn the values of family worship or private devotion. In other areas these young people are well-nurtured. Their medical needs are administered to by the best physicians available. Their social and intellectual progress is guided by a variety of instructors, including music teachers and dancing masters. It is only their spiritual nature which seems to call for no cultivation. This is not true of all our homes, to be sure, nevertheless it is an incontrovertible fact that many of our families show a lazy disregard of their children's spiritual well-being.

Why does this situation exist? Because somewhere down the line there has been a failure to transmit the vital truths of Christianity. "The lost arts" passed out of human knowledge because one generation failed to teach them to their sons. Religion, too, is a lost art in modern civilization. Somewhere there has been a failure to pass on to the children a living faith.

This situation calls for a definite kind of Christian training. No generation has a right to call itself Christian that is not making a serious attempt to transmit to the next generation a kind of education that will make religion dominant in life. What emphases in religion, then, are needed today?

In the first place, we need an education with correct theological content. In simple language, theology is knowledge of God. What a man thinks of God is his theology. There is urgent need that young people be given correct ideas of God.

If I may do so without seeming to be presumptuous, I shall suggest here some ideas of God that I think should be common Christian property.

One idea is that God is not far away; heaven is not a place in some distant sky. Another idea is that we do not pray to God primarily to get him to give us things, but to receive power from him to make life better for ourselves and others. Still another idea is that God does not cause suffering. There are many bad things in the world, but not because God wishes them. They cause him heartache and he wants us to help him prevent them. Also, there is no condition in the world so terrible but that God can help us either to change it or to go through it. And again, the more we learn of Jesus the more we learn what God is like, not what God looks like, but how he thinks and feels and wants us to live.

These are some ideas of God that, it appears to me, are fundamental. They contain theology profound enough to engage the scholars and yet may be understood by little children. Our young people are getting ideas of God from some source. It is best that the source be in churches where correct ideas are taught.

One reads with special encouragement a quotation from Dr. Albert Schweitzer in regard to his teaching in Strasbourg during the war. There came under his influence some young men who later went away to war. He said that as they returned he observed that they had not lost their religion as so many other young men had done. He attributed this, he said, to the fact that he had trained them in correct religious thinking. It is certain that unless we give our young people right ideas of God they will get wrong ones somewhere else.

Again, there is need that our young people be instructed in the source-book of the Christian religion. That book is the Bible. Young people should know as much about the great heroes of religion as they know about Washington, Jefferson and Lincoln. Just as no one can be a good citizen of America without some knowledge of the source-literature, the traditions and ideals in which the spirit and genius of America are to be found, so no one can be a good citizen of the Kingdom of God without sufficient knowledge of God's Word. The Bible is not a book apart from life. The most impressive man of all time, judged by any standard of historical or literary criticism, was Jesus. We need young people who are familiar with the great characters of American history, but more than that we need young people to whom Jesus Christ and the great figures of the Bible are increasingly real. Young people are not getting this knowledge in the public school and in the moving pictures. They must get this knowledge in churches, where religion is adequately presented.

Again, we must give an education with serious ethical content. We must teach not only the personal meaning of religion, but its social implications as well. This means a religion that makes us care about other people. With Jesus the primary thing in religion is one's inner, personal relationship to God. Nothing can take the place of that. But let us not forget this second thing he bore down on: when we love God we do care supremely about other people. We cannot be Christian without a passionate concern for the well-being of all people as the children of God. One never has more religion than he has love.

Such religion will teach also the attitude of peace toward all nations and races. Young people can be taught the attitude of peace as well as the attitude of war. If we care about a world in which it is well for our children and their children after them, we had better give an education in getting along with people of other races and nations. Our civilization may survive the present world upheaval, but it will not outlast ethical Christianity.

Once more, there is need that we give training in worship. Young people should have knowledge of the great hymns and scriptures and prayers as treasures of the mind. They should know as much about these products of human thought and experience as they know about the classics of English Literature. There are young people who can recite lengthy passages from Hamlet and Romeo and Juliet who have little knowledge of the thoughts and sentiments basic to great worship.

There must be training in the materials used in worship. Our hymnal is a collection of songs, poems, prayers and scriptures that may enrich the mind. If the Apostles Creed is to be retained in our services of worship, young people should know something about this ancient statement of faith. Worship can never reach the highest possible level unless there is training in the use of worship materials.

Finally, we must give training in the systematic financial support of the church. Education that neglects systematic financial support of the church is not worthy to be called Christian education. Such training is most necessary today in view of the fact that there is such a wide variety of bright and attractive devices holding young people's attention. The purpose of these devices is not to give value in return but to procure money from such young people as can be appealed to. This is the thing we must compete with in the church by educating youth in the right use of money. We must give a kind of training that will make them want to give their money to the things that ennoble and beautify life.

Now these items I have suggested by no means include all that young people should know about religion, but I do believe they fit into today's need.

But even our best churches cannot disseminate this knowledge alone. The average young person attends the church school thirty-eight Sundays a year. Thus, if he is in the church school thirty-eight hours a year, he has spent there the same amount of time he spends in a week and a half at the public school. In

other words, in a year's time the average young person receives from the church school one week and a half of religious training. With so little time as this, we cannot possibly cope with the situation youth faces in a completely secularized world. We must have the cooperation of parents, parents who teach religion and live religion at home the other days of the week. We must have Christian parents whose very lives radiate the influences of good religion.

Christian education is the special duty of the churches, to be sure, but it is also the task of all those who care about the future. We must every one lay deep and solid the foundations of character upon which alone and enduring civilization can rest.

REVEREND MELLVILLE JOHNSON

Mellville, son of Rev. Eugene and Nellie Ellis Johnson, was born at Batesville, Miss., Feb. 18, 1893. He joined the Methodist Church when he was thirteen years of age, and at eighteen he was licensed to preach. He was admitted into the North Mississippi Conference on trial in 1912, and was received into full connection in 1914, and ordained deacon by Bishop Waterhouse. He was ordained elder by Bishop Murrah in 1916. His appointments were as follows: West circuit, Hernando, Batesville, New Albany, Grenada, Winona, Cleveland, Starkville, Corinth.

He was not a man of robust physique, though he was not known to suffer from any serious disorder. His family and friends were profoundly shocked when his heart was suddenly stilled before dawn on the morning of Feb. 24, 1939. He had met his pastoral obligations the previous day and appeared to be in his usual health when he retired. Responding to the call of his sick wife, he was fatally stricken before aid could be summoned. Thus did his last day of work and his first day of rest blend into one. The weary toiler went home to be with God. The tired watchman awoke to behold the rising of the unsetting sun.

That afternoon a brief service was held at the parsonage by the presiding elder, Rev. W. R. Lott, assisted by members of the local pastors' association. A large company of his sorrowing flock attended the service and an awed hush fell upon the little city as the news spread that the beloved pastor was gone. The body was taken to Batesville, where the funeral service was held from the Methodist church on the morning of Feb. 25th, Rev. W. R. Lott being in charge and having the assistance of several of the brethren of the conference while others acted as pallbearers. The choir from the Corinth church sang some of Brother Johnson's favorite hymns, and his [illegible] of stewards acted as honorary [illegible]ers.

On August 4, 1919, he was happily married to Miss Bindley Gowdy, of Batesville, and for twenty years she walked faithfully by his side, sharing the life of their parsonage home and the responsibilities incident to the care of the churches. She and their daughter, Lillian, bravely seek day by day to carry on as he would have wished. Two brothers, Eugene and Marion, also survive.

Brother Johnson was richly endowed by nature. He attended Millsaps College for some three years and was a student in the theological school of Vanderbilt University for a year. By diligent and systematic study he achieved a culture far beyond that of many who bear scholastic labels. His keen observation of men and his knowledge of psychology enabled him to suit his message to his hearers and to give efficient leadership to his flock. He was very popular with young people and no assembly or training school for them has been held in his conference in recent years without his having a place on the program. For twelve years of the past sixteen he had been pastor in college towns where he wielded a large influence for good among the students.

He was a sincere and genuine man, living always the gospel he preached to others. In the social circle, on the streets, in a camp with scouts, he was the same kindly, genial Christian gentleman who stood in the pulpit on Sundays. He believed in fair play and played fairly. He was clear in his convictions, but liberal in his thinking, and tolerant in his attitudes. He took no pride in being different from others, but he did not shrink from casting his lot with a minority. He never deemed a majority vote infallible evidence of truth but carefully examined the foundation of facts.

He was a loyal and lovable friend. Basing his friendships on character, he gave himself to those of kindred mind and purpose with genuine affection. He did not seek the companionship of the great or prominent through fawning and flattery that he might shine by reflected light or bask in their favors. He was a good listener and delighted to sit in a circle of friends and discuss the issues of the day. When fatigued by study or worn with the cares of the pastorate, he found relaxation in lighter reading and in outdoor sports, where his personal contacts helped him lead men to Christ.

He was easily one [illegible] preachers of his confer[illegible] mons would have been [illegible] congregation in h[illegible] careful pre[illegible] try, [illegible] hungry [illegible] fail[illegible]

suited to every area of personal life and to every problem of human society, and wasted no time with hobbies and foibles, but set forth the great verities of eternal truth. His style was simple and direct, chaste and elegant. He was never under necessity to multiply words to conceal poverty of thought. But rather his lucid phrases made his vigorous thought stand out with the clearness of a cameo.

He was loved by his brethren of the ministry, both young and old. By their suffrage they made him a member of important boards and committees, elected him to the General Conference of 1938, and made him a reserve delegate to that of 1934, and to the Uniting Conference. They believed in his soundness of judgment, his freedom from prejudice and partisanship—that he loved God and men and truth with his mind as well as with his heart. A multitude of friends loved him much. They miss him sorely and sorrow deeply at his going, but they will be grateful always for having had the blessing of his rare Christian fellowship.

J. R. COUNTISS.

RETIRED MINISTER DIES AT CANTON

Canton Oct. 13.—Rev. H. G. Hawkins, retired Methodist minister prominently connected with state, church and educational circles, died here today after a short illness.

Funeral services will be held Saturday afternoon at three-thirty, from the Canton Methodist church.

Officiating ministers include Rev. C. W. Wesley, pastor of the Canton church; Rev. M. M. Black, Jackson; Rev. W. M. Sullivan, Bentonia; Rev. J. B. Cain, Hazlehurst; Rev. E. A. King, Meridian; and Rev. F. M. Casey, Vaughan.

Surviving him are his wife, Mrs. Annie G. Hawkins; three sisters, Mrs. J. J. Golden, of Dallas, Texas; Mrs. W. B. Jones, of Meridian; and Mrs. S. L. Heidelberg, of Hattiesburg; and two brothers, G. Hawkins, of Hattiesburg; and the Rev. Ira F. Hawkins, of Huntsville, Alabama.

The Rev. Mr. Hawkins was born in Alabama. He had been an active leader in Mississippi Methodism for more than a quarter of a century before his retirement.

He had [illegible]dent of three colleges —Port[illegible]; the Mem[illegible] Jackson, [illegible] in [illegible]

[illegible]

SHE NEVER GOT AROUND TO IT

You didn't see her very much
When you were working at the church;
She didn't make it her firm rule
To try to go to Sunday School . . .
(But she was good at bridge.)

She never wore the kind of smile
That made you feel the day worth while;
She never tried to understand
That she could lend a helping hand . . .
(But . . . well . . . she could play bridge.)

She never took the time to heed
Those in distress or those in need;
Someday, perhaps, she'd do her bit . . .
She never got around to it . . .
(But she found time for bridge.)

ANN PORTER (MRS. R. V.)
Greenwood, Miss.

ARE LAYMEN METHODISTS?

By Archie E. McCrea
Editor, Muskegon Chronicle

This reunited Methodist church—what does the Kingdom of God gain from it?

A greater church?

No, it is a church made up of the same people, doing the same work. The danger is they will be doing it the same way.

And the same way isn't good enough—not nearly good enough. The 1939 statistical report of the Michigan Conference, where the only plus figures record the number of "inactive" members, proves we need a better approach to the task for which Methodism came into existence. Or is it that we need a renewed passion for the cause?

What new or better approach does the reunited church offer?

New machinery?

Not a single new thing. We have a combination of old and tired devices, each of which had been employed in at least one of the three now reunited churches. The engineers must now gear them together in one—we devoutly hope—functioning mechanism.

But, Heaven knows, more machinery was not our need. Whatever else we lacked, we had enough of that.

What we in the Michigan Conferences do get is a different outfitting of machinery through which lay activities function. It is our heritage from the church South, which had far outstripped the church North in the development of laymen's work.

It represents both an opportunity and a peril. It all depends on the use we make of it.

And—let's get this!—it represents the single new field of opportunity for the Michigan Conferences to go forward. It is the one thing that will not be just as it has been. Viewing the record, any change ought to be for the better.

This new, to us, Commission on Lay Activities in each of the units, from the local church right on up through to the General Conference, with a layman Director of Lay Activities in each, will be something or it will be nothing, depending on what we make it.

And certainly we shall need to make of it something more than we have been making of what we had.

In the Annual Conference

Then there is this layman membership on equal terms in the Annual Conference. There is opportunity for more effective layman participation in the work of the church, but there is also possibility—based on past experience—of even less effective participation.

The former Lay Conference was at least something. At first it was chaos. That was during the first quadrennium of its existence, when a leaderless herd of delegates assembled, many there for the first time, elected for that year only and not knowing what it was all about. That has been improved somewhat in the last quadrennium, with continuous membership and a continuing leadership, chosen to function through the year. The Lay Conference began to develop some real possibilities.

Most unrealized, however, because of the attitude of a majority of laymen themselves.

The membership of the Methodist Episcopal Church never really had comprehended the Lay Conference as part of a legislative body, charged with responsibility for the government of the church. It visualized just another church meeting, to which it would be nice to have somebody go—if somebody could get away. So only about a third of the membership usually has shown up at the session. Even after several years of experience, not all members—and not all pastors, either—realized that a delegate had to be legally elected and credentialed in order to serve, and that a substitution could not be made by the simple process of sending along a note designating somebody as such substitute. It was typical of our lackadaisical attitude toward the most incomparably important work in the world.—Michigan Christian Advocate.

MY TONGUE

In the 1st Verse of the 39th Psalm we find these words, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." The writer of these words had made a resolve to control his tongue. Perhaps most of us know what a hard job was ahead of him. Let us imagine the circumstances which led to the making of the resolution. No doubt one evening he went to visit the home of a friend. There were other guests present and they talked long and freely. As is usually the case when several people are together talking, their conversation was mostly about people. This man wielded the sword of his tongue skillfully and merrily. He was very interesting and clever in his remarks about people, and they were greeted with gales of laughter. As he went home, he was at first rather proud of himself. But just as he was about to go to sleep, a cutting remark he had made about an absent friend slipped into his mind. He felt his face grow hot at the thought of it. His bed was like stone and his pillows were stuffed with nettles. He couldn't go to sleep. He said to himself, "What a cruel, ungrateful fool I was to allow myself to talk like that. Henceforth I will take heed to my ways. I will watch myself that I sin not with my tongue."

No doubt he soon found out what a difficult task he had undertaken in setting himself to control his tongue. Mastering the tongue is no easy matter. In the 3rd chapter of James we read that man has succeeded in taming all kinds of monsters both on land and sea, yet he has not made much headway with the tongue. It is an unruly evil, full of deadly poison. It needs constant guarding. But, in spite of the difficulty, the Psalmist undertook it. We, too, should see the necessity of our doing the same thing. No one of us can be a real Christian if we let our tongues run loose. Jesus Christ and an unbridled tongue cannot live in fellowship with each other. Paul said, "If any man among you seems to be religious and bridleth not his tongue, this man's religion is vain." One mark of Christian perfection is to be able to control the tongue.

There are several ways by which the tongue may cause us to sin that I shall mention. First, the habit of profane swearing. The use of profanity is a habit which causes us to break one of the Ten Commandments: "Thou shalt not take the Name of the Lord thy God in Vain."

Second, the course and filthy jokes. Whoever engages in unclean talk is unclean at heart for "as a man thinketh in his heart so is he."

Third, the sin of insincerity in speech. The false impressions, the exaggerations, the lies, be they white, gray or black. It is the truth that hurts, but it always pays to tell the truth.

Fourth, the harsh words that we utter to one another in our anger. Friendship is seldom possible when harsh language is used. We all say things when we are angry that afterward we wish we had not said.

I have saved until last the particular sin that I want us to think most about. All of these I have mentioned are bad, but I think this one is just a little bit worse. It is the sin of fault-finding, gossiping and tale-bearing. An old law in the Bible says "Thou shalt not go up and down as a tale bearer among the people." In the 15th Psalm where the author is enumerating the qualities of those who will stand before God, he puts among the

first the man who "back-biteth not with his tongue." Paul writes to the Romans, "Let us leave off critizing one another." And Jesus said, "Judge not that ye be not judged." From these quotations we see that fault-finding and tale-bearing are rebuked in the Bible time after time.

There are several reasons why fault-finding is such a harmful thing. First, the person who is all the time finding fault hurts himself. Jesus said, "The tongue defiles the whole body." The mud slinger cannot sling mud without getting some of it on his hands and heart. The fault-finder always seeks for the worst in everybody, and seeking it, he finds it. Then finding it, he fixes his gaze so upon it that he misses the good altogether. If we should pick out the best person we know and try to find fault with him, we would succeed, for no man is perfect. If we published these faults we will come to distrust him, then will come contempt followed by hate. Fault-finding is a sin against love.

Also, the fault-finder hurts himself because fault-finding ministers to the pride and self satisfaction. The more we find fault with others the less fault we have to find with ourselves. The man who was keen enough to find the splinter in his brother's eye was unconscious that he had a whole tree trunk in his own. "There is so much good in the worst of us, and so much bad in the best of us, that none of us should talk about the rest of us."

In the second place, fault-finding hurts the man who is being criticized. Some of the bitterest suffering this world has ever known has been inflicted by the unbridled tongue. There are some who are brave and strong enough to disregard the harsh criticisms directed against them. Yet they do not always escape unharmed. If their feelings are not hurt, their reputation may be. One who injures my reputation injures my usefulness. Fault-finding is also an attack on the character of the victim. It is true that nothing said against us can destroy our character, but it can take from us one of the greatest safeguards of character—that is confidence. It is hard for one to fall when he knows that people have confidence in him and trust him, but how easy it is when he knows that everybody is expecting him to do it.

Thirdly, the fault-finder hurts his hearer, and this hearer is too often willing to be hurt. We cannot broadcast on our criticisms unless someone tunes in on us. Thus the listener becomes a sharer in the crime of the speaker. If the critic is guilty of stealing a reputation, then the listener is guilty of receiving stolen goods.

Since we have seen just how this misuse of the tongue is, are we not ready to resolve with the psalmist that we will not sin with our tongues? But, let us remember that such a resolution is not easy to keep. May I offer a few suggestions that may help us not to find fault?

Before we find fault, let us realize just how unfair it is for us to do so unless we have all the facts in hand. Then let us realize how impossible it is for us to ever know all the facts. There are so many times when we know only those things on the surface; and we begin to criticize and find fault while, if we knew what was behind the curtain we would not be so hasty in our judgments.

It would also help us to realize that our judgments, though made carelessly and hastily, are often final. They are made without all the facts, and we find that we are altogether wrong. Yet, having spoken our hasty criticisms we cannot recall them.

"Boys flying kites, haul in their white-winged birds,
But you cannot do that way when you are flying words."

We may want to correct our false report, but there will be those who heard the lie who will never hear the correction.

Finally, the best help we can get is given by the author of the 141st Psalm. He had trouble with his tongue just as we do, and, at last despairing of ever gaining the victory in his own strength, he turned to God and poured out this wise prayer, "Set a watch O Lord before my mouth; keep the door of my lips." If we will pray that prayer, God will answer us—not by putting a padlock on our mouths, but by taking our hearts and making them pure and clean—not by compelling us to silence, but by causing us to speak according to the law of love. The tongue is not an evil in itself. It may be an unmeasured good. It all depends on how we use it. If it can sting like an adder, it can also heal like a mother's kiss. If love rules there is nothing to fear, for love worketh no ill to his neighbor, not even the ill of an unkind word.

HATTIE RAE LEWIS.

YOUR CHURCH—AND YOU

Long before you were born, your church was at work making possible a richer, happier life for you. Your church was planting seeds of truth and justice and good will in human hearts, fighting back the jungles of ignorance and selfishness and hate in the world, calling men to love and serve Christ when goodness was rarer and the forces of evil were stronger even than they are now.

Your church has given you the gospel. Your church has given you your Bible. Your church has brought you to the knowledge and love of your Saviour.

Your church wants to serve you today. Your church calls you to a worship that will help you to draw near to God and learn of him. Your church calls you to a fellowship that will strengthen your highest purposes and multiply your powers for doing good. Your church calls you to a program of service that will enable you to share intelligently in the fulfillment of your Lord's command to preach the gospel to every creature.

Your church wants to help you to keep that holy faith that has been committed to you. Your church wants to minister to you in sickness and trouble and sorrow, to bless your home with the influences of her prayers, to bring you back to God when your burdens are heavy and temptations are great. Your church wants to comfort your family and honor your memory when you have said your last farewell to earth.

Your church needs you. When you fail, your church is hurt. When you become indifferent and careless, when your heart grows cold, when your life is wasted and lost to God, your church is weakened. When you do your part to make your church what it ought to be, you are rendering a high and holy service to your fellowmen and to your God. Be true to your church.—H. C. Sprinkle, Jr.

THE CHURCH AND CRIME PREVENTION

Crime in the United States is a problem which should be viewed with alarm by every public-spirited citizen. Especially so when we realize that nearly nineteen per cent of the persons arrested in 1938 were not yet of voting age. This is a direct reflection upon the apathy of our adult population toward the proper training of young people.

Youth is inherently idealistic. Their characters are pliable and susceptible to teaching and example. It is apparent that effective crime suppression must start from the cradle. Parents must exercise close supervision over their children and insure their upbringing in an atmosphere of good example and respect for respectability.

However, next to that of the parents, the influence of the church forms and molds the character of a child. It is within the dominion of our churches to stem the tide of juvenile crime. Observance of the law of man subconsciously follows reverence of Divine Law. A youth who has instilled in his mind a sense of moral consciousness and takes to heart the teachings of the Divine Commandments is impressed with obedience to all laws whether parental, religious, or civil.

Boys and girls who learn the simple proposition of honesty of heart and mind seldom engage in abnormal, anti-social, or criminal activities. The teachings of the church are a constant bulwark against the slimy temptations of crime and materially assist in crime prevention.—J. Edgar Hoover, Director, Federal Bureau of Investigation.

Those who overcome difficulties will of necessity be superior in courage, ability and intelligence.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON OCTOBER 22, 1939

By Dr. J. R. Countiss

WHO ARE CITIZENS OF CHRIST'S KINGDOM?

Golden Text—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Matt. 5:1-16

Matt. 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The kingdom of Christ is unique in its requirement of a character test for citizenship. It has no racial barriers nor geographical boundaries. Its interests are not political but personal. Its ties of brotherhood are not physical but spiritual. It sets up no tariff walls for economic advantage, nor does it promote trade wars through jealousy or covetousness. It forbids the persecution of those who decline to accept its benefits—even commands love to those who would destroy it. It maintains no armed force but depends upon righteousness as an armor of defense and upon truth as a weapon of offense. Bound by no alliance with any group or government, it stands ready to cooperate with all groups in the promotion of everything that makes for the well-being and happiness of the race. It is not birth nor wealth nor position that counts, but only character.

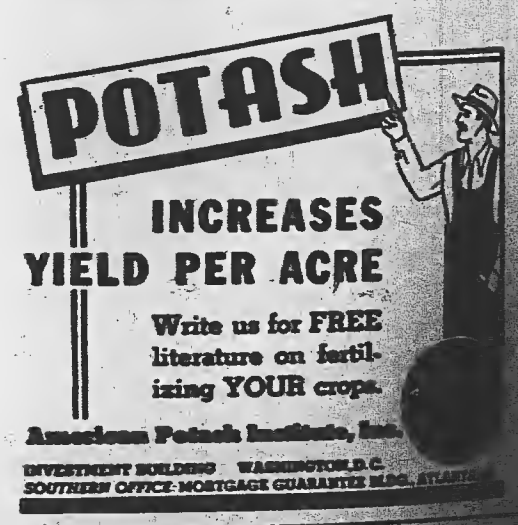
The one sure mark of exclusion from this kingdom is a feeling of personal worthiness, a pride of spirit that recognizes no need for the help of God or man, a self-exaltation that amounts to scorn of others. When the Pharisee lifted his eyes to heaven and congratulated God on having such a loyal and efficient supporter, his steps were already on the brink of hell, while the publican smiting his breast and begging for mercy was crossing the threshold of the kingdom of God. Christ has nothing to offer those who are as good as they desire to be, but the unsearchable riches of God are available for those who feel their poverty of spirit.

Jesus pronounces no blessing upon the morose and gloomy. Even those who lament their dead sorrow not as those who have no hope, since they know that joy cometh in the morning. Citizens of the Kingdom are not disturbed by material losses nor crushed by physical pain, but they are distressed by moral failure in themselves or in others. They are burdened if human beings are compelled to live in slums unfit for cattle. They are troubled if little children are undernourished or without religious and educational opportunities. They are profoundly sorrowful if young men are crushed under the chariots of war. Such mourners shall find comfort when Christ's kingdom comes.

Christ claims for his own all who are "meek and lowly in heart." They share his incorruptible inheritance and are great with the gentleness of God. Their humility makes them attractive as neighbors and companions, and their appreciation makes it a joy to favor them. Their lives are not burned out with envy, their savings are not squandered in jealous rivalries nor wasted in foolish dissipations. While others scramble for titles and deeds of ownership they quietly possess the earth. Theirs the fragrance and beauty of the flowers on a thousand hills, theirs the radiance of the morning sunrise, theirs the soft glow at evening time, theirs the twinkling stars of the heavens. Not the masterful but the meek inherit the earth. Their desires are satisfied as they drink of the water of life to thirst nevermore. Their purity of heart flashes back the image of God.

Their deeds also adorn their character. Busy sowing good seed, they reap what they sow. Showing mercy to others they receive mercy from God and men, reaping rewards in two worlds. No strife arises where they walk. They are God's peacemakers, his own beloved children, blessed (happy) even when persecuted on account of their righteousness, since persecution drives them ever closer to the Father and testifies that they are his.

Any country is poor that does not have within its borders some citizens of Christ's kingdom. They are a saving salt in its sordidness and soddenness. They are shining lights in the moral darkness of selfish greed and in the gloom that attends the passing of material things.



The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE WORSHIPPER

One of my readers writes gratefully regarding the piece I wrote on Worship, but adds that I might have made it stronger. I readily agree. It is seldom possible to do justice to any subject in three hundred words. About the best one can do is to make a point or two, stress a general principle, and throw in a brief illustration or quotation for good measure.

Mr. Jones

This correspondent further writes: "The quiet worshipful service of our churches is good but the person whose worship is limited to the church is not much of a Christian." True; and it is also true that the patriot who restricts his patriotic endeavor to flag waving and public meetings is not much of a patriot. Just the same, the flag has its significance and public meetings are necessary.

Worship is "worthship"—worth plus ship—and to worship is to ascribe worth to God, to man, to duty, to every relationship of life. The goal of public worship is to realize the presence of the Eternal not only in a church, but in home, shop, store, office, everywhere. And I still maintain that the worship of God in a religious service is unique and has a meaning all its own.

Yet only too often liturgy and life have been too much separated. Writing of his own church, a great Christian scholar says: "It leads the worshipper to think too much of securing personal benefits for himself . . . and contains far too little that would lead the suppliant to accept at all costs the will of God as his will, and to consecrate himself to Christ-like life of service to others."

It all comes back to the individual, you, all of us; yet not quite all—the institution is also involved and those who shape its life and give it direction. A paraphrase of a couplet by Christopher Morley in one of his Translations from the Chinese is appropriate:

"In churches, as in life,
An excess of sugar
Does not promote
Good health."

ANYBODY'S DOG

By Rev. Vivian T. Pomeroy, D.D.

When I was a boy, we had a succession of greatly loved dogs. There was Fritz, the pug, who wheezed with asthma but was a good sport. Fritz would jump through hoops at the family entertainments; never failed us. Then there was Yen, the Peke, who was greedy but irresistible.

But best of all was Mick—a large, gingery Irish terrier. We all adored Mick. He knew everything. For days before we arrived home for vacation, Mick would go from one room to another—trying first in my room and then in my brother's. And our mother would say: "It's really uncanny. How can Mick know that the boys are coming home?"

And, when we did come home, Mick was there at the end of the drive; and he would go into a frenzy when he heard us coming. Mick would spend half the first night of vacation in one room and half in another. Nothing ever really distracted him. He would take no notice of anybody outside the family. Mick was just our dog.

It was a horrid time when Mick got so old he could only crawl to meet us; when he was almost blind and would lay his great head on our knees, and look up with his topaz eyes dim but still loving. We felt all queer inside. And I still remember [illegible] misery when we came home for [illegible] one summer, and there was [illegible] I was [illegible] fourteen. I went [illegible] room and [illegible] elder brother went [illegible] came downstairs [illegible] extremely rude [illegible] the way our eyes [illegible] we had to cuff [illegible] afterwards [illegible] ng after [illegible] n.

But the family said we must have another dog. It was no use grieving. We must have another. So, after a lot of family arguments, we got a smooth-haired fox terrier, and we called him Henry. He was a good-looking dog, but he was a complete failure. He was well-mannered, obedient, good-tempered—and a failure. For he was not our dog. He was **anybody's dog.** He would wag his tail at aunts, uncles, milkmen, butcher's boys and clergymen who called for tea. Henry would stand there so pleased to be patted, so agreeable to visitors, and —what was much worse—he would follow them all. He would go home with aunts, uncles, cousins, milkmen, beggars. He just followed anybody, wagging his tail. Henry had no master. He went after anyone who said: "Come on, Henry." He even followed a clergyman one day who had a black moustache and smelled of lavender, and who said: "Come! Good doggie."

We were disgusted.

And the end of Henry was in this wise. He followed the clergyman home one day, and went in, ate a meal and lay down. By and by the clergyman rang up and said: "Henry is here. Shall we send him back? He is a nice fellow. We would like one just like him. He would never attack the Parish."

And my brother, who answered, said: "O! Keep him if you like. Yes, do. We don't care. He follows anybody, you know."

And, although my mother said one ought not to speak to clergymen in that tone of voice, she didn't mind Henry's going.

After that we often saw Henry with the milkman or the butcher's boy. He would wag his tail at us; but we didn't care. He followed anybody.

This story has a moral. But, if you think I am going to tell it to you, you are much mistaken.—Reprinted by special permission of the author and The Christian Register (Unitarian).

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria

Mrs. W. C. McDonald, of Cotton Valley, has served as "Acting District Secretary" of the Ruston district, for Mrs. Guy Kinnebrew through the summer months. The report of her splendid work is as follows:

The Ruston district has had fine meetings during the third quarter.

First: District-Wide Study Leader's Day at McIntyre, with a fine attendance; the best of instruction was given by Mrs. G. W. Dameron, Mrs. R. E. Smith and Mrs. W. E. Fine.

The third round of zone meetings was planned in advance by the leaders and the secretary.

Zone 1. Mrs. J. H. Kimbell, Homer leader, met with Athens. A splendid program was presented, devotional by Mrs. White, of Homer, and "Baby Specials" by Mrs. Baker, of Athens.

Zone 2. Mrs. Sidney Stewart, Calhoun leader, met with Antioch on September 29. "International Relations and World Peace" was used as a topic for the day.

Judge A. C. Barnette, of Ruston, made a stirring address. Mrs. C. H. Futrelle, of Choudrant, discussed "Opportunities of the Woman's Missionary Society in Bringing About world Peace"; Mrs. Glenn Laskey, Ruston, and Mrs. T. L. McCrary, Salem, led the meditation and prayer periods.

Zone 3. Mrs. A. E. Woodard, Ringgold leader, met with Ringgold on Sept. 28.

Miss Vashti Morton, Cotton Valley zone, gave a brief review of Miss Ava Morton's work in China.

A poster group, showing roads to "The Way of Love," made strong appeals on "Faith," "Forgiveness," "Repentance," "Bible Reading" and "Prayer." These were given by Miss Vashti Morton, Rev. L. R. Nease, Rev. Mr. Lyons, Mrs. Marvin and Mrs. Matt Lowe.

Zone 4. Mrs. Walker McDonald, Jonesboro leader, met on Sept. 20 with Dodson.

Quiet meditation and prayer, special music, and a discussion of problems preceded the special retreat. Two new auxiliaries, Hurricane and Pleasant Valley, were reported.

Mrs. Guy M. Hicks, Spiritual Life Chairman of the district, attended the meetings, addressing them on Spiritual Life Cultivation, presenting practical plans, then through meditation, prayer, music, poetry and worship featured a miniature "Retreat" to be used in each auxiliary in the district during the Week of Prayer.

Mrs. W. C. McDonald, acting district secretary, attended all the meetings, giving a very comprehensive review of the work for the past three quarters, checking the weak places for the rounding out of the year. Mrs. McDonald brought a stirring missionary message on "Building the World Christian Community Our Task as Missionary Women."

The attendance at all four meetings was fine; the spiritual tone very inspiring and uplifting.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The following supplementary material will be helpful in the study of "Christ and the World Community":

Of course, the text is: "Through Tragedy to Triumph," by Basil Mathews, price, 60 cents, and the required supplementary book, "The World Mission of the Church," report of the Madras Conference, price, 35 cents. Order from Publishing House.

"Women and the Way," price, 50 cents, from Publishing House, tells of Christianity among women around the world. You may substitute with: "The Story of Lenore," (Africa) in the World Outlook, Sept., 1939; "Methodist Women in India," June, 1939; "A Woman's College in Rio," April, 1938; "An Honorary Life Member in China," July, 1938, etc.

For a splendid account of the conference, "Madras and the World Mission," by Ralph E. Diffendorfer, World Outlook, June, 1939. For the part women played: "Spotlights on Interesting Women at the Madras Conference," April, 1939.

In studying the divisive forces at work in the world today, read "Directors of Destiny," October, 1939; "Good Housekeeping," to see the part women have played in the lives of the dictators.

The most challenging article we have read is: "The World Crisis—and Christ," by Francis B. Sayre, April, 1938, "Good Housekeeping." He says of the building of a Christian world community: "What a fearful and thrilling task for those who, looking into Christ's face and taking His hand, are ready to walk with Him and make the great adventure."

For brief, effective worship services, we find the September section of the "Upper Room" (third quarter) splendid. After studying the world conditions, use Sept. 21st; for the church, Sept. 26th; for the church at work, Sept. 28, etc.

A number of auxiliaries had executive luncheons at the close of the third quarter, to check the work done and make plans for the remainder of the year.

Mrs. H. E. Frizell entertained the executive body of the Vaughan auxiliary, fourteen officers and committee chairmen being present. The table was decorated with a centerpiece of fall flowers and fern, and four courses were served. Following the luncheon plans for completing the year's work were made, with the president, Mrs. Frizell, presiding.

The Central auxiliary, of Meridian, had a "dutch" luncheon at Wiedman's on September 25th, with all officers, circle leaders and committee chairmen present. The fall colors of purple and gold were brought out in the flowers, and the place cards were copies of the agenda for the discussion which followed the luncheon. Mrs. W. B. Carr, president, presided, and Mrs. D. L. St. John, conference secretary, was the only guest.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

I am wondering just how democratic we have been in electing delegates to our Annual Conference. Did we vote for the best delegate regardless of sex? Or were the women forgotten and only men considered? Then, too, I am wondering how conscientious those elected are going to be about attending Conference. Especially if your delegate is a woman please urge her to attend.

As women, in the past we have filled our places in doing the work of the local church, but have not felt our responsibility, even when given an opportunity to serve, toward the legislative bodies of our church. This year the important matter of the election of delegates to the General Conference is to be considered. Matters pertaining especially to our work is to be considered there, therefore, we certainly need adequate representation at the conference from the women of our church. Please urge your delegate—whether man or woman—to consider this in casting votes for delegates to the General Conference.

Since last year at the Annual Conference, the Uniting Conference has met and many of the plans for our new church worked out. May I urge each of you to read "Missions at the Uniting Conference," by W. G. Cram, and "Women and the New Methodist Church," both in the July **World Outlook**. These articles are very informative. We need to know our church. Let us keep up with all current articles on the changes that are being made so that we can be intelligent church members.

I hope to see a number of you at Conference, in Cleveland, in November.

MRS. E. L. JACKS,
Status of W[illegible]

The goal of yesterday will [illegible] startingpoint of tomorrow.—[illegible]

THE MAN WHO LOST HIS SHADOW

(From Peter Schlemihl, by Adelbert Chamisso)

One day, as I was walking in the sunlight, a tall, thin, grey man approached me and said: "Pardon me, sir, but I have been observing for some time—will you allow me to say so?—I have been observing with unutterable admiration the beautiful shadow in the sun which with a certain noble contempt and perhaps without being aware of it, you threw off from your feet. Forgive me this, I confess, too daring intrusion but should you be inclined to transfer it to me?"

"Transfer my shadow to you!" I exclaimed, at a loss to understand such a strange request. "But what possible use would my shadow be to you?"

The stranger replied: "It would be of such great use that I will be glad to give you in exchange for it this purse of Fortunatus. Watch, and you will see that for every gold piece I draw out of it, there is always another one left."

My shadow was of no good to me, I thought, and I was badly in need of money. So I agreed. The tall, thin man stooped down and, carefully rolling up my shadow, he put it in his pocket. And telling me that he would be back in a year and a day, he took his leave.

I walked home full of joy, the purse in my pocket, and completely indifferent to the loss of my useless shadow. But I had not reached there before I noticed several persons stopping on the street and giving me a peculiar look; and more than once, I heard the whispered comment: "Look, he hasn't any shadow!"

Safely home, though, I set to work making money and soon my room was flooded with the gold pieces I drew from the magic purse. There was so much of it I had to set to work to convert some of the piles of gold coins into jewelry and other precious objects in order to get rid of it.

My troubles grew every day. Whenever I ventured out in the daytime, my shadowless form aroused comment. "Respectable people are accustomed to carry their shadows with them when they go into the sun." So I had to confine my social activities to the evening—and even then, I had to avoid the full moon.

Excuses availed me nothing. I called in a famous painter and asked him if he could paint me a life-like shadow. He gave me a peculiar, questioning look and asked: "Explain to me, sir, how you got rid of your shadow." I told him that while travelling in Russia my shadow had frozen to the ground and that I had been unable to detach it. He answered coldly that he was sorry but he could do nothing for me.

I fell in love. When the inevitable question came up, I told my Mina's father: "A vulgar fellow trod so clumsily on my shadow that he tore a great hole in it. I sent it to be mended. Gold can do anything. I ought to have received it back yesterday."

And now I was counting the days when the year and the day would be up, and the grey man would come back as he had promised. I would return the accursed purse and get my shadow back.

Finally, he did come and I put my request to him at once. "Certainly," he said amiably, "you can have your shadow back and you can keep the purse, too. But first, sign this note."

The note read: "I hereby promise to deliver over my soul to the bearer after its natural separation from my body."

And while I was reading it, the grey man drew my shadow out of his pocket and set it to work capering about as a grotesque, supplementary shadow to the one he already had. When I saw my poor shadow after so long a separation, and saw it put to such base uses at a moment when for its sake I was suffering nameless anguish, my heart broke within me and I [illegible] to weep most bitterly.

"[illegible] the grey man.

"[illegible] out Thomas Jones?" I asked.

[illegible] our note, and he [illegible] shadow, or so I'v[illegible]

[illegible] en put [illegible] at by [illegible] of [illegible]

blue and deadly lips trembled with the dreadful words:

"Justo judicio Dei judicatus sum; justo judicio Dei condemnatus sum." (By the just judgment of God have I been judged; by the just judgment of God have I been condemned.)

I was horror-stricken. I took the clinking purse for which I had sold my birthright, my shadow, and for which I was now invited to sell my soul, and cast it down into the chasm on whose brink we were standing, and uttered these last words: "I conjure thee in the name of God, monster, begone, and never again appear before these eyes."

He rose up with a gloomy frown and vanished instantaneously behind the dark masses of rock which surrounded that wild and savage place.

I was poor again and I felt lighthearted. But I had not recovered my shadow, and I was soon to learn that because of this I was to remain cut off from humankind . . . —Condensed and retold from the German.

THE BOOMERANG

When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye
And ye'r spine is feelin' proud.
Don't forget to up and fling it
At a soul that's feelin' blue,
For the minit that ye sling it
It's a boomerang to you.

—Capt. Jack Crawford.

CHURCH BURNED—AN APPEAL

Dear Bro. Duren: I am writing a few lines to let my dear brethren know about the loss of our church the 16th day of June. We had no insurance, saved 18 of our pews, and some of our song books. That is all that was saved, and I am writing this little notice asking all of my dear brethren to assist us in rebuilding our church. Any amount you feel disposed to give you can hand it to me at the Conference, or send it to Miss Helen Clark, Rienzi, Miss, and we will appreciate it beyond words to express. Your brother in Christian love.

B. P. FULLILOVE.

DISTRICT-WIDE GROUP MEETING

Brookhaven District, Wesson, Miss., October 12, 1939

The meeting was called to order promptly at ten o'clock, with the district superintendent, Rev. R. H. Clegg, presiding. In the absence of Rev. W. R. Murray, the district superintendent led the devotion and called upon Rev. L. L. Roberts to lead the morning prayer.

Following the devotional there was a check-up of the district by charges. There were seventeen pastors present, twenty-five laymen, and reports from twenty-one charges of the twenty-five in the district. A study of these reports revealed that practically all of the charges of the district have observed all of the Special Offerings, and that thirteen Vacation Church Schools have been held in the bounds of the district. Practically all of the pastors and laymen present were optimistic as to the closing out of the conference year. Only a few expressed themselves as doubtful of paying "In Full," and practically all of these seemed to feel that if they failed it would only be by a small margin.

At ten-fifty, Rev. Irl H. Sells, Executive Extension Secretary of the Conference Board of Christian Education, was presented to the group, and spoke on matters relating to the program of Christion education, making a very earnest plea that we cooperate with the district director (and assistants), in the young people's work of the Brookhaven district.

Following Bro. Sells, Rev. G. L. Sigrest was presented and gave a very interesting and helpful discussion of "The Pastor's Relation to the Church School." Bro. Sigrest emphasized the fact that the pastor plays a very vital part in the life of the church school.

Rev. J. W. Leggett, Jr., was next on the program and gave a most helpful and constructive address on "Developing a Worshipful Attitude." Bro. Leggett emphasized the impossibility of "putting across" the sermon without first creating a worshipful atmosphere, and gave very concrete suggestions as to how we might create the desirable setting for the sermon.

This brought us to eleven thirty-five, and the hour designated on the program for the sermon of the morning. Rev. J. B. Cain, pastor at Hazlehurst, and chairman of the Northern group of the district, had been selected by the Program Committee as the preacher of the hour. Using as his subject, "THE POWER OF GOD AND THE PROGRAM OF THE CHURCH," Bro. Cain brought a most instructive and inspiring message that warmed our hearts, and inspired us to greater endeavor in the work of the Kingdom. Bro. F. E. Dement closed the service with prayer and returned thanks for the noonday meal.

Adjourning to the lawn, adjoining the church, the group was served a bountiful and most appetizing repast by the good ladies of the Wesson Missionary Society. Delightful fellowship was enjoyed by all.

The afternoon session of the program was given to a study of the New Discipline, dealing particularly with those sections under which the local church must shape its program immediately upon adjournment of the Annual Conference this fall. Rev. E. E. McKeithen opened the afternoon session with prayer, after which Rev. J. H. Jolly led in the discussion of paragraphs 571-591, of the Discipline, dealing with The Local Church—Duties of District Superintendent and Pastor, Annual Meeting, Stewards, etc. In the absence of Rev. E. L. Ledbetter, Rev. I. H. Sells led in the discussion of paragraphs 541-566-591, dealing with the Conferences, and Rev. J. L. Neill led the discussion of paragraphs 771-800, dealing with Temporal Economy. Bro. E. S. Bowlus, Chairman of the Board of Stewards of the Brookhaven church, led in the discussion of paragraphs 811-820, dealing with the Support of the Ministry. Another layman, Bro. Curtis Youngblood, district lay leader, led in the discussion of the paragraphs dealing with Lay Activities, paragraphs 1211-1246.

After the discussion of these sections of the New Discipline, Bro. L. L. Roberts came to the front and gave a very forceful discussion of "Why We Should Pay in Full," after which Rev. R. H. Clegg, district superintendent, led the closing prayer.

All in all we had a most instructive and inspiring program, and the day was filled with spiritual values. The group gave a vote of appreciation and thanks to the committee for the splendid program provided, and to Rev. H. L. Daniels and the fine people of Wesson church for their most hospitable entertainment.

W. S. CAMERON,
Secretary.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The Church will continue to preach her message pointing out that God is the sovereign even above a world which believes in violence and the power of armies. She will continue not only the helpful teaching of the word of God but also the service of love which she can render to suffering humanity. She will struggle for the truth against the propaganda of hate which is sweeping over the nations. She will not forget that the greater suffering of her members means a stronger appeal to our faith, our prayers, our hopefulness and our sense of brotherhood, which cannot be broken as long as Jesus Christ remains with us "even unto the end of the world."

—Adolf Keller.

THE PRAYER-ROOM TODAY

"Deliver us from evil—for over all races and nations Thou rulest as King; Thy mighty love embraces all; and in Thy will is our peace . . ." Amen.

—Archbishop of York.

Vol. 86. No. 43.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 26, 1939.

There are two kinds of confessions which are difficult for many people to make. One is the confession of the merits of others and the other is the confession of the faults of self. Some people find it difficult to confess the merits of others because of jealousy or because of an instinctive feeling that to confess the merits of others may detract from the merits of self. Or it may be the difficulty arises purely from that mean, selfish disposition which refuses to give other people their dues. Some people even go so far as to belittle and criticize others in a selfish attempt to exalt themselves. They think their ability to criticize the defects of others will be accepted as an evidence of their own superiority. They are, however, making a serious mistake. Superior people are not those who habitually criticize, but those who magnanimously refrain from the criticism of others. It is said of Tennyson that the only poet he ever criticized harshly was himself. That fact attested his greatness, for, as Schiller has so truthfully said: "Truly excellent character is made up of strictness toward self and mildness toward others."

Difficult as it is to confess the merits of others, it is often more difficult to confess the faults of self. Many people feel that to confess their faults is to debase themselves. They fail to see the point that if there is need of confession they are already debased. To confess a sin is not to debase one's self; it is the opposite. To confess honestly is to evidence a purpose to rise from the debasement.

—J. N. Greene.

Wallet of the Week

MAYOR ANTON LANG, of Oberammergau, Germany, is said to have made the announcement that casting for the 1940 Passion Play performance would take place in October. The people of the famous interior community have made great preparations for its production and Chancellor Hitler is said to deem it important to the nation that the play continue. We do not see the point of the Chancellor's decision, unless he means that the play is a means of keeping up the morale of the peasant population.

* * *

THE SIXTY-SIX LARGEST CITIES of the United States furnished the setting for 433,812 major crimes in 1938, according to figures released by the Federal Bureau of Investigation. According to the statement, a felonious homicide was committed every four minutes, an aggravated assault every sixty-five seconds, a burglary for every one hundred and five seconds, a larceny for every thirty-eight seconds, an automobile stolen every nine minutes, and the crimes of larceny and rape showed a marked increase over the previous year.

* * *

CHENGMAI, SIAM, is reported to have a church of four hundred members, every one of whom is a tither. The average income of the members is less than twenty cents per week but, notwithstanding their meager earnings and their poverty, they support their own pastor and have sent out two missionary families. They also look out for the indigent and and unfortunate of their community. Such a record of consecration is worthy of the golden age of the church and should put luxury-loving groups to shame.

* * *

RECENT JEWISH DISPERSIONS have been responsible for reviving memories of many bitter experiences in the history of the Semitic race. The Jewish settlement on the Island of Curacao, in the Dutch West Indies, is a case in point. It appears that the settlement was made up originally of a group of Jews who fled from Spain in the days of the Inquisition. Of the eight hundred Jewish families now on the Island, seven hundred of them are descendants of Spanish Jews and the others are from Poland, Rumania and Austria.

"PRAYER MEETINGS THAT MADE HISTORY" is an interesting suggestion in these days of all too formal worship. The suggestion becomes all the more impressive when it is recalled that the Methodist Church grew out of a Moravian prayer meeting in Aldersgate Street, and the modern missionary movement had its genesis in the famous Hay Stack prayer meeting. "More things are wrought by prayer than this world dreams of" if we had the faith to believe it.

* * *

NINE COMMON DISEASES have been branded "killers," and have been charged with responsibility for seventy-two per cent of all the reported deaths in the United States, in a summary of the American mortality situation made by the Department of Commerce. The list in the order of their malignancy follows: Heart diseases, 23.9 per cent; influenza and pneumonia, 10.2 per cent; cancer, 10 per cent; nephritis, cerebral hemorrhage, tuberculosis, infant diseases, motor accidents and diabetes.

* * *

FRANK C. WATTERS, BAD AXE, says: "I have preached for thirty-three years without an associate pastor, but I have felt that the circulation of the Advocate among my flock was a real contribution to the work of my church. People who are induced to take the Advocate usually become our most awakened and loyal members. An Advocate-reading church makes a church-going membership. My experience has proven this contention. The knowledge of the work of the church surely makes our ministry more effective. In this regard the Advocate is a substantial aid."

* * *

CHRISTIANS OF SOUTH INDIA are said to have adopted a sixteen-point program for the regulation of their lives. Briefly the schedule is: No illiteracy, no filth, clean clothes, no tobacco, no expensive feasts, no liquor, no excessive interest charges, no debts contracted through marriage, disputes settled out of court, a cooperative in every village, no recreation that cannot be taken in the name of the Lord Jesus, tithing every income for the church, removal of caste, family prayers in every home, punctuality stressed, and saluting everyone in a respectful Christian manner.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

FRIENDS OF GOD

Abraham's friendship with God is mentioned three times by as many of the sacred writers. That relation has been so generally accepted as to have become one of the commonplaces of religious history, but it was no empty panegyric upon the lips of those who would canonize the father of the faithful—it was a reputation abundantly earned. Beginning with his migration from Ur of the Chaldees, through the time when he faltered not at the impossible words of the angel visitors under the oaks of Mamre and down to the time when, full of years, he was laid to rest in the cave of Machpelah, he was by every token the friend of God.

That happy comradeship did not end with Abraham, but it is a splendid succession into which others have entered and still others may enter. In the fourteenth century, that relation was glorified anew in the "Community of the Friends of God"—an order of mystics to whom that title was ascribed. Outstanding among them were, Eckhart, Tauler, Merswin, Suso, Christina and Margaretha Ebner, Ruysbroeck in Germany, and Richard Rolle, Margery Kempe and Gerard Groote in England, whose Moravian successors later exercised such a potent influence upon Mr. Wesley and in the founding of Methodism. To this day the devotion of those mystics registers in the evangelistic fervor of the Moravians, and the Methodists.

We are familiar with the story of Mr. Wesley's break with the Moravians and we know the excesses to which an unbridled mysticism is open, but we are sure that the power of an inner drive made them mighty even among multitudes who were without understanding of their spiritual tongue. In these days of war, we find religious leaders turning away from the intellectual and the cultural and wooing again the spirit of the mystics—those devoted representatives of the inner light which has so long been the stay of men in times of storm. Men can argue with impunity when no threatening cloud hangs upon the horizon, but in the blackout they must be Friends of God with a direct and personal relation to Him. The level of living and thinking must be raised, however, before men can enjoy the security of the Divine friendship.

RELIGIOUS BIGOTRY

The Religious Telescope of October 21, carries a paragraph which attributes to Pope Pius XI the following statement: "Your faith is a false Christianity quite alien to the one Church of Christ. The Apostle John altogether forbade any intercourse with those who profess a mutilated and corrupt version of Christ's teaching, saying, 'If any man come to you and bring not this doctrine, receive him not into the house of God.'" This statement was made in connection with his refusal to permit Catholic participation in the Lausanne Conference for Christian Unity.

To begin with the statement assumes to settle by papal ipse dixit some of the long-controverted questions of history. It also reads into the passage "house of God" which we think doubtful. But what is more preposterous, it assumes to identify "Christ's teaching" with the interpretations of Rome. For our part, we could more easily accept that position than we could believe that the temper of such an assertion is in keeping with the spirit of Christ exhibited in his teaching and ministry. We know, too, that this spirit of bigotry has made tolerance toward Rome a virtue difficult of attainment. It might not be amiss to say that pleas for tolerance toward Catholics come with poor grace when the head of the hierarchy can find it in his heart to offer such an affront to those who seek to promote the cause of Christian unity and understanding throughout the world and in a day when Romanism is experiencing in many quarters its baptism of fire. We have no pleasure in making reply to the words attributed to the Pope, for we believe that the whole Christian enterprise is one. We cannot refrain from saying, however, that the predominance of Romanism is more and more a waning prospect and the [illegible] the hierarchy is brought to realize the interdependence of all Christian groups, the [illegible]

Rome and for the Christian world. We believe that bigotry is a thinly veiled form of inferiority complex —an effort to fix by assertion that which may not be established by reason.

WORLD TEMPERANCE SUNDAY

Dr. Ernest H. Cherrington has produced and is sending out some unusually attractive literature as a means of calling attention to the importance of the temperance issue which now confronts the people of our country, and as a means of arousing sentiment against the debasing and destroying influence of the liquor traffic. World Temperance Sunday should be appropriately observed by every congregation of Methodists in the land. Let's make October 29 a red letter day in temperance activity throughout Methodism.

EMOTION IRREPRESSIBLE

In recent years the emotional element in religion has been more vigorously attacked than any other phase of Christian expression. Our generation seems to feel that emotion must be discredited in order to vindicate its intellectual respectability and progress. But the experiences of recent years do not bear out the assumption. In every time of crisis, emotion outruns composure and takes precedence over reason in fixing public attitudes. For almost a decade social emotions have made a football of well-established economic theories and Rome, from the Vatican to the humblest parish chapel, has made constant appeal to the emotions of the people against Communism. The local community is always stirred from center to circumference by scandal, crime or tragedy, and its attitudes are not always rational. Today the English pulpit and press, despite the stolid and sturdy nature of the Briton, is completely dominated by the emotions of war. No matter what the race, the culture, or the issue, we are creatures of emotion in spite of ourselves—we must give vent to the irrepressible within us. The crises of the soul are no different in their manifestations from those of the intellectual, the cultural and the social life of the people.

LONDON CHURCHES IN WARTIME

On Sunday morning, September 10, St. Paul's in London, had a very small congregation and a large proportion of those present were soldiers. Dean Matthews and other clergy made their way to the vestry with their gas masks strapped to their backs. The fifty-second psalm was sung—"Why boastest thou thyself in mischief, O mighty man?" Whether deliberately chosen for the occasion or not, the fierceness of its message probably fitted well into the mood of the hour.

At City Temple the audience was almost of normal size, but it was necessary to give instructions as to exit and shelter in case of air raids. There was no printed service paper with its thought for the week and Dr. Weatherhead suggested the thought: "If your knees begin to wobble, kneel on them"—not a bad thought for other occasions and circumstances.

Dr. Soper's services at Kingsway Hall were held according to schedule, but not without a manifest depression on account of war. All the churches of Central London are planning to carry on.

FALL—AND THE POINT OF VIEW

By Dr. H. T. Carley

Fall is one of the most beautiful seasons of the year—the other three being winter, spring and summer.

Today is a fine sample of autumn. At daylight the thermometer registered 63 degrees—warm enough to be pleasant, cool enough to be invigorating. The sun came up quietly, majestically, gloriously, in a sky that was flecked with just enough clouds to reflect the royal colors of the king of day, showing predominantly a red as vivid as the red in a woodpecker's head. There was a haze in the air as delicate as the gossamer the fairies weave—a transparent veil that heightens the effect of regal splendor.

The trees are as faithful as the women in following the fashions—they are rapidly changing their summer garments for the habiliments of fall. They do not, however, rush the season as the women sometimes do—we saw some sweltering females wearing furs a month ago! It is evident that reds, russets, browns, and tans will be in style this season. The particular tone seems to be a matter of personal taste—the gums incline to red, the oaks to brown, the maples to russet, and the elms to tan. Some of them have chosen a most effective combination. It is to be noted that all of them avoid contrasts. The trees don't wear funny hats, either.

The flowers seem reluctant to let summer go. The roses and the periwinkles are holding bravely on, though the freshness and vigor of spring are lacking. The dahlias (a neighbor sent us some) are glorious; and the chrysanthemums are beginning to show their buds, as much as to say, "We'll see to it that you have flowers for a long time yet."

But I have to stop thinking about the beauties of autumn now to go down to the farm to see about picking cotton, and baling hay, and pulling corn, and digging potatoes, and re-enforcing fences for some obstreperous hogs.

So life is a composite of poetry and prose. But let's not miss the poetry!

POWER PLANTS

By Oliver L. Steele

The other day I drove through the western Alabama farming section. Small farms, unpainted houses, small villages. It was a beautifully paved road, winding around and up and down the hills and valleys, but the country was poor.

I saw a boy of ten, barefooted, with a torn hat and patched overalls, sitting on a rail fence by the side of the road. I knew he was looking down that road and dreaming, because I had sat on a fence forty years ago and dreamed.

Then I thought of the sermon I heard in our big beautiful church in the city last Sunday. It was by Dr. C. K. Vliet. He preached on benevolences. Christians we are; that means followers of Christ. What did He do? When He was not working for a living or teaching He put in all of his time helping those who needed help—the old, the sick, the lame. He built no great house of worship, no monuments of stone. He wrote His name on the hearts of men and women, the only material where a name will last through the ages.

If we really mean it when we say we are Christians, we will want to follow His example as well as His precepts.

Benevolences—that was Dr. Vliet's subject. He likened our church to a great power plant, full of perfectly formed, smooth-running machinery. The plant is costly; years of human effort are wrapped up in its well-constructed foundation and walls. It represents millions of investments. Its motive power is furnished by a broad, deep, ever-flowing river. The plant is the pride of its builders. It is a thing of beauty.

The great plant was built not for itself, but to carry power and light to far away, dark places that lack the light to see their way and the power to go forward. Without power lines leading out to the dark corners what is the great plant worth?

The Methodist Church is that power plant. We have the power. Are our lines up? Do they reach the dark places? Christ said, "Go ye into all the world." He said, "Heal the sick, cleanse the leper and carry the glad tidings of God's message to men." His most important message to men is, "Pray, Thy will be done on earth." That's the message for us to carry, and our business is to heal the sick, help the helpless and lead the blind along the way.

Are our lines leading from [illegible] house to the dark places in [illegible] Do we keep them in good [illegible] pour into the power house [illegible] river of our substance [illegible] gines running? Enough [illegible] running out to [illegible] preachers? To [illegible] to our home [illegible] there [illegible] that we enjoy, but who are no less the children of our God?

The benevolences, formerly called connectional claims, constitute the river that furnishes the power. If we neglect our connectional claims, we lose the power. We shut off the light in dark places; we defeat the very purpose for which our Church was established.

Ye shall receive power and ye shall be witnesses to the end of the earth. That was the commission Christ delivered to His followers in person. If you are a Christian you have your commission. The Church is His army. It's a training ground for His messengers.

If we fail in our benevolences, we have failed in the main purpose. We have the power house, the machinery. Let's not neglect to keep up the lines that carry light to dark places.

I looked again at the barefooted boy with the torn overalls, sitting on the rail fence, looking down the road and dreaming, and thought of our country churches, our neglected opportunities, our neglected preachers, away out there in the country trying to point the way on and upward for thousands of young dreamers.

Norwood Church.

TRIBUTE TO BISHOP JOHN MONROE MOORE

Prepared for the Unification Session of North Texas Conference by Request of the Conference Committee

By Frederick DeLand Leete

It is not often that one who has taken a leading part in a great movement such as the Unification of Methodism in America, survives to witness and participate in the complete triumph of the undertaking. That this is the good fortune of Bishop John M. Moore affords sincere gratification to the entire Church. As one who has been for many years in a position to observe what has occurred in Methodist councils, I wish to state my clear conviction that no other person [illegible] given to this cause so much of [illegible] or has rendered it service [illegible] and necessary.

This statement [illegible] to the efforts of [illegible] in the [illegible] ing [illegible] bodies for decades, sought to create good will between the disjecta membra of Methodism. While always willing to favor adjustments in non-essentials, he did not consent to compromises of principle. Nor did he connive, cajole or press for hasty decisions. He was patient as well as wise, gentle as well as firm, and as fair to the opinions even of biased thinkers as he was tenacious of his own experienced and matured judgments. He did not begrudge place and praise to various persons who came to prominence in a belated way, and he never sought to keep from anyone honors which by right belong to himself. He withheld no toil, sacrifice or influence from the chief undertakings of his own communion. Therefore his contributions to the advancement of universal Christianity, made in many other ways as well, were the more vital and permanent.

Looking back over the years and remembering hosts of striking figures of those who engaged in unification discussions and achievements, as well as in the general work of the Church, I find it impossible to recall any among bishops, church officials, prominent pastors, judges or business men whose contributions to the present success of Methodism have equalled those of the admirable friend whom we love and esteem, Prince of Christian Unity, Bishop John Monroe Moore.

A CONFESSION OF FAITH

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith and faith alone, embrace,
Believing where we can not prove.

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull that thou has made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
[illegible] thou has made him; thou art just.

Thou [illegible] and divine,
The [illegible] manhood, thou;
O [illegible] ours, we know not how;
[illegible] ours, to make them thine.

[illegible] day;
[illegible] cease to be;
[illegible] of thee,
[illegible] than they.
—Tennyson.

[illegible] propagate a [illegible] proper gems.
—Methodist Recorder

[illegible] many a woman never [illegible] because her age is [illegible]
[illegible].—Methodist Protestant

Conference News and Personals

Louisiana Conference

Mrs. M. E. Garrett, of Logansport, continues the Advocate visits to her home and adds to such instructions a word which greatly encourages us in our work.

Rev. W. F. Roberts, writing from Mer Rouge, says every indication points to a full report and that every interest of the church is moving forward as the church year comes to a close.

Rev. L. W. Smart, pastor at Belcher and Gilliam, says that indications at his fourth quarterly conference were entirely satisfactory and that everything is in good shape as the year comes to a close.

Rev. C. J. Thibodeaux, of Lockport, who has long been one of the good soldiers in the French mission field, is no less a friend of the Advocate and of the literature of the Church.

Rev. B. D. Watson, pastor at Jena, says that he will have a one hundred per cent report for the Annual Conference, and for that he and his people are to be commended.

Capt. J. P. T. Roberts, now living at Baton Rouge, has our thanks for a kindly word regarding the paper. Capt. Roberts is a substantial citizen, good Methodist, and a loyal friend of the whole Christian enterprise.

Rev. E. W. Day reports a good revival at Morgan City church in which he did his own preaching. Bro. Day has been active in revival work with other pastors during the year. At the present time he is engaged in a revival at Basile with Bro. Knight.

Rev. R. H. Staples calls our attention to the fact that the Minutes carry his name as secretary of the Bible Board when he is not a member of the board at all. Rev. J. L. Lay is the new chairman and all correspondence should go to him at Sicily Island.

Rev. A. M. Martin, pastor at Springfield, writes that everything will be in full this year. The offering at Wesley Chapel for the Orphanage was $80. Bro. Martin's son, Kenneth Dale, now attending Southeastern Louisiana College, has decided to enter the ministry of the Methodist Church.

Mississippi Conference

Rev. J. B. Shearer, now pastor at Silver Creek, has our thanks for faithful effort in behalf of the Advocate and for a kindly message regarding its contents.

Rev. Guy Sigrest, pastor at Adams, has had a good year on that historic circuit, and he reports everything going well as he approaches the end of the year.

Mrs. W. T. Denman, of McComb, encourages us in our effort to make the Advocate worth while to all our readers by saying, "We must have the Advocate."

Rev. L. P. Anders, always popular in his pastorates, is closing out a good year at Anguilla and as usual the Advocate has had enthusiastic support in his program of work.

Rev. Roy Wolfe has received fifty-eight members this year, thirty-five of them on profession of faith. The work at Hawkins Memorial, Meridian, goes well and with every prospect of a full report at Conference.

Mrs. Smith, wife of Rev. Charles F. Smith, of Houston, Texas, is a sister of Miss Clara Chrisman, who was lost in the Johnstown flood. Bro. Smith was a member of the Mississippi Conference before going to Texas.

Mrs. Frances Bradshaw, Bentonia, adds to a business note the message, "I am greatly dependent on the Advocate for spiritual food and also feel that the secular reading is true." We try to live up to both implications.

Rev. F. L. Applewhite is having a good year at Louise with good revivals, a teacher training course, a caravan of Youth Crusade, and substantial progress in all phases of his work. He has also carried through an extensive program of repair work on the buildings, and it goes without saying that he will have a good report for the Conference.

North Mississippi Conference

Mrs. Julia Wiygul, of Amory, is sojourning at 2130 Blair Blvd., Nashville, Tenn., until January 1, according to notice of request for the change of her paper to that address.

The editor appreciates a note from Judge J. T. McGowen, Justice of the Supreme Court of Mississippi, and a long-time friend of the Advocate and its editor.

Mrs. A. G. Smith, Route 6, Corinth, now eighty-three years old, has been a reader of the Advocate for many years, and it has become so much a part of her life that she feels she cannot be without it.

Rev. J. C. Wasson, pastor at Moorhead, sends us a subscription for a member of the Baptist Church whose particular interest is in the Sunday School lesson prepared by Dr. Countiss. Bro. Wasson reports that he has just finished reroofing the church at Moorhead.

Dr. J. R. Countiss, who has made his own introduction to Advocate readers through the Sunday School lesson the past five years, is closing out a good year at Starkville, one of the important charges of the North Mississippi Conference.

Mrs. E. G. Triplett, Route 1, Dossville, renews her subscription and says that she has been a reader of the paper since she was a little girl and a subscriber since she had a home of her own, which was forty-five years ago. We appreciate sincerely her loyalty to the paper.

Rev. R. T. Hollingsworth, pastor at Inverness, favors us with the program of the dedication of his church on the evening of October 22. Bishop Watkins preached and dedicated the church. We appreciate Bro. Hollingsworth's invitation to be present and regret that we could not accept it.

General

The tenth National Convention of Evangelists and Christian Workers is scheduled to be held at Jackson, Miss., December 31 to January 7, next.

Mr. Kirby Page, well known peace advocate, is bringing out a new book-sized pamphlet on "How to Keep America out of War." It has ninety-six pages and is being published cooperatively by seven American peace agencies. It may be had from any one of the peace agencies, or may be ordered direct from Mr. Page, Post Office Box 247, La Habra, Calif. The price is, single copy 15 cents, or 12 copies for $1.00 postpaid.

Mr. Curtis B. Haley has written a story on "The Center of Methodist Population and the Location of Boards." The story appeared in the Nashville Advocate of October 13. The editor of this paper has a great regard for Bro. Haley, but we confess that we cannot quite agree to such a mechanized set-up for the new Methodism. We are not sure that geography should be the most important factor in determining the official spread of the Methodist Church.

Every man who can be a first-rate something—as every man can be who is a man at all—has no right to be a fifth-rate something; for a fifth-rate something is no better than a first-rate nothing.—J. G. Holland.

NOTICE! LOUISIANA PREACHERS

Bishop Smith requests that the preachers of the Conference hand in their reports on, or before, the first day of the Conference session, which will be Tuesday, Nov. 14th, so that the business of the old Conference may be finished as soon as possible, in order that the new Conference of the Methodist Church may be organized. May I urge that every preacher in the old Louisiana Conference send in his tables 1 and 2 as early as possible, at least ten days before the Conference session opens, and have his table No. 3 ready to hand in on his arrival at Ruston on Tuesday? This is necessary if we are to complete the work so that the Conference will not be held up. To delay one day will hold up the work that much longer.

The offices for the Statistical Secretaries and the Conference Treasurer will be in the James Building, on the 5th floor. Either Bro. J. E. Hearn or myself will be constantly on hand ready to receive your reports.

Please mail in tables 1 and 2 as soon as possible, and any corrections for these tables may be pinned on your table No. 3, when you hand it in at Conference.

Sincerely,
ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.
Ruston, Louisiana.
October 7th, 1939.

CHOUDRANT CHARGE REPORT

The Choudrant charge has had another successful year under the direction of its faithful and untiring pastor, Rev. L. P. Moreland.

Bro. Moreland conducted four revivals on the Choudrant charge during the summer months at Choudrant, Douglas, Beulah and Indian Village, assisted by some of our pastors of the Louisiana Conference. All of these revivals met with high success and great good was accomplished, with many additions to these churches being made.

The Sunday schools are going along better than they have for some time, and we have prospects of organizing a Sunday school in one of our churches that has not had one in years and years. The Sunday school in Choudrant has increased its regular attendance from 43 to something around 75.

The parsonage continues to receive many improvements under the untiring efforts of the pastor. He has succeeded under many difficulties, in re[illegible] the parsonage at Choudrant, to [illegible] is now one of the most mode[illegible] fortable in the state. The [illegible] charge are proud of t[illegible] and appreciate the [illegible] our pastor in this [illegible] that he can re[illegible] enjoy some of the fruits of his most creditable work of the past three years.

The Rev. L. P. Moreland has made us a most successful pastor in the three years that he has served the Choudrant charge. His life has been a living testimony of his love for Christ, his church, and his community. No day has been too bad, no night too dark for Bro. Moreland to be on hand to give cheer and comfort in time of trouble, heartaches and disappointments among the people of this charge. His Christian character is an inspiration and blessing to all who know him and come in contact with him, and he is held in the highest esteem by all the people of this district. We on this charge hope that the Conference will see best to send Bro. Moreland back to us for his fourth year, as we would consider his transfer a great loss, next to losing our own family.

We all feel that we have had a most wonderful year on the Choudrant charge, and most of us feel that a better work could not have been done than has been accomplished by our pastor, through the help of his Lord and Saviour Jesus Christ.

HENRY G. RISER,
Choudrant Charge Reporter.

THE CRUSADER AT ELIZABETH, LA.

Years ago I ceased to announce a revival in advance, preferring to announce a crusade, and work, pray and hope for a revival. We have just closed such a crusade at Elizabeth, and it lighted revival fires which we trust may burn for many days. There were services at 9 a. m. and 7:30 p. m., for fifteen days, less three mornings omitted for the convenience of housekeepers. Our Baptist brethren suspended evening services for three Sundays, and worshipped with us, and their cooperation was fine and generous.

With the exception of one morning and evening service, at which Brother Jack Midyett, of Oakdale, preached two fine sermons, the preaching was done by the pastor. We began with an early morning communion service, where a congregation, summoned by a trumpet call sounded throughout the town at day-break by John Braxton Williams, a lad of twelve, who, riding with the pastor, gladly rendered that service on a cold morning. The movement got off to a good start, not, of course, without the usual necessity of sanding the track. Considering that Elizabeth folk are nearly all church people, and that garnering at Easter gleans the young closely, eight accessions to date, with more to come in, makes a gratifying record.

The meeting marked a double anniversary for the pastor. On the thirteenth of October, forty-five years ago, he was licensed to preach. On the following evening he delivered his first sermon, on: **"Thy word is a lamp unto my feet, and a light unto my path,"** Psalm 119:105. So may it ever be! Oakdale, where live perhaps our largest group of friends, augmented the attendance from time to time. The presence in our town of a dear old lady who attended the first revival I ever held, was pleasing to us, although she was unable to come to the services. Often have I had larger ingatherings, but, I believe, never a more inspiring revival —certainly not one that gave me more joy, or a more reassuring sense of victory.

We now enter the "home-stretch," with a full program, and confidently expecting to carry a full report.

ARTHUR M. SHAW.

LOUISIANA CONFERENCE GOLDEN CROSS

A Message from Your Conference Representative as the Year Nears the Close

In the launching of any new movement in or out of the church, there is necessarily a great deal of work to be done, and more or less concern by those responsible as to how well it will succeed.

As to how well the Golden Cross has succeeded in the enlarged program that has been planned, all will soon know. Judging from reports that have come in, and that which I have known personally to have been done, we feel sure the year will close with a fair degree of satisfaction, and that the effort has been duly rewarded.

The percentage of charges, by districts, reporting to the Conference treasurer on the Golden Cross roll call, up to October 4, is as follows: Alexandria, forty-six; Baton Rouge, seventy-six; Lake Charles, forty-eight; Monroe, forty-seven; New Orleans, forty-five; Ruston, thirty; Shreveport, sixty-one. Some churches have applied Golden Cross funds to special cases during the year. That is not included in this statement, but will be shown in the final report together with a number of cases which have been taken care of through the treasurer's office. We hope that there will be many more reporting before Conference, and we are sure a number will report at Conference.

Our five district chaplains, doing their work in connection with heavy pastorates, will be able, doubtless, to tell many good things of their work.

We have done our work in Charity and Marine hospitals in New Orleans, we trust, in a helpful and profitable way, by seeing our Methodist patients, answering calls from over the Conference, notifying pastors of their sick ones, and conducting services when called. We appreciate the literature we have for distribution, consisting of sixty copies of the New Orleans Christian Advocate, from friends; five hundred copies of the gospel of St. John, from the American Bible Society; and one thousand copies of The Upper Room, from the Board of Missions, all of which are helpful in ministering to many patients.

We thank God for the privilege of ministering to his sick ones.

J. A. ALFORD.

WORLD TEMPERANCE SUNDAY

Dear Brother Editor: May I call to the attention of the Sunday school superintendents and teachers, as well as that of pastors and other interested church leaders, the fact that Sunday, October 29, is "World's Temperance Sunday?"

I am not presuming that the pastors and other leaders do not know this, but only wish to stress the importance of the opportunity to present the cumulative scientific, economic, social and moral evidence against the use of beverage alcohol and the traffic therein.

The church boards are all putting out some of the finest "up-to-the-minute" literature, and a post card request will bring samples or quantities for use in presenting the temperance lesson Sunday, October 29.

More and more interest in the question as to what to do with the liquor traffic, and the use of beverage alcohol, is agitating the people.

Another matter: Good citizenship requires, as the least expression of responsibility, that all our people shall qualify themselves to exercise their citizenship at the ballot box. To be qualified a citizen must have proper receipt from the Registrar of Voters and also Poll Tax receipts from the Sheriff's Office for the years 1938 and 1939, if he or she expects to vote in any election held in 1940.

No one can vote in any election in 1940 without both Registrar's and Sheriff's receipts.

LEON W. SLOAN,
Supt. Anti-Saloon League of La.

FOURTH QUARTERLY CONFERENCE AT LENA

Rev. David M. Ulmer, pastor host of the fourth quarterly conference, of the Lena charge, Jackson district, which was held at Lena on Sunday, October 8, 1939, had everything in readiness for the conference. Rev. T. M. Brownlee, district superintendent, preached at the eleven o'clock hour on the subject of the "New Birth." Dr. Brownlee, in his own unique, scholarly, forceful and masterful way, led the congregation step by step as he unfolded the plan of salvation to a packed and interested house of people.

After the preaching—dinner. And when I say dinner, I mean a whole plateful. The ladies of the church, with other interested friends, had prepared fried chicken, chicken salad, chicken pie, chicken dressing and baked chicken, and all the pre-requisites which cannot be mentioned in so short an article. This dinner was served by the ladies in such a pleasing and courteous manner that all present were glad they attended the service and stayed for dinner.

Dinner being over about 1:30 p. m., the congregation re-assembled in the church and district superintendent Brownlee led the devotions and then the conference was organized and H. H. Brooks was elected secretary. The various questions of a quarterly conference were asked and answered in rotation. The pastors report was especially interesting as it showed much spiritual growth on the charge during the conference year, and that the finances were in good shape, not up to date, but in good order. The pastor thought everything would be paid in full, so did the stewards of every church on the charge.

Dr. Brownlee is held in the highest esteem by the entire membership of the Lena charge, and it is hoped that he will be returned by the Annual Conference, which is now possible under the existing law of our church, as superintendent of the Jackson district for an additional two years.

Probably no young preacher ever worked, prayed, preached and loved his way into the hearts of the people on his charge as has young David Ulmer. He is now closing his second year on the Lena charge, and these two years have resulted in growth of the church membership, growth of the finances, growth of his family (there is a sweet little girl in his home now who is nearing the age of one year), and growth of his love for the people of the charge and growth of our love for him. Mr. W. E. Lewis, of Good Hope, dean of the board of stewards of Lena charge; Mr. H. H. Brooks, of Tuscola, secretary of the fourth quarterly conference; and Dr. T. M. Brownlee, of Jackson, district superintendent, received congratulatory remarks from different members of the conference as being the best looking men present. Are you sorry for the looks of us other men? The district superintendent was asked to return Bro. Ulmer to Lena for another year.

C. C. WINDHAM.

Lena, Miss.

NORTHERN GROUP OF THE VICKSBURG DISTRICT

The preachers and some of the laymen of the Northern end of this district met at Satartia, October 3, Rev. Otto Porter the chairman.

Interesting and informing discussions were had on the general subject of Benevolences. Rev. Morelle Wells spoke on the subject of "Why pay the Benevolences in full?" "Why pay at all?" he suggested, and the answer is that this is the church's way of carrying out the Master's commission, "Go ye into all the world." Unless we carry the Gospel to others, we cannot keep it ourselves. He said that it is not as important to carry the name of Christ as it is to carry His Spirit. The obligation to pay in full is based upon common honesty. When we assume these claims, then we have given our word that we will make our utmost effort to pay them. Then too the morale of the church is always helped when obligations are met. The reputation of the church has been hurt in the past by failure of the church to meet its obligations fully and promptly.

Dr. Crisler emphasized the point that these obligations are upon the church, and that the church must come to the conclusion that responsibility for raising them is that of its members. It has been said so often that the pastor is responsible that church people have come to feel that non-payment attaches no blame to them. The pastor is to blame. The preacher's duty is to inform, and to stimulate interest. It is however, the church's debt, not his own.

Brother Porter and Bro. Gatlin, district superintendent, commented on the new setup under the Discipline of the united church with reference to nance, retired ministers and the

council of missions. Prof. R. E. Selby talked on the laymen's place in the new church. At the conclusion of the program, Brother Gatlin earnestly exhorted us to remember that since this is the last report we will make at a conference of the M. E. Church, South, we make it as fine as possible. He expressed the belief that all finances of the district will be paid in full and that the year will close out in a fine way.

The sermon was preached by Rev. M. Wells on the subject of "Lost Convictions." He forcefully showed that early Christians and Christians in times of vital religious experiences have been gripped by mighty convictions; today we find an enfeebled faith that believes feebly and accomplishes little. We must renew our beliefs and convictions if we are again to become militant and triumphant.

The good folks of the Satartia Methodist church, under the leadership of Rev. Fleet Jones, are indeed a hospitable and delightful host-church. Dr. Henry T. Carley, who lives in this village, was present and helped to make the occasion a success.

F. L. APPLEWHITE,
Secretary.

MERIDIAN DISTRICT LAYMEN'S RALLIES

October 9-13 was given for the advancement of the layman's work in the Meridian district, with a program on each evening at the following churches: Lauderdale, Philadelphia, Newton, Quitman, and there were on the program during the week Rev. W. B. Jones, District Superintendent; Rev. O. S. Lewis, District Missionary Secretary; Mrs. W. L. Elkin, Mrs. Ernest Brown, Mrs. L. O. Todd, Mrs. J. H. Weems, Mrs. W. B. Carr and W. D. Hawkins.

There were in attendance 19 of the pastors, 80 stewards, 16 charge lay leaders, 20 trustees, 16 members of missionary committee, 14 members of Christian Literature committee, 96 officers and teachers of the church school, 28 members of the Epworth League, 79 members of the Woman's Missionary Society and 44 visitors.

On Friday evening, at Central church, was held the first meeting of the stewards of the district, and we had with us Dr. J. M. Sullivan, Conference Lay Leader, who delivered a very fine address. This was followed by W. D. Hawkins, District Lay Leader, who explained the purpose of the District League of Stewards, and then organized the league [illegible] the following officers: Preside[illegible] Hawkins; Vice-President, J. H. [illegible] Secretary, R. M. Langford; [illegible] Floyd W. Price.

Resolutions were ad[illegible] been adopted at the [illegible] ing the week wh[illegible] Resolutions [illegible] their rallies held October 9-13, 1939:

We realize more fully the need of a deepening of our spiritual life, a more loyal support to the church in attendance, personal work, more efficient service, and a better understanding of the entire program of the church, but more than all, a full dedication of our lives, our talents, our time and our substance to the advancement of the Kingdom of Christ.

Therefore, we dedicate ourselves to the objectives above and in addition promise to devote ourselves to the betterment of conditions in which our youth are growing up, and promise to use our efforts to eliminate the sale of intoxicants, gambling of every kind, and places that are morally unclean, and to strive for a more holy observance of the Sabbath day.

We promise our earnest support to the district superintendent and the pastors, in the accomplishing of the goals set in the beginning of the year for the full payments of all the claims of the church, and include in that all of the specials, such as Memorial Mercy Home, Sanatorium and Golden Cross.

We pledge our support to the women in their work in the W. M. S., to the Church School, Fellowship of Evangelism, Rural Work Commission, and all other agencies of the church for the promotion of the Kingdom of God.

We further promise to be more interested in the periodicals of the church, the Advocate, World Outlook, and the Church School Literature.

We look forward with joy to the work that is to be accomplished by the Council of Missions and Church Extension in the local church.

We desire to thank all who had a part on the program, and to the churches where we have had our meetings.

Adopted by the various groups.

W. D. HAWKINS.

RESOLUTIONS FROM BIG BROTHERS SUNDAY SCHOOL CLASS

Whereas, on June the 18th, 1939, through the providence of God, d[illegible] removed from the associat[illegible] active walks of life our brother [illegible] end, Mr. C. C. Shumaker.

Brother Sh[illegible] spirits, at[illegible] church [illegible] A[illegible] which he was proud. He classed himself among the pioneers, having enjoyed in his home with his family on last February the 3rd, his 86th birthday. He talked interestingly of the early history of his state and of the changes time had made. He was cooperative and progressive in spirit and accepted changes cheerfully.

Mr. Shumaker was twice married, but had no children, though one stepdaughter loved and adored him as a father. He was interested in young people and in their education, and advocated any move that would open up any channel for a more hopeful outlook for the young.

Mr. Shumaker was a member of the First Methodist Church of Kosciusko, Miss., modest and retiring in manner, one who loved justice, showed mercy and walked humbly with God.

Resolved first, that we, the members of the Big Brothers Sunday School Class, bow in submission to the will of God as we give expression of appreciation of the noble life and works of brother C. C. Shumaker, especially his devotion to and valued presence in our class.

Resolved second, that we deeply sympathize with the bereaved widow and other relatives, and pray that they may experience the comforts of God's grace and the blessings of his providence.

Resolved third, that a copy of these expressions be sent to the family, a copy be spread on the minutes of the Big Brothers Sunday School Class, a copy to the Star-Herald, and a copy to the New Orleans Christian Advocate.

Respectfully,
MRS. M. F. WASSON,
J. H. SULLIVAN,
J. D. THERRELL.

REVIVAL AT HAZLEHURST

We have just had in our church here one of the most satisfactory series of services I have known. Rev. W. L. Duren, D. D., did the preaching for the meeting and brought us all under lasting obligations to him for his fine service. Our people [illegible] deeply impressed by his gracious [illegible], his reverent attitude, and [illegible] grasp of the fundamental tru[illegible] Christi[illegible]n gospel. The mem[illegible] he Haz[illegible]st church would be [illegible] to have hi[illegible]

[illegible] ting, October [illegible] of Raymond, [illegible] ppi Con[illegible] en o'clock [illegible] ny friends [illegible] as licensed to [illegible] church, of [illegible] on October 2, [illegible] erefore the fifty- [illegible] that event. His com- [illegible] to each year.

[illegible] a number of persons [illegible] following the meeting, [illegible] good report on membr-

ship at Conference. Our financial situation is better than last year and we anticipate no difficulty in meeting all of our obligations in full. The first quarterly conference accepted the full amount of the benevolences, about two-thirds of which has been paid.

J. B. CAIN.

BISHOP HELPS BREAK GROUND FOR BUILDING

Bishop W. T. Watkins, of Atlanta, Ga., turned the first spade of earth as ground-breaking ceremonies for the new $40,000 Sunday school annex were held at Capitol Street Methodist Church Thursday, October 5th.

The Rev. B. M. Hunt, pastor, presented the spade to the bishop for the breaking.

Presiding elders participating were: Dr. T. M. Brownlee, Jackson; Rev. R. H. Clegg, Brookhaven; Rev. W. B. Alsworth, Hattiesburg; Rev. W. B. Jones, Meridian; Rev. J. F. Campbell, Gulfport; and Rev. H. A. Gatlin, Vicksburg.

"The Divine Mission of the Church" was discussed by Bishop Watkins. Mrs. Armand Coullet led the crowd in singing "I Love Thy Kingdom, Lord."

Local Methodist ministers and 20 visiting pastors participated.

Officials of Capitol Street church taking part in the ceremony were: W. S. Ridgway, chairman of the board of stewards; G. M. Lester, church school superintendent; C. R. Underwood, chairman of the campaign for the building fund; T. J. Luke, finance committee chairman; R. C. Stockett, treasurer; Mrs. G. M. Lester, Woman's Missionary Society president; Rev. O. H. Wingfield, representing church school teachers; L. W. Reed, secretary for many years; and R. W. Naef, architect.

Wives of former pastors attending included Mrs. B. F. Lewis, Mrs. J. M. Morse and Mrs. T. M. Brownlee. Mrs. Marvin Enochs, widow of the late Marvin S. Enochs, who was Sunday school superintendent for over 20 years, and Mrs. Daisy Moore, first person baptized in the old church, were present for the ground-breaking.

Reports from the 110 workers in the financial drive showed Thursday night that over $8000 has been subscribed toward the $10,000 sum set as a goal by the week-end, Rev. Hunt said. Workers made the report at a meeting with arrangements made by the school class taught by R. A. Maddox.

Bishop Watkins dismissed the congregation at the ground-breaking fete with prayer, after the Rev. Hunt had expressed appreciation to the crowd attending and the workers in the financial drive.

INAUGURATION CEREMONIES AT S. M. U.

Southern Methodist University will inaugurate its fourth president, Dr. Umphrey Lee, when high Methodist officials gather with trustees, students, faculty, and friends of the University Monday morning, Nov. 6, at 10 o'clock, in McFarlin Memorial Auditorium.

Bishop Ivan Lee Holt will preside at the inauguration and Chancellor Oliver C. Carmichael, of Vanderbilt University, will deliver the principal address, discussing the subject "The University and the Community." Dr. Lee will be invested with the presidency by Bishop A. Frank Smith.

Inauguration ceremonies will be preceded Sunday evening by a convocation to be attended by, among others, pastors and members of all Dallas Methodist churches, which will forego regular evening services in honor of the occasion. Bishop Charles L. Mead will deliver the convocation sermon. Bishop Charles C. Selecman, former president of S. M. U., will preside.

Church dignitaries who will attend include nine bishops in the South Central Jurisdiction. They are Bishops Charles C. Selecman, W. C. Martin, Ivan Lee Holt, A. Frank Smith, Charles L. Mead, J. C. Broomfield, Sam R. Hay, H. A. Boaz, and John M. Moore.

Others who will be present include thirty-one members of the Board of Trustees, the honorary alumni, representatives of the Ex-Students Association, members of the faculty and student body, and friends and benefactors of the University.

Dr. Lee, who has been acting as president since last March, succeeds Bishop Charles C. Selecman, who served from 1923 to 1938.

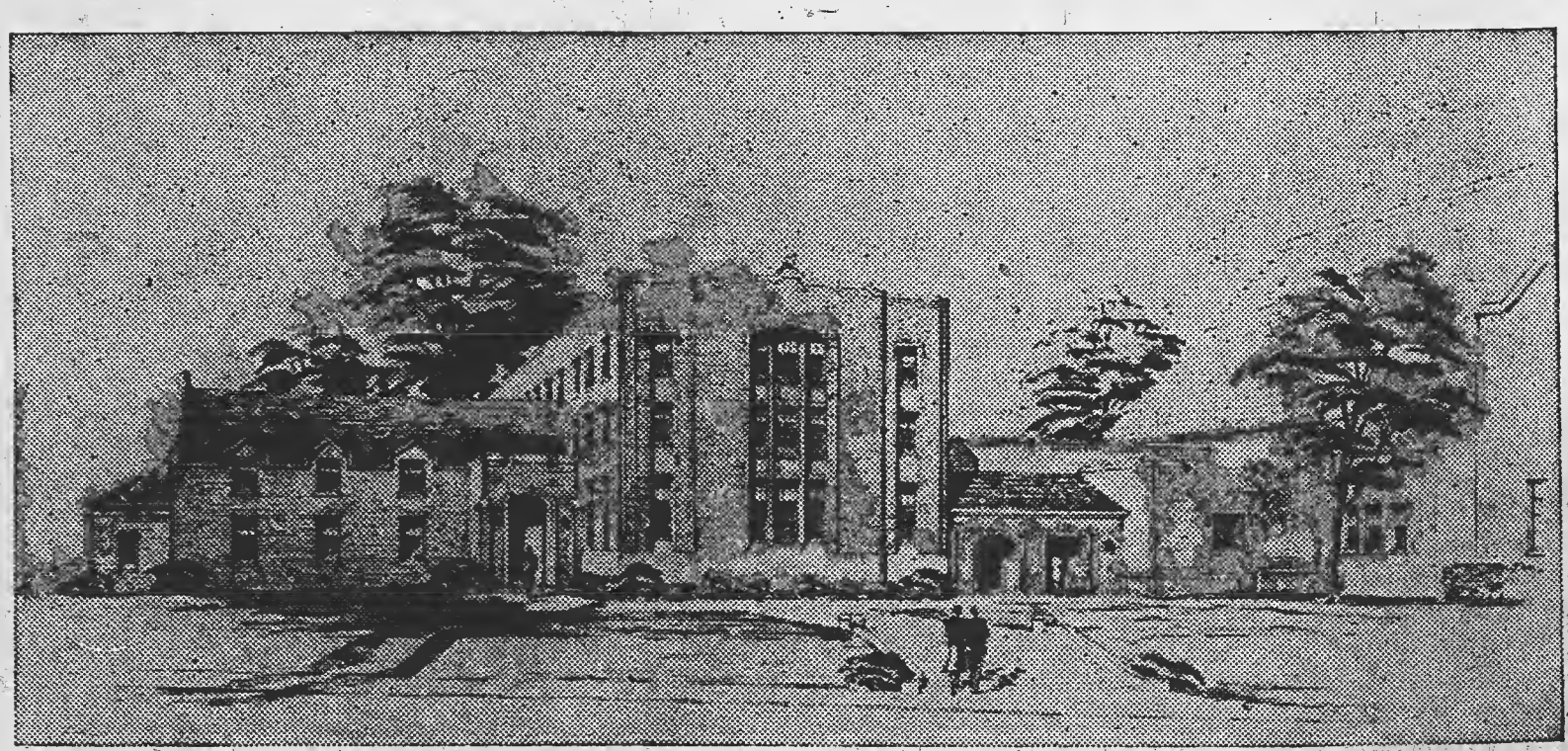
Concluding event will be a reception Monday night at which time the University will be host to those attending the inaugural events.

OCTOBER

By Mrs. Charles F. Smith

"I sing to October, that time of the year,
When the air grows chill and echoes ring clear;
When the sound of the bird-call is shrill and intense—
He is moved by the urge of a kind Providence
To fly away to a balmier clime,
For, a few more suns and 'tis winter-time!
The butterfly hovers for a last sweet sup
Of nectar, deep down in the flower-cup;
The vine swings low toward the foot of the prop,
And the leaves flutter by, and drop, drop, drop!
All nature declines in its time like this,
But for man there are realms of eternal bliss!"

Houston, Texas.



Bishop W. T. Watkins turned the first spade of earth in the ground-breaking ceremonies for the new forty thousand dollar Church School Annex now under construction.

SUNDAY SCHOOL ANNEX, CAPITOL STREET METHODIST CHURCH, B. M. HUNT, Pastor.

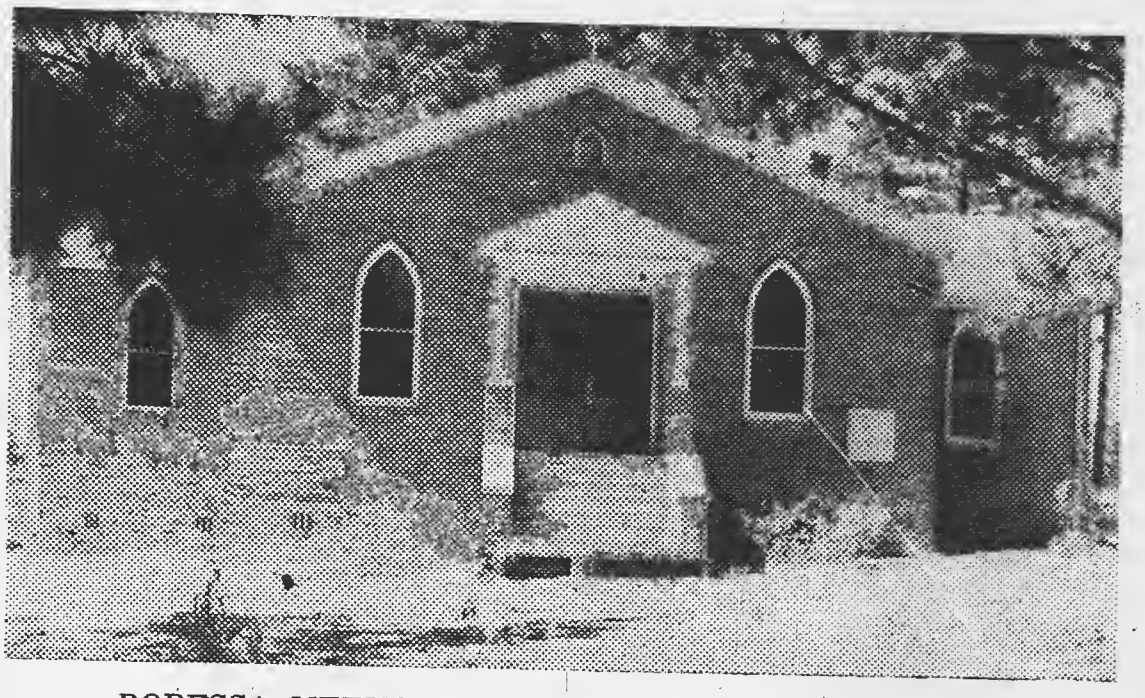
RODESSA METHODISM

A short history of the planting, rise and progress of the Methodist church at Rodessa, La. Rev. S. S. Bogan, a veteran member of the Louisiana Annual Conference, was superannuated under pressure at the 1937 Conference. His presiding elder, Dr. A. M. Serex, of the Shreveport district, visualized a possibility for Methodism at Rodessa and made of it a paper appointment and sent to it the recently superannuated preacher as supply, who accepted the challenge and went forth to the work at his own charge, for there was no membership nor visible means of support, and the outlook was so unlikely that the church would not invest a dollar in it.

The first problem of the supply was to find a place to preach, for he had neither house, money, nor congregation. Through the courtesy of Dr. Bell, pastor of First Baptist Church, and his congregation, we were given the use of their church Sunday afternoons with the understanding that we pay three dollars per month on the upkeep of the church. So in the afternoon of the second Sunday in December, 1937, we made our beginning. At this time, we were unorganized and a feeble folk, with no past and a highly problematical future. These afternoon services were the best that could be arranged and were continued for several months. Our stock-in-trade during these months was a forward look and a fixed faith in God and a small congregation.

Through the courtesy of Mr. Jones and the parish school board, we were granted the use of the main building of the Rodessa grammar school, and the last of April, 1938, we changed both the place and hour of our services. On the first Sunday morning in June, the organization of the Rodessa Methodist church began and thereafter weekly increased in numbers. On the third Sunday in July, the church school was organized, and from the start this arm of the church has prospered. For the space of twelve months, the congregation continued to occupy the school building and hold to their services every Sunday morning. In the meantime the question of building a church was foremost in the mind of the congregation and they were brought face to face with the problem of their need of both land and money. So an organized move was set on foot to obtain both. Mr. A. A. Adams, president of the Rodessa Land and Oil Co., assured us that after certain legal matters had been settled the company would donate the land, which they did most graciously, and ga[illegible] the congregation the privilege of [illegible] ing their own building site.

With the problem of raisin[illegible] build before us, a solicitin[illegible] was appointed. The pe[illegible] committee: Mrs. P. C[illegible] man, with Mrs. M[illegible] G. Giles, Mrs. Gl[illegible]



RODESSA METHODIST CHURCH, S. S. BOGAN, Pastor

Louviere, Mrs. H. M. Naff and Mr. H. S. Bogan of Shreveport. Mrs. Brittain and Mr. Bogan were the leading spirits of the committee, and under their wise and optimistic leadership, the morale and success of the committee were assured. The committee responded splendidly and their success is now a matter of history. In the meanwhile the building committee came into being and from the first was active and untiring in the performance of their duty. The committee named consisted of: L. T. Tate, chairman; J. V. Winn, secretary-treasurer; Mr. and Mrs. P. C. Brittain, Mrs. E. J. Brint, Mrs. C. G. Giles and Mr. W. W. Mudgett.

A worthy and lasting monument to these committees, and the contributing clientele, is the splendid church building that nestles among the pines just west of Rodessa's great new high school building, and facing the Rodessa-Ida highway. Mr. E. Ragsdall, the builder and contractor, is worthy of the highest praise. And Dr. Serex, that prince of presiding elders, was everlastingly on the job and supported the enterprise in word and in deed, and to our Mrs. Brittain belongs the high encomium "well done."

The Rodessa Methodist church completed and splendidly equipped, was opened to the congregation for occupancy May 28th, 1939. Rev. S. S. Bogan, pastor, preached the opening sermon from the text 2nd Peter 1:5-7. Mrs. E. D. Matkin at the piano and J. L. Holland leading the choir [illegible] congregation in singing.

At the [illegible] Dr. A[illegible] ex[illegible] br[illegible] age [illegible] rei[illegible] r- [illegible] the [illegible]

J. V. Winn, chairman; P. C. Brittain and A. A. Rinehart.

The board of stewards are J. V. Winn, chairman; P. C. Brittain, R. E. Dusenbury, Mrs. M. F. Smith, Mrs. C. G. Giles, J. L. Holland, E. O. Hinton and R. L. Denham.

We have a church plant valued at approximately six thousand dollars, every dollar of which is paid.

The running expenses of the church are paid promptly when due.

To God be all the praise, and to our co-helper and the many contributors to the enterprise we extend greetings, a hearty thank you, and a God bless you.

S. S. BOGAN,
Pastor.

Oct. 14, 1939.

DEDICATION AT HAMMOND

Dear Dr. Duren: Bishop A. Frank Smith will be here in Hammond on October 29th, to preach and to dedicate our church building.

We built here with an indebtedness of $5000 year before last. Last May we began a program covering the next six months to liquidate the remaining indebtedness of $3,268. At the present writing the debt has been reduced to $778. We have good prospects of raising this sum before the 29th.

At any rate, I feel sure enough to invite all former pastors and presiding elders to be present [illegible] us on this day.

Sinc[illegible] yours,
CARL L. LUEG.

[illegible] in our legislative halls [illegible] defenders of liquor [illegible] representatives of the peo- [illegible] ected them. Ever and anon [illegible] be heard denouncing decent [illegible] for redress of their wrongs [illegible] ofessional reformers." They dis- [illegible] than grace the offices with [illegible] have been entrusted.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 29, 1939

THE DRAG OF LIQUOR ON SOCIAL PROGRESS

Mic. 2:9-11; Lk. 21:29-31, 34-36; I Cor. 6:9-11

The contest against the use of intoxicating liquors has raged for more than thirty centuries. The verdict of history has the combined endorsement of church and state, of religion and government, of science and morality. Not without sound reason, much patience and long trial has John Barleycorn been branded as an outcast by the Church and an outlaw by the State. Even where the traffic has a legal permit to exist, the law does not accord it the consideration or respect shown decent business. Its every step is suspect. From the worm of the distiller to the hand of the consumer it is checked, taxed, guarded, restricted, regulated like a criminal within prison walls. It is measured against tax evasion, guarded against adulteration, the place of its sale strictly specified, the hours of sale limited, sales to minors, drunks, and habitual drunkards are forbidden. Screened doors and attached dormitory rooms are not allowed. Reason: Liquor is the age-long enemy of man. It is a bird of ill omen, consorting with vultures and reptiles, flourishing in dens of darkness and dives of infamy.

Its name is found in every list of vice and crime. When Micah would portray the degradation of a people consumed with a spirit of greed and corruption he tells them that they have sunk so low that a prophet proclaiming the virtues of wine would be regarded as a spokesman for God. Jesus condemns gluttony, as he does every excess, but he reserves a special word of rebuke and warning for the habit of drunkenness which traps men as an unseen snare, bringing a day of unheralded judgment to its victims. Paul gives a list of vices and crimes so horrible in their nature that the translators had to ransack dictionaries to find names fit for the printed page, and right in the midst of this vile company is man's old enemy, drunkenness.

Every danger and damage of drink has been accentuated by the increasing complexity of civilization, by the congestion of populations and the use of machines. Driving automobiles calls for split-second judgments as to speeds, distances, widths of bridges and highways, often involving three or four cars at once, and demanding the coordination of eye and hand and foot and reason to an incalculable degree. Any high school student may perform an experiment demonstrating that one bottle of beer produces a "drag" that may easily be fatal. Within a year after repeal arrests for drunken driving increased 45.6%, with an increase of only 4% in the number of cars. Records of the New York police show that in 40% of fatal accidents the victims were drinking, and that 34% of pedestrians run down were more or less intoxicated. Drinking can no longer be considered a personal question.

It is not necessary to read the Bible, to listen to a preacher, or to attend Sunday school to learn that the use of liquor is a drag on everything good and noble. Let the user ask for any place in the athletic field, from a high school contest to an International Marathon. Or let him seek employment in a field calling for steady nerve and delicate touch, such as the manipulation or control of highpowered machinery, whether in shop or factory, on railway or highway. Let him ask for a place of responsibility and trust in any bank, office or corporation. Let him offer himself as the guardian of life and property, as a lifeguard, as a teacher, as an aeronaut—flier or instructor. Let him go where alertness of mind and keenness of judgment are required—let him seek anything that requires either mentality or character, skill of nerve or muscle, and merely suggest that he is an addict, an alcoholic, and without further investigation he will be told to get out. The drag of liquor upon society is what the drinkers might have done, sober. Manual labor, skilled labor, research work, achievements in the field of literature, music, art, medicine, teaching, preaching, invention discovery—everywhere! Add to this drag the cost of broken homes, derelict wives, orphaned children, diseases, hospitals, crimes, courts, prisons and almshouses. Pile on it all the shame and humiliation of shadowed lives and broken hearts, and you have but a tithe of the costs of liquor to the social organism.

FORSAKE ME NOT

(Ps. 71:9-19)

By Mary F. Kirby

O God, when 'neath the weight of years
My feeble form doth bend;
When pow'rs of mind and body fail
Their wanted help to lend.

When scarce my trembling hands can hold
The staff on which I rest;
When wants are many, friends are few,
And hope forsakes my breast;

When locks that were like raven's wing
Are changed to snowy white,
And eyes that could all distance scan,
May dimly see the light.

When those that oft sweet counsel gave,
Are in the grave laid low;
When life itself a burden seems,
And I no pleasure know.

"Forsake me not, O God, my God,"
"Nor grace divine withhold";
"Cast me not off, forsake me not,
O God, when I am old."

"Forsake me not," but let my soul
Be stayed, O God, on Thee,
My fears dispel, my faith increase,
My strength, my helper be.

Still feed me with the bread of life,
Refresh my thirsting soul,
Help me to cast all care on Thee,
Who canst sustain the whole.

Still let my soul Thy light perceive,
Still hear Thy cheering voice,
Thy presence feel, Thy promise trust,
And in Thy love rejoice.

Still let my tongue Thy wonders tell,
And show Thy pow'r divine,
Till all who hear join the strain,
The praise, the glory Thine.

And, O, let me life's journey through,
By faith, Thy hand behold,
And trust that Thou, O God, wilt not
"Forsake me, when I am old."

Stonington, Conn.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

"NEITHER COULD THEY BLUSH"

"They were not all ashamed, neither could they blush." Thus the prophet Jeremiah arraigned the people of the decadent seventh century before Christ, to whom he spoke as a prophet of the Most High. The nation was in political and moral eclipse. No one wished to listen to the prophet, and he complained that the faces of the people were harder than a rock. No wonder that Jeremiah is known as "the prophet of the broken heart."

Mr. Jones

A nation that has lost its sense of shame and forgotten how to blush, is on its way out. A common sense of decency is essential to society. When the capacity to blush has gone, most everything else is gone. When the charm of modesty departs, it is as though the soul of womanhood had fled. It was Jeremiah's sad fate to speak, whenever he could get a hearing, to brazen faces and to hardened hearts. For it was a shameless age.

Literature and the stage largely reflect the tendency of a people. There is a kind of "cellar literature" that loves the dark and dank and specializes in sheer animalism. After reading such stuff the companionship of a good dog is a relief; a breath of pure, crisp air, an antidote; and a look at the quiet stars, a benediction. It is a dreadful thing to have to say of any people that "they were not all ashamed, neither could they blush."

What is the remedy for a waning sense of shame, the lost charm of modesty, and the blase brazen face? Is it a more rigorous legal censorship? To a limited extent this might help, but the kind of censorship needed most is that of a highly sensitive conscience, inspired and nourished in millions of homes; a new emphasis on the amenities of life; a devotion to the great old courtesies that make life noble and splendid. Always these matter most.

When William Howard Taft was President he was in attendance at a theatre one night when a comedian ventured a joke that was broad and coarse and inane. A few people snickered. Immediately the President arose and quietly left the theatre, administering a rebuke that resulted in the omission of that particular anecdote from the actor's repertoire. [illegible] right to protest is an eff[illegible] against down-grade tendencies. The obligation to be decent is fundamental.

THE CHILDREN'S STORY

By Rev. Vivian T. Pomeroy, D. D.

The Talker

Introducing George Henry Winthrop Jones, 3rd. Eight years old. Passably bright. Noted for taking everything to pieces—including his grandmother's cherished watch, his brother's tricycle and the kitchen radio. When asked why he did, he—G. H. W. J.—had many explanations; for he was full of talk. Indeed, his greatest claim to fame, so Father said, was the way he had answers for everything.

"G. H. knows more wrong answers to things than any Congressman," Father said.

This displeased G. H., who felt that Father was laughing at him. G. H. particularly disliked to be laughed at.

The truth is G. H. was a great talker, and, like most great talkers, he believed himself.

Somebody would say: "That was a great pitcher at the school game last week." G. H. would reply: "You should have seen me on Wednesday. Gee! The other guys couldn't see the ball."

Or G. H.'s sister would come in all excited. "I've seen a fire," she would say. "A huge fire." And G. H. would answer: "I'll bet it isn't as big as the one I saw in the city."

One Saturday afternoon Father said he would fix pole-vaulting in the field. They would have G. H.'s friends and see what they could do. G. H. had a great deal to say. There was a time (no one could remember it) when he had vaulted an enormous height.

Saturday afternoon was dry and fine. All the boys came. It was going to be lots of fun. Father had a little book with the names, and was ready to write down the leaps. At each boy's leap Father jotted it down. Some were very good; some not so good. George was last. He had a look on his face which seemed to say: "Now you watch!"

He ran, he leapt and crashed. G. H. W. J. 3rd was the only boy who didn't make the first low leap. Everybody was silent.

G. H. picked himself up. "Guess I'm tired today," he said.

"I guess you are," said Father. "I guess talking does tire one more than one would think. It tires the talker. It tires the listener even more. Now, come on, boys. One higher! It's doing, not talking, that decides this."

G. H. [illegible] 3rd was silent for the first time in many months, and went indoors, and was not seen again that afternoon.

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CHRIST, THE WORLD'S HOPE

. . . Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world can ever be united in one. "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of strife and hatred and war, the need of the world for Christ protests against any abridgement of our will and purpose to share Him now with all the life of men.

—Robert E. Speer, D. D.

WALKING WITH GOD

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He didn't leave the earth to do it. He didn't even get out of business. He didn't leave his family, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God. He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.

—Christian World.

Justice is as strictly due between neighbor nations as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang as when single; and a nation that makes an unjust war is only a great gang.—Benjamin Franklin.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

What's Going On?

Ridgeland—October 10th was the 69th birthday of Mrs. E. E. Tucker, who served 15 years as president and is now vice-president and World Outlook agent of the auxiliary. Her friends surprised her with a party at the home of Mrs. C. E. Henderson, which was brightened with lovely fall flowers. The dining table was attractive with the birthday cake, with which delicious punch was served. When Mrs. Tucker entered her friends sang "Happy Birthday," and little Miss Joan Wolcott presented the gifts, for which she expressed appreciation, saying: "It's the biggest surprise party I've ever had." The evening was spent playing Chinese checkers.

Natchez—The play room fitted out by the auxiliary in the church basement has been very popular with the young people. During the summer it was open two evenings a week, since school opened it is open one. There are two ping pong tables, a shuffle board, Chinese checkers, and other games. The boys and girls like to play the piano and sing. One afternoon recently the N. Y. A. girls used it, under the supervision of W. P. A. directors and a representative from the auxiliary. A large class of intermediate boys of the church school used it for an afternoon.

Philadelphia—While visiting the jail, the Christian Social Relations Superintendent asked the jailer if the prisoners read the literature, magazines, etc., which were given. He replied: "They read over and over any scrap of paper that happens to get into their cells." The teachers at the Negro school said the "Cargo," "Boys and Girls," "Highroad," etc., which were given to them were used for the story hours with the children. They asked for old copies of the "Upper Room."

Waynesboro—Willie Mary Collins, the Negro woman sent by the auxiliary to a leadership school in May, superintended a vacation Bible school at her church. She was assisted by the auxiliary with materials and refreshments. Twenty-two children attended in the mornings and twenty-eight adults in the evenings.

Tylertown—Auxiliary sponsored vacation church school for Negro church, which was a "great success."

Gulfport—The First Church auxiliary furnished school books for several children. One mother said: "When my husband lost his job the children said they could not go to school, but I told them they could go there hungry as well as they could stay home hungry." One of these boys is an honor student.

Pascagoula—The auxiliary recently held a "Quest Day," which brought out many new women. Mrs. R. G. Lander spoke on "Woman's Work in the Church," stressing the importance of the work and the need for more women power. A young woman's circle has been organized.

Meridian—The Killingsworth Circle (business women), of Central auxiliary, celebrated its first birthday recently. Starting with 13 members it now has 27.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dear Co-Workers: We are coming into the final quarter of our year's work, these last few weeks set the seal on all we have done. How will December 31st find you? Has your work been adequate in every way or just mediocre? Have you expressed your best efforts or fallen short of this? We have a chance in these last weeks to redeem ourselves or maybe surpass our best efforts.

Several things need to be done now. Officers for 1940 should be elected at once that they may go to the Officers Training Day (our last zone meeting), and be prepared to plan and assume their duties promptly and efficiently.

Our Week of Prayer will be observed in about three weeks. Have you completed your plans? Have you been praying for these Week of Prayer objectives? Let us pray earnestly and give sacrificially that these definite needs may be met.

Has your auxiliary a 1939 Life Member? Every auxiliary should have at least one, more if possible. Adults, as you know, are $25; Juniors, $10; Baby, $5. In one town we have an individual who is giving each Junior a Life Membership when they come into the Junior Department of the Church School. May we use these Life Memberships to honor our local people.

What about your finances? Has your pledge been met fully for the first three quarters? We still lack $6,000 for the year for our Council Pledge. This is rather a serious condition. Three-fourths of the year is gone and this much of our pledge is left unpaid. Some of our sections, through conditions beyond their control, will be unable to meet their pledge entirely. Won't the sections where there has been no undue crop shortage make every effort to overcome this situation, that our pledge may be met in full? Our pledge was made in good faith and Council Plans are made on the basis of these pledges.

A message which came through from Poland, September 9th, says: "Methodist missionaries expect to remain at their posts of duty in spite of the dangers of war; work has been cut into two areas by the war, part behind the advancing German lines and part behind the defending Polish armies." So you see our work goes on in these tragic uncertain conditions; under what hardships these workers are laboring will never be fully known. But in Poland, China and any country facing great national crises, our workers feel they are needed tremendously more than in times of peace.

Can we, who enjoy peace, who have our sons and husbands and brothers with us, who are not meeting a war budget, who are not filling our public buildings with wounded soldiers and civilians, fail to meet these comparatively small pledges we have made? Let us keep faith with these men and women who represent us at home and abroad. May we sustain them with prayers, with interest, with money.

I am praying that God will bring to each of you great blessings as we labor together in His Kingdom.

Sincerely,
MRS. W. H. RATLIFF,
President, Woman's Missionary Society, North Mississippi Conference.

Sherard, Mississippi.
October 13, 1939.

AN OLD HINDU LEGEND

There is an old Hindu legend that tells us that at one time all men on earth were gods, but that men so sinned and abused the Divine that Brahma, the god of all gods, decided that the godhead should be taken away from man and hid some place where they would never again find it to abuse it. "We will bury it deep in the earth," said the other gods. "No," said Brahma, "because man will dig down in the earth and find it." "Then we will sink it in the deepest ocean," they said. "No," said Brahma, "because man will learn to dive and find it there, too." "We will hide it on the highest mountain," they said. "No," said Brahma, "because some day man will learn to climb the highest mountain on earth and again capture godhead." "Then we do not know to hide it where it cannot be found," the lesser gods. "I will tell you," Brahma, "hide it down in man He will never think to look there."

—Ad

Religion without authority is philosophy.—Jean Batiste

In Memoriam

REV. JAMES E. WILLIAMS—AN APPRECIATION

It seems but a few years ago that Brother Williams and his wife, with their two little children, came to the little town of Tylertown to assume the duties of Methodist preacher, succeeding the late Matthew Miller, himself a beloved and mighty prophet of God.

The youthful minister had served several charges, all of them "in the country," and he was still in the country when he was with us. We quickly became greatly attached to our preacher, for he was affectionate, jolly, earnest, religious. He was particularly the friend of the young people (that was my set then), and as always the young people became his warmest friends. There was a youthful quality about him that never disappeared. In fact, I feel sure that he never considered himself as any other than a young person. He had then and retained to the end of his life a love of fun, a humorous slant at even the serious side of life, and a natural bouyancy of spirits that are especially the traits of youth.

However, he took himself seriously as a pastor and preacher. Seldom was he a joker in the pulpit. His sermons were serious undertakings, with the aim to "get a verdict" as he used to say, from his congregations to accept the Lordship of the Christ and to live His way of life. His ready wit and rollicking humor were in restraint too in the presence of spiritual need, of suffering or sorrow. He knew the proper bounds of wit and humor, though he could dispel self-pity or the blues very effectually by his well timed sallies of humor, whether the victim was a friend or himself.

He was a good pastor, not because he visited a great deal or with system, for he did neither. Rather, he was a good pastor because he was a real lover of his fellow-man. He had the quality of discernment that searched the hearts of his people and felt with them, and with understanding of their needs he could advise them and pray for them the prayer that leads to the Throne of Grace and Peace.

He had shrewd understanding of human nature. He could literally read the thoughts of others. He was strangely in revolt against all semblance of preten[illegible], especially pretense of religious emo[illegible] or experience. I have been amused at [illegible] evident disgust at the antics of [illegible] rival song leader, or of some [illegible] worked-up religious [illegible] raised the sincere, and co[illegible] the best gifts. He [illegible] listic, and he was, [illegible] his meetings bre[illegible] power under wh[illegible] profit.

Naturally [illegible] more especially as a friend. I remember his remarkable capacity for friendship. I believe truly that he never thought very much of any ministerial successes of former pastorates. He rather thought of those friendships he had there formed. His greatest triumph was in capturing the hearts of people, and in looking back, he talked of people or "folks" as he called them, and of what they had meant to him and what under God he had meant to them. There are those of us who believe that this is the true emphasis—that it is more important to deal successfully with people than with machinery, if that should become an alternative ever. And because he loved "folks," I am writing this brief and unsatisfactory tribute. For the same reason many others are lonely that he is no longer with us.

The fellows at the conferences now will no longer say "Hello, Jim Williams" and laugh as they say it, expecting the jolly answer that seldom failed. We know well, however, that this deeply religious, sincerely Christian brother-preacher has ascended to that Great Conference where all of us shall shortly be.

His home life was beautiful. Of his gentle wife and eight fine children, he was ever solicitous, and sacrificially undertook to minister to their comfort and welfare. He left his companion a nice home that he had largely built with his own hands, near beloved Poplarville, where he had served two terms as pastor. His sons and daughters are cultured and well educated, a credit to the father and mother who ambitiously and sacrificially labored that this might be. Doubtless they and their descendants will long carry on the uncompleted task of their noble father.

Good-bye, dear old Jim Williams. I had expected to have you walk with me the slopes westward for many another mile, but this could not be. But as the saints used to say, "We know where to find you." We will meet you at the Beautiful Gate, in the sweet bye and bye.

FRED L. APPLEWHITE.

RESOLUTION

Mrs. Annie Coll[illegible] [illegible]ly known as "M[illegible] long time be[illegible] [illegible]ith us as a [illegible] par[illegible] [illegible]

that we feel deeply the loss of this friend, neighbor and fellow-worker in the kingdom, and yet rejoice that she has "gone home to God," as we verily believe and know she has.

And it is further resolved, that we do hereby commend to the thoughtful attention of all of our people the example of her life, and make bold to suggest that we would all do well to follow where she has pointed the way, and trust that others of our fine women will take up the mantle which she has laid aside.

"IT SHALL NOT HAPPEN AGAIN"

By Craig Thompson

Three men who made rich contributions to their own world and to that of those who followed them each died of tuberculosis and each died too soon. They were Frederick Chopin, the pianist and composer; Anton Chekhov, the dramatist

[illegible], the poet

[illegible] it is recorded of [illegible] bed with his beard [illegible] eyes glitter- [illegible] his body [illegible] of 104 de- [illegible] greatest poem, [illegible] helpless by [illegible] overpowering [illegible] and creating, found [illegible] a tree:

[illegible] myriad palms upturned in [illegible]

[illegible] a myriad prayer."

Too soon thereafter he died, on September 7, 1881, not then 40 years of age.

And Chekhov. He wrote "The Cherry Orchard," and filled it with the anguish of frustrated youth and the spirit of decadent middle-age and told it in universal terms, so that it became an ageless play in all languages. And he did this in the year that he died. That was 1904, and he was 44.

And Chopin, who compressed into music the rolling thunder and the ruthless fury of the French revolution, did it, also, within the year that he died. He, like Lanier, was 39, and the scourge claimed him on March 1, 1849.

Three tombstones bearing the death dates of 1849, 1881, 1904. Three men, a Polish born Frenchman, a Russian, and an American. One enemy—tuberculosis.

These three are not alone. The Bronte sisters lived in England. Charlotte Bronte gave the world "Jane Eyre; Emily, "Wuthering Heights"; and Anne, "Agnes Grey." They, too, died too soon; Anne when she was 29, Emily when she was 30, and Charlotte at 39. There was a common cause. It was tuberculosis.

These are samples of mankind's tragic losses, a list that could be extended indefinitely. How much richer they might have made the world we all live in, had they gone on living, is speculation. In each there was an indomitable will to create, to pour forth the contents of human spirit that is the essence of human creation, which would not be quelled even by the long shadows that approaching death threw over them. As it is, they speak with added poignance of that simple family grief which comes with the death of any of those "flowers that grow between."

There is no unalterable need of this. Tuberculosis can be prevented and it can be controlled. The task is a great one requiring constant vigilance, constant support of those who, enlisting in this march of human progress, might well adopt as their battle cry, "It shall not happen again."

ADDITIONAL PERSONALS

Rev. Otto Porter, Crawford Street, Vicksburg, likens his Advocate campaign to the boring for oil in Mississippi—a little late but an enthusiasm to make up for its lateness. We appreciate very sincerely his faithfulness and cordiality.

Rev. W. M. Jones writes that he has added twelve members on profession of faith and a number by certificate at Brooksville. All financial obligations will be met in full and the church is soon to be freed from the debt which has been such a hindrance to its progress. All this has been achieved through the heroic sacrifice of his people and despite the shortest crop for many years.

Mississippi and Louisiana Methodists share the happiness of Bishop Hoyt M. Dobbs in his steady march toward complete recovery of his health. He is now at his desk in Jackson every day and cares for his own correspondence. In a personal letter to the editor he says: "The Church has revealed to me again its golden heart."

Dr. Dana Dawson, pastor of First Church, Shreveport, was taken suddenly ill at the cornerstone laying of his new educational building on Monday afternoon. Friends of Dr. Dawson in Louisiana and elsewhere will rejoice to learn that his illness was caused by a digestive disturbance and his condition is not serious. He is expected to resume his heavy and responsible task in a few days.

Last Sunday, October 22, Dr. O. P. Brown, dean emeritus of the Vanderbilt School of Religion, entered into rest. Dr. Brown was 77 years old and was one of the best known and widely beloved men in the field of religion and in university life. He was a native of Missouri, and a graduate of Christian University, at Canton, in that State. He began work as a professor at Vanderbilt University 45 years ago and retired in 1937. Death came as the result of a fall several weeks ago in which he suffered a fractured hip.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the New Orleans Christian Advocate met in regular, annual session, on Thursday, October 12, 1939. Six members of the committee, or two from each participating conference, were present, as also were Dr. W. L. Duren, the editor-manager, and Mr. C. M. Chalmers, publisher, and Mr. S. H. Radcliffe, the auditor.

The Committee found that the Advocate had made a splendid showing for the fiscal year, and was on a sounder and firmer basis than in many years. The splendid work of Dr. Duren, as editor-manager, and Mr. Chalmers, as publisher, was appreciated and commended.

Inasmuch as there has existed an uncertain state of mind regarding the future of the New Orleans Christian Advocate in the set-up of the new church press, appropriate resolutions were passed. No change in the status of the paper is contemplated in the immediate future. The patronizing conferences are asked to renew their allegiance to the paper. A steering committee of one, from each district, to be appointed by the bishop in charge of each conference, on nomination of the members of the Publishing Committee from each conference, to work for a wider circulation of the paper, was authorized.

Details of the publishing contract were left to a special committee to be worked out. The committee approved a further enlargement of the paper, if it can be financed. The same apportionments from the three conferences were requested to be made at the coming conference sessions.

All in all, the outlook for the New Orleans Advocate is bright and hopeful.

H. L. JOHNS, Secretary.

JAMES WILSON JOHNSON

By Rev. E. Nash Broyles

We were very much shocked last Sunday afternoon when we received the information that Dr. J. W. Johnson had died at Newman that morning. Last fall we succeeded Dr. Johnson as pastor of First Church. He and his good wife showed us the utmost of courtesy, and aided us much by the most cordial introduction which they gave us, to the people here.

We had known him through the years, had sat with him in the General Conference, was present when he was elected a member of the Judicial Council of the Church, and was serving as a member of the General Board of Church Extension when he was president of that body.

Throughout the church Dr. Johnson was known and loved. One of the most affable of men, to know him was to love him—so gentle, so modest, so cultured, so zealous, and so able. He was one of the princes of the Southern pulpit—never excelled, seldom equalled, and universally loved. He was one of the great preachers of the Church, and had filled some of its largest pulpits with credit and distinction.

During the year he spent here in Rome, Dr. Johnson was a sick man, but the amount and quality of his work here were marvelous—the large number of his pastoral visitations, the complete knowledge he had of the congregation, and the close attention which he gave to the sick, the aged, the shut-ins, and his helpfulness to any who were in distress. We esteem it an honor to have followed him, and a distinct privilege to occupy the field that had previously been served by him.

In his passing Methodism has lost one of its outstanding men, great as a preacher, diligent as a pastor, and able as an administrator.

Our deepest sympathy is extended to his bereaved family, and our tears of sorrow mingle with theirs in the sad parting. The world is far richer for having had Dr. Johnson to bless it—richer in fellowship, in love, in personality, and for the wonderful Gospel that he preached.

CAIN'S HISTORY NOW READY

The volume, "Methodism in the Mississippi Conference, 1846-70," by Rev. J. B. Cain, will be released within a few days.

Those who have subscribed to the volume in advance will receive their copies through the mail in due time.

To secure immediate delivery pastors and laymen who have not paid in advance for their copies may place their orders at once with Rev. Geo. H. [illegible] 619 Duling St., Jackson, Miss. Miss Louise Denson, P. O. Box [illegible] Jackson, Miss.

The price of the volume [illegible] and check or money order [illegible] payable to Rev. W. B. J[illegible]

GEO

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

These are times in which all ideas will be thoroughly tested and the false must go. If the Church has been too zealously interested in secular subjects, such things must go. In the face of present realities many conceptions must be revised. Ornamental wall must be stripped, some of the structure must be removed, and the roof must be made secure against the storm.—Selected.

THE PRAYER-ROOM TODAY

Father, let me not miss through any weakness of mine, the good gifts Thou [illegible] to give me in this dark and troubled [illegible]. Let me not fail in the task Thou [illegible] appointed for me. In Jesus' name [illegible] ask it. Amen.

METHODIST CHURCH, CLEVELAND, MISS.

[illegible] Conference is being [illegible] ding.

Vol. 86.

NEW OR[illegible]
[illegible]PSDAY

Wallet of the Week

THE AMERICAN TAXPAYER, according to the American Newspaper Publisher's Association, turned in approximately fourteen billion dollars in taxes for the year 1938-1939—an average of one hundred and ten dollars for every citizen. Add to the cheerlessness of such a toll the fact recited by Mr. J. Edgar Hoover that fifteen billions more is the crime cost to the nation and you have the total picture of the involuntary levies upon the financial resources of the American people. Twenty-nine billion dollars!

* * *

MAHATMA GANDHI says: "I count the loss of liquor revenue as of no account whatever. Let it be remembered that this drink and drug revenue is a form of extremely degrading revenue. The loss is only apparent. The removal of this degrading tax enables the drinker—and taxpayer—to earn and spend better. I put prohibition first because its results are immediate." Premier Balasaheb Gagogaar is quoted as saying, "India will demonstrate to America how the experiment can succeed."

* * *

PRAIRIE DOGS, including several species of small rodents which live in large colonies on the western plains, are said to be destroyers of forage crops in the places infested by them. Investigations show that they feed almost altogether on vegetation. In some instances the department having charge of Predatory Control has found it necessary to treat large land areas in order to prevent their destruction of crops. A small part of their food consists of roots and stems, but most of it is forage necessary to the rancher for the feeding of his cattle.

* * *

CREATIVE CHRISTIANITY—"Finally, so far from the dread prospect which may loom ahead as the result of the convulsive changes taking place, being an argument for war and for dependence on the conventional weapons of defense, the argument becomes overwhelmingly for renouncing war utterly and finally, for spiritual inventiveness and creativity to discover a fresh approach, or rather to re-discover spiritual and divine resources and that method of suffering love which the prophets and Jesus Christ long since proclaimed. There is no figure to set over against the modern mechanized dictatorships save the figure of Jesus whose weapon is the Cross and not the Sword. Dare we confess that we really have no faith in Him and in His way? If no, then let us with our faith no bigger than a grain of mustard-seed yet rise up and follow Him."—A. J. Muste, in **The Presbyterian Tribune.**

REFUGEE SCHOLARSHIPS valued at more than two hundred thousand dollars have been created during the past year, says an exchange, by three hundred thousand students in American colleges. The purpose of the fund is to enable refugee students to continue their studies in the colleges of the United States. The Committee was organized last January with Mrs. Eleanor Roosevelt as honorary chairman, and through it aid will be given student refugees whose educational opportunities have been broken into by social upheavals in other countries.

* * *

HALLETT ABEND, in a contributed article to **American Mercury,** says that in most of the occupied areas in China, Japan's authority does not extend beyond the range of the army's machine guns, and that the army must soon maintain itself upon the resources of the occupied areas or the economic effect upon Japan will be disastrous. In addition to the economic problems of invasion, is the fact that the deeper the Japanese penetrate, the bolder and the more effective become the strokes of Chinese raiders.

* * *

THE GREATEST ISSUE faced by the committee of sixteen theologians in the task of rewriting the King James version of the Scriptures is said to have grown out of a move to modernize the solemn forms of the personal pronouns and the old style verb endings. The committee is a select group from the Council which represents forty-one major Protestant bodies of the United States. It seems a little strange that "thou mayest" and "thou shouldest" could be considered so important, but we survived the hair-splitting contest over the Biblical preposition and we look forward with hope to the end of this issue also.

* * *

THE POPULATION STATISTICS of the United States are not very encouraging, according to figures released from Washington recently. An immigration ebb tide has prevailed which in eight years has cost the country a total of 227,004 of its citizens, as that many more went out than came in. The elementary school enrollment also showed a decrease of one and a half million over a period of ten years, thus indicating a decided falling off in the birth rate. A decreasing population has long been the problem [illegible] many European countries, but the United States [illegible] now brought face to face with it for the [illegible] time.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

METHODIST AUDIT

Mr. Wesley's sermon on "The Great Assize" is a Methodist classic. It is a study of the last Judgment, a doctrine which appears to have lost some of its disturbing import for the here and now age in which we live. Like a purchase on the installment plan with no down payment, its edge seems to have been somewhat dulled by the buffer of time, except that the day of rude awakening for the installment plan customer is always just around the corner, for time brings all too soon the bitter realization that pay-day, a long drawn out pay-day, is the most real thing in the transaction.

We are thinking less of that final settlement, however, than of that annual audit which is a part of our Methodist program of work. Within the next three weeks, every pastor in Louisiana and Mississippi will appear at the bar of this Conference for an audit of his character and his work. To a certain extent the audit will have the appearance of being only a formality, but it will be more than a passage of character and a resumé of the year's work. It will be a symbol of pastoral effectiveness, an indication of personal ability and a foreshadowing of the future. In addition to what it reveals as to the individual, is the deposit which the audit leaves in the thinking of those who direct in the assignment of tasks and the fixing of pastoral opportunity. Ministerial effectiveness is at last the acid test for all Methodist promotion and progress.

We would not separate the annual aud[illegible] Great Assize, for in the end the Judgm[illegible] er into one the audits from year [illegible] represent the grand total of [illegible] and achievement. When we [illegible] for the balancing of a[illegible] the last day, will it [illegible] too limited and [illegible] our sheaves [illegible] bad trans[illegible] often s[illegible]

THE NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference of the Methodist Episcopal Church, South, convenes in its seventieth and final session at Cleveland this week. The Conference was organized by the division of Mississippi into two Conferences in 1870. During its history it has furnished a list of ministers and a type of laymen of whom no Conference need be ashamed. At the organization of the Conference in Water Valley, the late Bishop Charles B. Galloway, then stationed at Black Hawk, was received into full connection and was transferred to the Mississippi Conference, and throughout the years the Conference has furnished educators, pastors and bishops who have been widely known throughout the Church. We confidently expect that the North Mississippi Conference will continue to occupy a place of honor and distinction in the new Methodist Church.

SENSE AND NONSENSE

Many years ago we heard Private John Allen tell of a stunt at a Gridiron dinner in Washington. After some preliminary remarks the toastmaster said, "We will now have Mr. Depew, the guest of honor," and two men brought in a stand upon which rested a large book labelled "Depew's Jokes." The toastmaster said, "Those are Mr. Depew's jokes, I said we will have Mr. Depew." The reply was, "That is all there is to him." That was all in fun, but we noticed recently a serious announcement of a great lecturer with an oppressive list of titles, who was to appear [illegible] a certain well-known college. The announcement includ[illegible] following gem, "He is the author of [illegible] tive books in the [illegible] (astronomy), [illegible] ve heard [illegible] remember him [illegible] his deth[illegible] personality." [illegible] means t[illegible] es of this erudite and [illegible] pressive [illegible] their jokes rather [illegible] If Mr. Depew's friends of [illegible] been handling the situa- [illegible] ve said with a show of [illegible] was little to his writings [illegible] himself was a big joke. Prob-

ably such a statement might be made with reference to many of us who take ourselves rather seriously, and with a greater measure of justice than we imagine. Let it not be said that our appeal is not due to sense but nonsense.

COLORLESS JOURNALISM

We have a friend who is always wanting us to say something to make somebody mad—to start something. We have some other friends who desire that we consent to dispense pink tea rather than ginger. We ourselves incline to our friend of the belligerent mood. If the paper's only hope of immortality is in being a pacifier for rose and lavender scented molly-coddles, we say quite frankly that we see no justification for its existence. A religious paper with a sense of mission must come to grips with the stern realities of things as they are if it is to help men and women in the way of nobler living. The words of the great prophets, whose messages shaped history, were battle scenes, not eddies upon the surface of things purring with contentment. We believe with the late Henry Van Dyke: "It is better to make a thousand mistakes, and to suffer a thousand reverses, than to run away from the battle." The ministry of Jesus stormed the fortresses of sin in the world and, while He was just and fair, He preached no rose-water gospel. We have the feeling that it might help both our preaching and our religious journalism to exhibit their teeth occasionally when there is a real cause. It takes neither courage nor conviction to pat a person on the back and say "Be sweet," but it requires iron in the blood to look an unworthy person in the face and tell him what his course of life means for his guilty soul.

SOMETHING TO THINK ABOUT

In the current number of **Zions Herald** is an editorial review of a discussion by Arthur E. Holt and Anton T. Boisen, which appeared in **Social Action** for October. The subject of the discussion, "Ministers' Salaries," is arousing an interest among men who are thinking of the wide difference in support for ministers as being patently unjust on its face. Emphasis is laid upon the fact that some ministers receive more in a single month than others do in a whole year, and there are intimations that an entirely different method of salary distribution ought to be arranged. The facts are set out in detail for Congregationalist and Methodist ministers, and the question is asked, "What is being done?" The Uniting Conference faced up to this very question and placed it within the power of an Annual Conference to fix "a Schedule of Minimum Support for its Pastors," and provided for a Sustentation Fund for the maintenance of any schedule that it might adopt. Paragraphs 816-820. So far we have seen little with reference to Conference action on this subject. We believe that **now** is the time for the Louisiana and the Mississippi Conferences to set up the machinery for overcoming an unfair salary situation.

PASSING BY

By Dr. H. T. Carley

I sat on the front porch in the early evening and watched the cars go by. Ours is a little village—just about 100 white people live in it—but my guess is that more automobiles drive in and out during the day than in any other settlement of the same size in the country. I haven't made an accurate check—but I watched for half an hour one day and they averaged exactly one every minute. They are of all kinds, from all sections of the country. I sometimes wonder where they are going, and why—but I don't try to stop them. They are just passing by.

I drove across the bridge that spans the Yazoo River at Satartia this morning, as I do every day except Sunday. (It costs four bits to drive a car across it.) The water beneath, which was so beautifully clear a week or so ago, is muddy again. I slowed down when I got to the top of the bridge to watch the swiftly-running current. I wondered if I could catch some catfish—if I had some bait; I thought of the suggestion of the engineers that the channel may be deepened to nine feet to furnish cheap transportation for the multiplied thousands of barrels of oil that are expected to be produced in this rapidly developing field; I looked up and down the banks that have recently been cleaned off and wondered if the clearing away of the obstructions would lessen the danger of an overflow next spring. Then I drove on without even thinking of trying to stop the water that was just passing by.

I went on down to the farm to look around. The pickers were "scrapping" the last of the cotton (they finished it today). It was getting cloudy, and I drove up the road to see if I could get the hay-balers to bale the hay, already cut and on the ground, before it rained. One tenant was gathering corn, and another was digging his potatoes. (I stopped and got a mess.) As I stood around, I heard a distant honking, and at least half a mile high I saw a great flock of wild geese, headed south. I thought of a goose for Thanksgiving dinner—also of the cold weather that must be close behind the geese. I watched them till they were out of sight—they were just passing by.

But when grace and gratitude and mercy and helpfulness pass by, I'll stop them if I can—I want them to live with me.

A SCHEDULE OF MINIMUM SUPPORT

By W. L. Duren

For many years, there have been occasional manifestations of interest in the underpaid preachers of our Conferences, but little has been done for remedying a situation which has long been a reproach to our Church. We know perfectly well the argument that the appreciation of one's gifts and popularity is something which cannot be controlled. But the pastoral relation, if it has either virture or value, is more than a marketing of gifts. If not, it is not even a worthy commercial enterprise, for it professes one thing and practices another—it parades as a sacrificial service and persistently seeks its own. The underpaid man on a poor circuit may lack scintillating gifts and he may be somewhat deficient in the social and the cultural qualities which win superficial popularity, but if he is a prophet of God, he is rendering service, necessary service, to a constituency spread over a hard field which is exhausting and expensive to perform. He is a missionary in every implication of that term, and in his field his service is just as necessary as is that of the better favored and the more popular representative of the Church. But the salary conditions under which he toils make no acknowledgment whatever of the equal value of his service along with that rendered by better paid, but no more effective pastors.

In the three Conferences in Louisiana and Mississippi, there are four hundred

J. W. WARD, District Superi

and eighty-six charges. [illegible] pastors serving these [illegible] hundred dollars or l[illegible] and forty-six rec[illegible]

sand dollars. When the toil and expense of serving a circuit is taken into consideration, it means that one-third of the charges are not self-supporting and that the system under which our pastors labor contributes to their indigence. At least one-half of our pastors receive less than a house and twelve hundred dollars per year. That means that they are forced to live below the line of economic respectability and many of them actually suffer want. A great many of our pastors receive from six to fifteen times as much as some of these underpaid men. The Uniting Conference made it possible under paragraphs 816-820 of the Discipline to remedy this situation, and we believe that every Conference in The Methodist Church should set on foot at once the

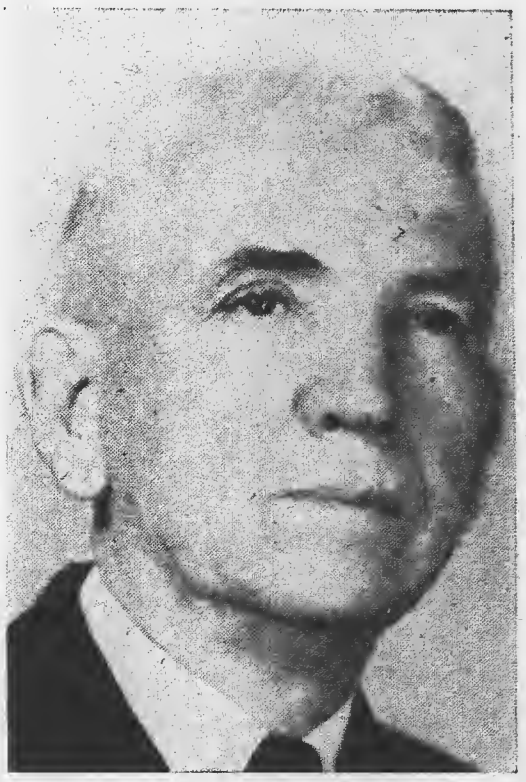
BISHOP W. T. WATKINS

program for making real the Christian spirit and the economic justice embodied in a Schedule of Minimum Support for our pastors. Let us establish a Sustentation Fund and begin to wipe out the reproach which has gradually developed until it is little less than an intellectual and a social caste system in our Methodism. We are for doing a Christian part by our underpaid pastors and our grossly neglected, much praised and "retired" superannuates.

ONE PEG

[illegible] house that [illegible] will for all the [illegible] family, but I ha[illegible] [illegible]lieved [illegible]

markable theory will certainly cross my mind the next time I see a christened baby being received back into the arms of a proud mother: yet I think I shall



J. J. BAIRD, Pastor

remain calm. Others appear to be sure that the one peg religion hangs upon is not the spirit of a service, but the time of a service. When a minister in our district changed the time of a service because that was the only way to get the older members home without risking their lives crossing an arterial road in the black-out, a vexed correspondent wrote to him as if it implied the collapse of religion. From one church, because some parts of the customary time-table are not possible, young people are going to any home to which they are invited, after dark, to conduct a meeting for fellowship there. The informality, closeness of association and reality of a meeting in such a setting all seem to me nothing but "a good thing."

NOTICE! LOUISIANA PREACHERS

Please use the new Report Forms in making out your Statistical Reports. There are important changes. Be sure to report the amount your charge has contributed to the Memorial Mercy Home, conforming to the Conference resolution passed last Annual Conference, using the column on Table 3, "Superannuate Homes," w[illegible] in place of the word "[illegible]" the words "Memorial [illegible]

[illegible] in your tables 1 and 2 at once if [illegible]ve not already done so, and have [illegible] table 3 ready to hand in on your [illegible]rival in Ruston.

ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

Conference News and Personals

Louisiana Conference

Rev. J. L. Beasley, pastor at Natalbany, writes that he is endeavoring to close out the year's work in a satisfactory way. We trust that his efforts may be crowned with complete success.

Rev. Henry A. Rickey, recently appointed to Coushatta, writes that he is delighted with his new charge and that the people have been most appreciative and cordial in their attitudes and responses.

Mrs. D. M. Scarborough, who is still not well, has returned to her home, Route 1, Shreveport, after an extended visit in Texas. We trust that the effects of her visit may help much toward the full and complete recovery of her health.

Rev. J. A. Knight had the assistance of Rev. E. W. Day in a well-attended revival at Basile on the Kinder charge. The interest was good throughout the meeting according to a note from Bro. Day.

Rev. T. F. King, our good friend and the pastor at Ida-Hosston, reports that he is closing the year well, and everything will be in full. We rejoice with Bro. King in the splendid report which he will make for his charge.

Rev. and Mrs. J. L. Williams returned a few days ago from an extended visit to Pittsburg, Pa., where they were the guests of their son and his family. Bro. Williams was a caller at the office last week and is looking remarkably well.

Rev. B. H. Andrews reports that the outlook for closing a very successful year in the Lake Charles District brightens with each passing week. Several of the charges have already reported their benevolence collections in full.

The editor was delighted to have a brief visit from Bro. W. S. Holmes, of First Church, Baton Rouge, on last Friday. No man is more cordially welcomed in the Advocate office than is he. He has been a reader of this paper for nearly seventy years.

Rev. Sidney A. Seegers, pastor at Lake Providence, an interested and devoted friend of the Superannuate cause, sent us the poem which he used in the issue of last week, the title of which was "Forsake Me Not." We trust that our people may read this poem and ponder its message.

Mississippi Conference

Mrs. W. P. Howell, Mendenhall, in renewing her subscription for the paper, indicates her interest in a way which greatly helps us in our task.

On October 15 a very successful meeting was concluded at New Prospect campground on the Vancleave charge. Rev. Olia Nix is the pastor.

Mrs. W. S. West, Route 2, Hazlehurst, says: "I think the Advocate is getting better all the time." We appreciate her word of assurance and that is the goal which we keep constantly before us.

Rev. T. J. O'Neal, who has had a remarkable year at Tylertown, reports quite satisfactory growth in the Church School and in all departments of the church work. The indications are that he will close the Conference year "amid the glories of most pleasing progress."

Rev. Hillary S. Westbrook, pastor of the Williamsburg charge, writes us that he will have a good report at the session of the annual conference in Gulfport. He writes also of his cordial appreciation of the Advocate, which of course is the occasion of pleasure to us.

Mrs. Annie C. Lee, teacher of the Susanna Wesley Bible Class, Crawford Street Church, Vicksburg, has our sincere thanks for her words of commendation concerning the Advocate. We hope that it may continue to be helpful to her in the teaching of her class.

Hawkins Memorial Church, Meridian, is to observe Home-coming day on November 5, and former pastors and presiding elders are invited to attend the preaching and Church School services of that morning. The occasion is the birthday of Mr. W. D. Hawkins also. Rev. Roy Wolfe is the pastor.

A letter from our veteran friend, Rev. W. M. Williams, chaplain at Sanatorium, says that his daughter, Mrs. Gayle C. Beanland, who returned from Africa in the earlier part of the year, will be located at Oxford, Miss., where her two boys will attend school. Her husband is to return to Africa at the end of his furlough next year.

As announced last week over the signature of Rev. George H. Jones, of Millsaps Memorial Church, Jackson, he will have the forthcoming volume of "Methodism in the Mississippi Conference" ready for distribution at Gulfport. We feel sure that this volume will have cordial reception, and we know that it will add to the information of our people regarding that era which was so rich in the incidents of Methodist progress.

Miss Hattie Rea Lewis, whose article on "The Tongue" appeared recently, is a daughter of Rev. J. M. Lewis, of McComb. She was married to Mr. T. M. Jones, prominent merchant of Meridian, on October 7, the ceremony being solemnized by her father and brother, Rev. J. M. Lewis and Rev. Floyd O. Lewis, respectively. Mrs. Jones will continue to teach for the remainder of the school year.

North Mississippi Conference

Rev. M. E. Scott, pastor at Tchula, says that he will go to Conference with a full report and we congratulate Bro. Scott and his people upon the success of the year's work.

Rev. J. E. Stephens writes that his church at Clarksdale made an offering of $135 for the minimum salary fund of the underpaid preachers of the Conference. In addition to this the church has paid $400 for retired ministers this year.

Rev. Roy A. Grisham, Executive-Extension Secretary of the Board of Education, has issued a detailed statement of his administration and of the funds received. The statement shows a well-planned program, a good staff coverage and a year of marked activity.

Mrs. Alder Hayes, of Sebastopol, requests the republication of a poem which appeared in the Advocate several years ago. We regret to say that searching the files for such a poem would be such a big task that we are not able to undertake it. If we knew the particular year it might be possible. We regret that we do not have more definite information.

General

Dr. E. B. Hawk, dean of the school of theology and administrative vice-president of Southern Methodist University, was awarded an honorary doctor's degree by Boston University, in Boston last week. Degrees were conferred upon Dr. Hawk and several other executives of theological education at a university convocation commemorating the centennial anniversary of the school of theology of Boston University.

MISSISSIPPI CONFERENCE CLASS OF THIRD YEAR

The third year class is asked to meet the committee in room assigned at First Methodist church, Gulfport, on Wednesday, Nov. 15, at 3:30 p. m.

ROY WOLFE,

GALLAHER LIGHTHOUSE

It was a clear night when on August 10 last, the entire assembly of Methodist young people gathered on the knoll in the center of Camp Brewer, for the dedication of the Gallaher Lighthouse, gift of Mr. and Mrs. B. T. Gallaher, and their only son, Earl, of Trout, Louisiana. All lights were turned off and the service went on under the glow of the stars.

With Rev. G. W. Dameron presiding, the service began with the singing of "Jesus, keep me near the cross," by the assembly choir, trained under Mr. Voran. Rev. R. H. Harper gave a brief history of the development of Camp Brewer on the twenty-five acres of land given by Mr. S. H. Brewer, of Lecompte. Mr and Mrs. Gallaher and Mr. Earl Gallaher were introduced, and Mrs. Gallaher made a beautiful presentation speech, to which Rev. William Byrd responded, accepting the building for the young people. Mr. Charles N. White, who had served so well in the development of the camp, led in appropriate prayer. The lighthouse was then dedicated by Rev. R. H. Harper and, just as the choir began to sing "In the cross of Christ I glory," the large electric cross was flashed on, shedding a soft glow over the tops of the neighboring pines. From a turrret Rev. Charles W. Lahey, who had labored faithfully in the erection of the building, led in prayer and closed with the benediction.

The lighthouse provides space on the ground floor for the Delco plants and a generator that supply ample light for the entire grounds and power for running water. The second and third floors may be used for sleeping quarters if needed. Above them is a belfry; still above a glass cupola surmounted by the electric cross, which can be seen from the paved highway between Alexandria and Lake Charles. While serving a very practical purpose, the lighthouse is a symbol of the work of Camp Brewer. Above the doorway at the foot are the names of the donors and appropriate Scripture concerning the Light that "comes from afar."

HOUMA'S NEW METHODIST CHURCH

A church building, with facilities for five classrooms, a seating capacity of three hundred and fifty, and a completely furnished adjacent apartment, has been erected in Houma. This new church ha[illegible] an attendance of one hundred, and [illegible] average attendance at all se[illegible] about one hundred and twe[illegible] church and lot is valued [illegible] is an outstanding indeb[illegible] thing less than $3,0[illegible] Conference we h[illegible] by at least six [illegible]

The above [illegible] work of a [illegible] resent a miracle. We feel justified in being proud of the accomplishment. We feel deeply humble in viewing the mighty task ahead.

The building itself is not completed. It must be sealed and finished on the inside, an estimated cost of $3,000. Pews are needed, costing $25 each. We need a pulpit, costing $75; pulpit chairs, costing $25 each; an altar rail, costing $125; also a piano or some musical instrument.

Some of the outstanding gifts of the last year, in addition to cash, for which we are deeply grateful, are: 100 Methodist Hymnals (new) from a member of the Rayne Memorial Missionary Society, in honor of her mother and father; a communion set, given by the New Orleans auxiliaries; and the collection plate donated by Dr. Walton, local dentist. There are doubtless others in the conference who would be eager to share in furnishing this church, which is destined to have such profound and far-reaching effect in the evangelization of South Louisiana. The fact that this church, in addition to its ministry to the community, serves as the church home for pupils of MacDonell School, which makes it of great importance in the kingdom work.

After a year in this field I feel competent to make a statement concerning the value of the work among the French of this area. Last week I visited a home where there had been a recent death. They mourned "as those who had no hope." They could lay hold on nothing that would sustain them in their hour of trial. Then I visited another home. They, too, had a recent sorrow, but they met me at the door with a smile. They asked for a prayer, and as we prayed, we felt the difference Christianity makes. We saw the results of years of labor. I see it every day. Some day the people here will rise up and call you blessed for the work that you, as Methodists, are doing in this French area.

Yours sincerely,
OAKLEY LEE, P. C.,
Houma Heights Meth. Church.

"As we get older," said General Jan Smuts, "life more and more comes to consist of memories—and the Great Hope."

NOTICE! LOUISIANA PREACHERS

Bishop Smith requests that the preachers of the Conference hand in their reports on, or before, the first day of the Conference session, which will be Tuesday, Nov. 14th, so that the business of the old Conference may be finished as soon as possible, in order that the new Conference of the Methodist Church may be organized. May I urge that every preacher in the old Louisiana Conference send in his tables 1 and 2 as early as possible, at least ten days before the Conference session opens, and have his table No. 3 ready to hand in on his arrival at Ruston on Tuesday? This is necessary if we are to complete the work so that the Conference will not be held up. To delay one day will hold up the work that much longer.

The offices for the Statistical Secretaries and the Conference Treasurer will be in the James Building, on the 5th floor. Either Bro. J. E. Hearn or myself will be constantly on hand ready to receive your reports.

Please mail in tables 1 and 2 as soon as possible, and any corrections for these tables may be pinned on your table No. 3, when you hand it in at Conference.

Sincerely,
ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.
Ruston, Louisiana.
October 7th, 1939.

The first water-cure was the flood, and it killed more than it cured.—Charles Lamb.

The true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—Emerson.

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CONFERENCE VISIT

F. A. HOWELL
J. H. McCALEB
MRS. SOL SEELBINDER
A. H. RAMSAY
S. V. WALL—Real Estate
SPLENDID CAFE
WESTERN AUTO ASSOCIATE STORE
JOHN W. GASTON
Agent Mid-South Oil Company
LAVERNE'S BEAUTY SHOP
WEST IMPLEMENT COMPANY
TONY BROCATO—Barber Shop
W. G. LOWERY
E. ENGELBERG
LILLIE'S BEAUTY SHOPPE
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—GREENVILLE

CENTENARY METHODIST CHURCH

McComb, Mississippi

Sunday, October 22nd, was observed as Home-Coming Day at Centenary Methodist Church, at McComb, Miss. The observance was held in celebration of the great victory the congregation has achieved this year in the reduction of the church indebtedness.

At the beginning of the present conference year Centenary church owed to bond holders, the city of McComb, local banks, and other creditors, a total amount $72,000.00. Through the cooperation of all of our creditors, and by the liberal sacrificial giving of our members, we have been able to reduce the total indebtedness to $24,000.00 this year. This $24,000.00 is now owed to the General Board of Church Extension. All other bills of every nature have been paid. This amount owed to the Board of Church Extension will be paid back at the rate of $3000 per year plus interest, so that in eight years the church will be entirely free of debt, and during that period the church will have to pay but very little more than it has paid in the past eight years for interest alone.

One of the remarkable things about the year's work is that along with the raising of the money to reduce the indebtedness the church has grown in spiritual life. The people love each other more, the congregation has faith in its ability to move forward, there is a fine spirit existent and the outlook for the future is unusually bright. Centenary now takes her rightful place as one of the greatest churches of the Mississippi Conference.

While the congregation was accomplishing this great undertaking, they did not leave undone other things that needed to be attended to. During the year the interior of the parsonage has been reworked throughout with a considerable amount of new furniture being added, a lively interest has been manifested in all of the organizations of the church, and sixty-six persons have been added to the membership of the church.

REV. ELLIS SMITH

To the Worshipful Master, Wardens and Members of Abbeville Lodge No. 192, F. & A. M., Abbeville, Louisiana.

We, your committee, appointed to draft resolutions of respect to the memory of our deceased brother, Ellis Smith, respectfully submit the following:

Whereas, the Supreme Architect and Ruler of the Universe, in his infinite wisdom, called to his heavenly abode our beloved and greatly esteemed brother, Ellis Smith, on the 2nd day of October, 1939; and

Whereas, Ellis Smith has been an acceptable and exemplary member of this lodge and ably served it as chaplain at the time of his demise; and

Whereas, his association with this lodge has been an inspiration; his kind, considerate and charitable teachings reflected his godly work; his beautiful philosophy "Whether we live or whether we die, we are the Lord's," will always remain indelibly stamped upon the memory of all brethren; and

Whereas, Ellis Smith was in every sense of the word an upright man and a Mason; and

Whereas, Ellis Smith, as a pastor of the Methodist Church for over fifty years, endeared himself to the many communities he served, and especially Abbeville and Kaplan, where he labored the past five years and was loved alike by Protestant, Catholic, and Jew for his upright life, noble work and adorable personality. therefore be it

Resolved, that in the death of brother Ellis Smith, Masonry, and especially the Abbeville lodge, has suffered a great loss, the community has lost a splendid citizen, his family a loving father—whose image is reflected in these lines:

"Beautiful life is that whose span
Is spent in duty to God and man,
Beautiful calm when the course is run,
Beautiful twilight at the set of sun,
Beautiful death with life well done."

Be it further resolved, that this lodge and the members thereof, tender to the bereaved family of brother Ellis Smith their sincere sympathy; that a copy of these resolutions be given to the press, a copy to the family, and that these resolutions be spread on the minutes of the lodge.

Respectfully submitted,
J. E. FLITCH,
C. J. MONTGOMERY,
C. H. BROOKSHIRE.

CHARLES ALLEN LAMB

Brother Charles Allen Lamb passed to his reward Friday night about 8 o'clock, October 20th, after a lingering illness of several months. He was 66 years old.

His end was peaceful. He just went to sleep surrounded by his immediate family and personal friends. In all essentials brother Lamb was a good man, a faithful husband, a loyal brother, and a devoted father.

He loved his friends and his many friends loved him. He was modest, reserved and unpretentious. He was a man of strong convictions and stood for the highest ideals of life. He was uncompromising in the matter of right and wrong, and always threw his influence and support in behalf of right.

For years he was a consistent member of the Methodist Church of Eupora, filling faithfully and creditably the office of steward, church school superintendent, and trustee of church property. He loved

his church and was loyal to her every interest. As long as he was able he attended all appointed services of his church. On several occasions he was a delegate to his district and Annual Conferences. He loved his church. He was an informed church member. He knew and read his Bible and prayed much. He was a Christian gentleman, a good citizen, and a faithful friend.

For many years he was engaged in business in Eupora, and never lent an unsympathetic ear to any one in distress. We shall miss him, his rich Christian experience, and his wise counsel.

Jesus said: "Our friend has fallen asleep."

"There is no death—the stars go down
To rise upon another shore,
And bright in heaven's jeweled crown,
They shine for ever more."

E. G. MOHLER,
Pastor.

The Bishop of—is so like Judas that I now firmly believe in apostolic succession.—Sidney Smith.

RESOLUTION OF BRUSHWOOD MISSIONARY SOCIETY

Whereas, God in His infinite wisdom, has seen fit to call from our midst a friend and fellow co-worker, Mrs. Webb Perryman.

Mrs. Perryman was called Home October 14, 1939, after a two-weeks' illness. To know her was to love her. She counted her friends by the scores, this was attested by the funeral attendance and beautiful floral offerings.

Some three years ago, feeling the need of a missionary society in our church, Mrs. Perryman called together a band of women of both Baptist and Methodist churches, organized a union society which continued to grow until each church felt that they could support their own society. Our present auxiliary is the outgrowth of her endeavor.

Whereas, our missionary society keenly feels that loss of our beloved member, and wishes to express our deepest sympathy to the family. To them we can only say with the poet:

Not now but in the coming years.
It may be in a better land
We'll read the meaning of our tears,
And then sometime we'll understand.

Then trust in God.
Through all thy days
Fear not, for he doth hold thy hand.
Tho' dark the way,
Still sing and praise.
Sometime, somewhere, we'll understand.

Whereas, we desire a copy of these resolutions be sent to the New Orleans Christian Advocate, one to the Minden Herald, one upon the minutes of our book, and one to the family.

(Signed)
RESOLUTION COMMITTEE.

A FRIENDLY WORD

By Paul Griffith

From Zero to the Infinite

"Reduce yourself to zero, God will remove the rim, and then you will become a part of the infinite."

To my mind there has never been a more profound statement; one packed with more vital significance to our universe. If taken at its face this world [illegible] very soon be transformed from [illegible] land ruled by greed and war to one [illegible] peace and love.

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and literally lost himself in the cold barren wastes of Labrador as a medical missionary to those forgotten and ignorant people. By establishing hospitals, schools and colleges in the benighted region where no other person had dared attempt it, he won a country and its people from ignorance, disease, and superstition to a more abundant life. By forgetting self, he satisfied the first requirement. Thus God was able to do his work. The narrow circle limiting his life was removed; then as surely as night follows day, the name of "Sir Wilfred Grenfel, Medical Missionary to Labrador," was inscribed alongside the immortals of the world.

It has been this principle that has dominated the lives of Saints and Seers of ages remote. It was the same that undergirded the statesmen, philosophers and poets of the more recent past, and it must certainly be the permeating and propelling force of all those of the present and future who wish to render service acceptable to the Master—"For he that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOV. 5, 1939

By Dr. J. R. Countiss

RIGHTEOUSNESS AND WORLD PEACE

Golden Text.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

5:17-20, 38-45; 6:1-4

Matt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret shall reward thee openly.

Great religious leaders are always constructive. Jesus was no exception. He came in the fullness of time when the world had been prepared for his coming through the labors of godly men who had done their work and entered into rest. Not a stone of their foundation did he remove, no worthy work did he destroy. He accepted and approved good wherever he found it, commending with equal sincerity and heartiness the faith of the gentile centurion and the integrity of the Jewish Nathanael, praising the prophets and reverencing the law, but condemning the petty regulations and narrow restrictions of a man-made morality. He desired to preserve all good, old or new, and urged upon his disciples a growing righteousness that would far excel that of the Pharisees.

The law granting an eye for an eye had been kind in its day, limiting revenge to a fair equivalent, to a mere "getting even." Jesus urged not that men should be exacting, but forgiving, not that they should obey impulse and passion, but that they should be controlled by principle, even by love. Man's capacity to attain such a height is at once an evidence of his superiority and a prophecy of his success. He is complimented by being called to a righteousness that excels. It is not enough that one should measure up to the standards of his day. He must go a little beyond, travel a second mile. Character is revealed not under compulsion but under freedom. The second mile is the mile of freedom that reveals true character. Self-preservation may be the first law of life, but service is the first principle of religion. Its goal is to make the most of life, to make it count, to make it useful. Jesus forbade any attempt to make men moral by might or to secure righteousness by force.

In his kingdom love is the only law. If love fails, the kingdom fails. God fails, for God is love. He respects human freedom and knocks at the door through which he would gain entrance. His servants are not peons compelled to labor in his vineyard through fear of drouth or threat of flood. Sunshine and rain come alike on the evil and the good. Such gracious and impartial kindness on the part of God has been a perpetual puzzle to selfish vindictive men.

There was a day when good men believed that God had commissioned them to aid him in chastising the wicked by making war against them. Victory signified God's help and approval and he was rewarded by a more or less generous share of the spoils devoted in sacrifice. Conscience has developed slowly and wisdom has come by small degrees, but more and more do men realize the futility of war. Evil is not to be overcome by evil, but with good. Every sword is a two-edged weapon. Its modern counterpart strikes not alone at attacking combatants, but reaches across continents and seas to slaughter helpless babes and defenseless women. It is altogether impartial as between a fort and a hospital or a cathedral and a battleship. More and more do good people in all countries hate war.

Peace is a product of righteousness, as war is the result of selfishness, greed, injustice. Every good man is an apostle of peace. Individuals best promote peace by cultivating fairness and good will in all personal relations and by insisting that public officials take a like attitude toward other nations and peoples. All recent wars have been inaugurated by despotic rulers who disregard the will of the people, and so plunge multitudes into untold suffering by their ambitions. Could all humanity speak through an impartial election, it is practically certain that war as an instrument of settling disputed issues would be forever abolished. Christian churches can at least set the pace by keeping peace among themselves.

"However, as communication has improved and as radio has brought the voice of the politician and the demagogue to a hundred million ears, vital questions of national import tend to be decided by what might be termed the pari-mutual system, the odds being determined by the number of letters and telegrams pro and con received by a given congressman, despite the fact that he was elected supposedly for his capacity to study impartially the problems of the nation and to vote thereon as his best judgment and conscience dictated."—H. W. Prentiss, Jr.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SUCCESS

"Your column is concerned with 'successful living.' May I ask you to give us your definition of what constitutes success?" writes a reader.

Mr. Jones

This is a big order one way you look at it, and surprisingly simple viewed from a practical premise. It is a truism to say that most people think of success in material terms. Whosoever reaches a place of recognized usefulness and attains a competence is a success in the eyes of the community. Good as far as it goes, this conception of success stops too soon.

History shows that some who were hailed as huge successes by their contemporaries are numbered among the failures by virtue of the evil they did which lives after them, while others, judged pathetic failures by the generation in which they lived, are now, because of what they stood for, in the Hall of Lasting Fame.

With this paradox in mind, I venture some standards of success which cut deeper than the popular idea of successful living.

To live nobly and to help others so to live, without an iota of self-esteem on your part—This is success!

To love sacrificially and be loved dearly by those who know you and understand—This is success!

To be willing to pay the price of an educated conscience and then follow it whithersoever it leads—This is success!

To shape one's life so that the place where he lives is lifted even a little Godward by his having lived there—This is success!

To love little children, and be patiently considerate of old age—This is success!

To respect personality, and show compassion for dumb animals; and to lessen pain and suffering whenever possible—This is success!

To earn a little and to spend a little less—This is success!

To give your best to the highest you know—This is success!

To put the Beatitudes into daily living—This is success!

To stake your life on the highest conception of God you can apprehend—This, too, is success.

HUMAN NATURE

By Rev. Vivian T. Pomeroy, D. D.

Charles Augustus Applethwaite was his name. At the time of my story he was fourteen years old. Not at all a bad boy, but dreadfully belligerent, if you know what I mean. In short, a fighter. With his fists, you know. Charles Augustus, being strong of arm and plentiful of muscle, found from a very early age that a sock in the jaw often settled many difficulties—a sock in somebody else's jaw, you understand.

This tendency to fighting, though often triumphant, was a nuisance to the father of Charles and a grief to his mother. There were constant complaints of Charles.

"I can't think where he gets it from," his parents said. And, being nice people, neither of them cared to remember Great Grandfather Applethwaite or Great Uncle Brewster on Mother's side.

So there seemed nothing to cure Charles Augustus. When scolded by Father, Charles would say: "Gee, Pa! You can't stop guys fighting. It's human nature. You've just got to settle a thing, and when your blood is up, well, it's just human nature, that's all. There's always been fighting and there always will be. It's human nature."

And Father would say: "It feels very like human nature to me at this moment to give you something— a taste of your own medicine."

Charles would then say: "Oh! That's differ[illegible]t. You've [illegible] to let a guy hit [illegible] nature, too."

Mother [illegible] say: "Please nev[illegible] ords again. I ne[illegible] human nature [illegible]

[illegible]ther," [illegible] t awa[illegible]

[illegible] shoulders at the queerness of women.

Now Charles Augustus, in his more peaceful moments, had a hobby. Very earnestly he collected stamps. He had a magnificent collection; indeed, some of them were rare and valuable. Some had been inherited from his grandfather, and many had been given to him; and Charles cherished his collection very dearly.

So it was a frightful blow when, during the time Charles was at camp, burglars entered the house and carried off, among other things, the stamp collection. Charles was extremely wroth and very upset indeed. He himself saw the police. He thought of little else. He thirsted for justice. Every kind of effort was made; but day after day no trace was found of the stolen goods.

And at last Father said: "Well, we shall have to count the things gone; that's certain. It's infuriating; but I suppose in some folks it's human nature to steal."

Charles Augustus looked up sharply. "Human nature nothing!" he said sourly. "What's the law for, if you can't get hold of thieves? What good are police, if they can't get guys who rob and steal?"

"Oh, the law!" said Father. "The law believes that human nature must be taught a little more humanity and a little less nature. But I thought you believed in human nature, Charles?"

"Not when it steals my stamps," said Charles Augustus.

"Ah!" said Father.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Methodism of New Orleans as well as that of all Louisiana is looking forward to the coming of the Woman's Missionary Council to New Orleans in March of 1940.

This, the last session of the Council of the M. E. Church, South, will be held in First Methodist Church. Because it is the last session, it is anticipated that an unusually large crowd will attend.

The Council will have two distinguished guest speakers, Dr. John R. Mott and Dean Lynn Harold Hough.

Mrs. Hume R. Steele, of Nashville, who is the chairman of the Council Committee on Arrangements, spent several days in New Orleans recently conferring with Mrs. George Sexton, Jr., president of the Louisiana Conference and the local committee. Mrs. C. C. Bell, of First Church, is general chairman and Mrs. W. H. Wallace, Jr., is assistant chairman of the New Orleans committee. Mrs. D. B. Carre is treasurer of the committee and Mrs. C. I. Jones is chairman of the Courtesy Committee. The Louisiana Conference Society will participate in the entertainment of the Council and the committee on plans for the Council is composed of Mrs. C. I. Jones, Mrs. G. W. Dameron and Mrs. D. C. Metcalf.

* * *

A very important committee of the Woman's Missionary Council is the Candidate Committee. This year this committee has engaged the services of Miss Susie Peach Foster to act as personnel secretary for the committee. Miss Foster is traveling throughout the church securing young women as candidates for missionary service. At the present time she is in the Louisiana Conference covering the following cities: Ruston, Baton Rouge, New Orleans, Lafayette, Alexandria, Natchitoches and Shreveport. Miss Foster is a missionary to Korea under the Woman's Council, and is taking a year from her work to engage in this candidate work. In speaking of missions in Korea she said: "The Lord gives us enough results to keep us from getting discouraged, but not enough to give us the big head." She was asked what Christian missions had done for Korea in fifty years time and she answered: "Korea now has an autonomous church headed by a Korean bishop. There are 230,000 Christians in Korea of which 10,000 are members of the Methodist missionary organization."

Speaking of candidates for missionary service Miss Foster said: "There are many problems to meet on the mission field and for this reason we need the very best young people we can find—those with the very best physical, educational, cultural and spiritual background." She asked that presiding elders, pastors and missionary women speak frequently to the young people of the church on this subject, and impress youth with the vital importance of this work.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. W. F. Mahaffey, conference director of spiritual life groups, sends the following message to auxiliaries:

"As we approach the close of the year, please refer to page 77, conference Journal, and check the recommendations offered by the committee on Spiritual Life and Message. At this time we are especially concerned about No. 5. Cooperate with your program committee in the observance of the Week of Prayer. Hold an all-day prayer—retreat if possible. Save this retreat material for future use.

"A spiritual life group has changed the whole atmosphere of a church. What is yours doing?

"Prayer is the thing spiritual life groups stand for, but never a prayer group without studying.

"Work out with the group some creative work.

"Why not sponsor a Prayer Room at the church that will be open all the time?

"Hold prayer group meetings in homes of shut-ins.

"Collect and distribute old and new copies of The Upper Room to shut-ins, jails, hospitals, transients and negroes.

"Urge your pastor to distribute The Upper Room and Tidings for use of all church members.

"Form a reading circle. Circulate new devotional books and leaflets.

"Use devotional leaflets for group discussion among the auxiliary members.

"Use topics for discussion.

"Distribute The Christian Home Magazine.

"Sponsor Wednesday night prayer meetings (if your church does not meet for prayer service).

"Secure workers needed for church activities.

"Cultivate young women. They are your hope.

"Study the leaflet on Spiritual Life Groups by Miss Daisy Davies. This leaflet gives all the information you need for an active spiritual life group.

"Attempt a definite project.

"Evangelize one by one.

"Allegiance to Jesus Christ takes the best from each and exalts and lifts that best above the Eternal Now to a common plane and results in a beautiful God-filled, God-disciplined freedom. This is the meaning of allegiance to Jesus Christ and His principles. This is the real objective and the mighty task under God, of the spiritual life and message group of our church, the thing we must quietly, but diligently and powerfully put into our churches, our communities, our nation and our world." (Findings of Spiritual Life Conference, Scarritt College, August, 1939).

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Scarritt Associates

You will be glad to know that we have passed the half-way mark toward the goal of 270 associates for this year. The response has been splendid wherever the Scarritt program has been presented. Many letters speak of the happy surprise at the cordiality with which the program has been received by the church schools.

Perhaps you have not been able to have this program in September. I hope you will resolve that your auxiliary will take part in this work soon. The fifth Sunday in October is College Day in the church schools. This will be a fine occasion for a Scarritt program. We shall present the Scarritt program in our church school at Sardis that day. Talk to your church school superintendent about it now. He will be glad to cooperate with you.

On the honor roll of those who have reported programs are: Aberdeen, $14.75; Belmont, $5; Houston, $7.86; Murphy; Myrtle, $13; Okolona, $13.50; Ripley, $13.20; Rome, $3; Schlater, $9; Shuqulak, $5; Water Valley, Main Street, $6. Several others have sent in associates but did not state whether they had presented the program. These are: Vaiden, Holcomb, Horn Lake, Chapel Hill, Ackerman, Sumner, Starkville and Hernando.

Two zones have honored presidents of auxiliaries with associate memberships. The zone of which Macon is a member, in the Columbus District, presented five associates. The zone of which Greenville is a member, in the Greenville District, presented six associates.

The morning mail brought in a list of 28 new associates from Water Valley First Church. This heads the list so far. Be sure your Scarritt program is presented in October.

MRS. JEFF CUNNINGHAM

I do not believe that state can [illegible] which Jesus and Judas have equal [illegible] in public affairs.—Thomas [illegible]

In Memoriam

LEONARD L. WHITE

Mr. Leonard L. White was born November 5, 1906, at Lucky, La., in Bienville parish, and departed this life on September 29, 1939, being nearly thirty-three years of age. He joined the Methodist Church at the early age of sixteen. Later he moved to Dubberly, La., and transferred his membership to the Brushwood Methodist Church. On February 16, 1937, he was happily married to Miss Doris Woodard, of Dubberly, La. He is survived by his wife and splendid little son, Jimmie Wayne, age six months.

Also surviving him are his father and step-mother, Mr. and Mrs. B. W. White, of Arcadia, La.; three brothers, Glen, of Oklahoma City, Okla.; Gloer, of Austin, Texas; and B. W., Jr., of Homer, La.; and five sisters, Mrs. George Rhodes, of Austin, Texas; Mrs. Bennie Andrews, of Monroe, La.; Mrs. Russell Foster, of Houston, Texas; Mrs. Prather Byrd, of Tallulah, La.; and Miss Mary White, of Arcadia, La.

Leonard, as he was familiarly known, was fatally injured when a Gulf Refining Company's truck, in which he and ten other workers were returning home, overturned on the Homer and Minden highway. Thus his going was sudden, but how comforting it is to feel that he was ready to go. For "by their fruits ye shall know them." Leonard commanded the respect of all who knew him. He was upright, friendly, industrious. He faithfully attended and supported his church. The center of his interests was in his beautiful home life. Utterly devoted to his noble wife and precious little boy, he was on his way to them when the angels came. Then in a moment his soul was borne aloft to the Heavenly Home where he will be forever with his Lord. He was still a young man when he answered the Master's call to come home. Now he has gone to the land where we never grow old.

Funeral services were conducted Sunday afternoon, October 1, from the Fellowship Baptist Church by his pastor, Rev. L. R. Nease, Jr., and his brother-in-law, Rev. J. C. Woodard, of Seminole, Okla. The esteem in which he was held was shown by the many floral offerings and the throng of friends who attended his funeral. He was gently laid to rest in the Fellowship cemetery.

"I cannot say, and I will n[illegible]
That he is dead. He is [illegible]
With a cheery smile [illegible]
hand
He has wandered [illegible]
And left us dr[illegible]

a glorious reunion in the Home over There.

His pastor,
L. R. NEASE, JR.

Life to be valuable must be a balance of forces—material, mental, spiritual—and if we neglect the claims of the spirit, life and the world are thrown out of balance. The time is ripe for a stock-taking by individuals of their resources. If they find that their spiritual resources are low, they should begin to build them up . . . It is the duty of mature citizens to point out to youth the importance of spiritual ideals as a spur to lasting success.—Thomas J. Watson.

A suspicious parent makes an artful child.—Haliburton.

METHODISM

SHALL WE ADVANCE?
SHALL WE STAND STILL?
SHALL WE GO BACKWARD?

The first Quarterly Conference of the New Conference Year will determine our advance or retreat.

Upon the leadership of our Church, as represented in the membership of the Quarterly Conferences, rests the responsibility of answering for the entire Church whether we shall advance, stand still, or go backward.

An increase in Acceptances on Benevolences means FORWARD.

An acceptance of an equal amount of preceding year means STAND STILL.

An acceptance of a lesser amount (and this is unthinkable) means GOING BACKWARD.

Every dollar asked is a vitally needed dollar.

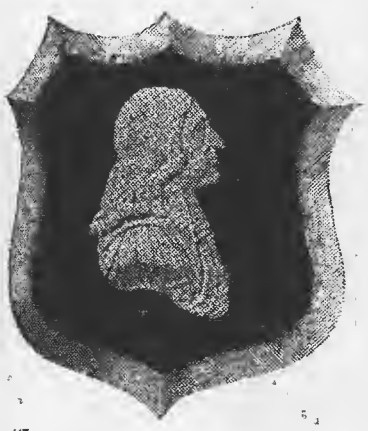
Let Our Goal Be
Full Acceptance of Entire Askings

Until we reach our goal, let every church vote: **A minimum of 10 per cent increase over last year's acceptance.**

The Benevolences is the answer of Methodism to the call of Christ to Christianity to share with Him in a World-Kingdom Building Program.

General Commission on Benevolences
C. K. VLIET, Secretary
810 Broadway, Nashville, Tennessee

New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"It is the great marvel of the Christian character, that the completest self-sacrifice gives the completest self-possession; that only the captive soul, which has flung her rights away, has all her powers free; and that simply to serve, under the instant orders of the living God, is the highest qualification to command."
—James Martineau.

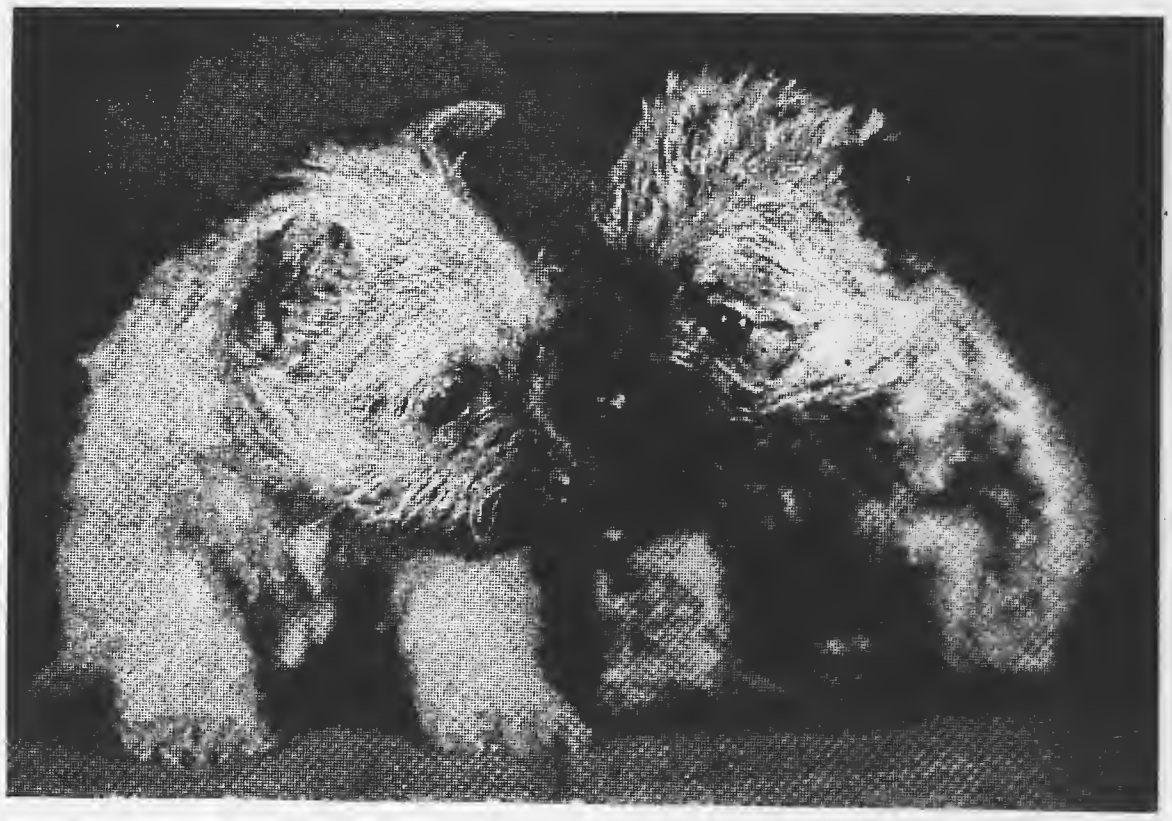
THE PRAYER-ROOM TODAY

O Lord, who knowest all things, Thou knowest that we love Thee and would have none other as Master of our lives. Grant us of Thy Spirit that we may more closely and worthily follow Thee in courage of self-giving and in purity and faithfulness of purpose. Confirm our trust in Thee; keep us true who are Thy witnesses, arm us with Thy love against the assault of hate. May Thy light shine through us that men may see and glorify Thee. Amen.

Vol. 86. No. 45.

NEW ORLEANS, LA.
THURSDAY, NOVEMBER 9, 1939.

IT'S CONFERENCE TIME



—Courtesy "Our Dumb Animals."

Scotty, what do you think that bishop will do about it?

Wallet of the Week

THE FELLOWSHIP OF EQUAL SERVICE is the name of a new organization which is championing the cause of the women of the church. The members of the organization hold that women are not accorded equal privilege with men, that the higher positions are not open to them, and that they "prefer to give their services where there are no fetters and no closed doors on womanhood." It is alleged that large numbers of ambitious women are leaving the church because they see in it no future for their sex.

* * *

THE TOTAL JEWISH POPULATION of the United States, according to the American Jewish Year Book, is 4,831,180. This number represents an increase of 603,151 over the number ten years ago, but it is still the smallest ten-year increase since 1877. When it is remembered that this number is only 3.74 per cent of the population of the country, those who harbor anti-Jewish feelings are left without a leg to stand upon in economics, industry and politics, not to mention the moral and spiritual issues raised by such an attitude.

* * *

THE CATHOLIC CHURCH IN AUSTRIA has lost prestige since the country was taken over by Germany. A correspondent of the **Catholic Herald** reports a relentlessly waged "bloodless war" against the church. Nuns are said to have been threatened with charges of immorality unless they leave the country by a specified time. Monasteries and nunneries have been confiscated and stripped of their treasures and Catholic schools are being closed or taken over by the Nazis. In the earlier stages of the German conquest of Austria, Cardinal Innitzer was favorable to the Nazis.

* * *

ONE OF THE STRIKING AND SIGNIFICANT THINGS in the present-day crisis of liberty is that the last stand for freedom in many a land is being inspired by the Bible. When we survey the world of today, we discover that the groups which, despite persecution and the loss of all outward liberty, are offering the most resolute resistance to the new despotisms, are groups which have found their inspiration in the Christian Scriptures. The book whose pages relate the most significant crises in human history; whose influence has revolutionized the life of individuals and of society, never comes to its own so much as in times of crisis and revolution.—John A. Mackay.

EDGAR ALLEN POE had the habit of underlining significant passages in his Bible, according to Ted Malone, who discovered the fact when he was permitted to use the volume in a poetry program broadcast some time ago. Among the passages underlined are:The Lord's Prayer; eleventh chapter of St. Luke; "Behold I stand at the door and knock"; and "I loathe it; I would not live always: let me alone; for my days are vanity." Job 7:16. The last passage may have been marked at the time of the death of Virginia, his child wife.

* * *

THE REPUBLIC OF FRANCE is said to be the largest consumer of alcohol in the world. The amount consumed per capita per year is from five to six gallons of absolute alcohol. This high degree of alcohol saturation is brought about by her three million home distillers, her half million drink shops, by the audacity of advertising propaganda and the disposal of millions of gallons of wine through persistent sales effort. As a result there has been a constant progression in mental diseases and other afflictions traceable to the use of alcohol.

* * *

STUDY OF PROTESTANT CHURCH INCOME by Dr. George W. Dowey, of the Presbyterian Board of National Missions, reveals the fact that three-fourths of it is paid by one-fourth of the membership. Another interesting disclosure is that the Protestant Church member contributes less than one per cent of his income for the support of his church. According to Dr. Dowey, the average member contributes about ten cents per week. The statement includes the information that, "one-fourth of the national mission budget is spent for interest and amortization of loans."

* * *

THE CHURCH SCHOOL, according to figures for the former Methodist Episcopal Church, showed a loss over a period of seventeen years, 1922-1938, of nearly a million pupils enrolled, and a loss in attendance of three hundred and fifty-two thousand six hundred for the same period. There were temporary spurts which gave hope of recovery, but the facts are that the enrollment went down from four and one-half million to three and a half million, and the attendance from two million one hundred and eighty thousand to one million eight hundred thousand. That indicates the battle confronting every church today.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

EDITORIAL CORRESPONDENCE

The seventieth session of the North Mississippi Conference convened at Cleveland on Wednesday evening, November 1, 1939, with Bishop W. T. Watkins in the chair. The Bishop opened the session with a brief and forceful devotional address which was followed by the Sacrament of the Lord's Supper, the district superintendent assisting.

Following the communion service, the Conference was called to order and Rev. W. R. Lott, secretary of the last session, called the roll. Rev. R. G. Lord was elected secretary. The secretary of the Cabinet read nominations for vacancies and committees which were confirmed by vote of the Conference. Following the organization of the Conference, visitors were introduced and Dr. G. L. Morelock addressed the body in the interest of the work of Lay Activities.

The Bishop announced the Steering Committee and a Committee on Goals and Objectives. Routine announcements were made and the Conference adjourned to meet at 8:30 Thursday morning.

THURSDAY—SECOND DAY

The Conference convened promptly at the appointed hour and after appropriate devotional services proceeded to the routine matters looking to the conclusion of the business of this final session of the North Mississippi Conference. All the classes were called and were advanced according to their completion of the work for the year.

L. A. Bennett, J. L. Nabors, Jr., and F. L. Looney were received into full connection. William D. Waugh, A. C. Bishop, and W. R. Richardson were admitted on trial into the traveling connection. The interesting conclusion of the remarks made by Bro. Waugh was, "If you will admit me into the Conference, I promise that I will not let you down." The call of the classes was completed and those eligible were elected to orders. The names of T. W. Lewis, A. J. Henry, and Mellville Johnson were referred to the Committee on Memoirs. B. C. Swartz was continued on the supernumerary list.

Next in the proceedings of the morning came the Call of the Superannuates. A touching letter was read from Rev. L. B. Wimberly, who reported that in addition to his struggle against the affliction which had carried him to the West, he had been compelled to undergo an operation for appendicitis. Rev. B. P. Jaco, who makes his home at Raymondville, Texas, made his report, as did Rev. J. J. Brooks, Rev. J. J. Garner, Rev. B. P. Fullilove and Rev. J. H. Felts. Bro. Brooks, the son of a member of the Conference, father of a member of the Conference, and the grandfather of a young man preparing for admission, said that he had answered every roll call of the Conference except one and he exhibited a walking cane which he and his father had used constantly for nearly one hundred years. Rev. J. H. Felts, in a breezy and characteristic address, concluded with the wish that every member of the Conference might live one hundred years and that he might live to see that all of them receive decent burial. Mrs. Taylor, a pioneer Methodist now living in Memphis, made a talk by way of appreciating the Church and its veteran ministers.

AFTERNOON SESSION

Upon the reconvening of the session, the devotional service was led by Rev. W. L. Pearson. Following the devotions were various reports of boards and committees. Dr. C. K. Vliet addressed the Conference on behalf of the General Commission on Benevolences. A collection was taken for the relief of Rev. J. G. Johnson, a superannuate living in Denver, Colorado, and then followed one of the most touching scenes in the history of the North Mississippi Conference. Rev. S. H. Caffey read a resolution, adopted by a rising vote, which declared the dissolution of the Conference—forever. Various members of the Conference who had opposed union spoke feelingly of their surrender and of their wholehearted allegiance to the new order of things in the setup of the Methodist Church.

THURSDAY NIGHT

The night session of the Conference was held in the auditorium of Delta State Teachers College. The North Mississippi Conference of the Methodist Church was formally organized and Rev. R. G. Lord was elected secretary. Ministers certified by the Methodist Episcopal Church and the Methodist Protestant Church were duly recognized and enrolled. Then followed the ceremonies of Union and Dr. W. A. Smart, of Emory University, was the speaker for the occasion. Dr. Smart's address was well received.

FRIDAY—MORNING SESSION

Following the devotional exercises, the Conference took up the naming of boards and committees and other matters for completing the organization. It also took such action as was necessary to make effective the transition from the old to the new. Dr. Pool spoke briefly on the Church Extension activities until such time as the Board of Missions and Church Extension in the United Church might take over the functions and the full administration of that interest.

Mr. Hugh Clayton presented resolutions continuing the old setup of Lay Activities, and Rev. W. I. Henley presented a resolution looking to the erection and maintenance of a place of Episcopal residence on the campus of Millsaps College, Jackson, Miss.

The hour for taking the first ballot for delegates having arrived, the Conference appointed tellers and proceeded to the election. Rev. W. L. Duren, Editor of the Christian Advocate, addressed the Conference on the status, the condi-

tion, and the future of the paper. The hour was fixed for the afternoon session and the Conference adjourned.

AFTERNOON SESSION

The first business following the convening of the afternoon session was the tellers report on the first ballot for delegates to the General Conference. The report showed elections and in the order following: Clerical—L. P. Wasson, N. J. Golding, A. T. McIlwain, J. W. Ward and V. C. Curtis. Lay—J. G. Houston, J. M. Foreman, D. H. Hall and J. G. McGowen. A second ballot was taken, the clerical resulting in no election. A resolution offered by W. W. Woollard, carried by a large majority, fixed the assessment for the District Superintendent at a maximum of ten per cent of the amount assessed for the pastor. The members of the Advocate Publishing Committee were re-elected and following announcements, Conference adjourned to meet at seven o'clock tonight to hear the report of the tellers, to be followed by preaching, Dr. Smith, President of Millsaps College, being the preacher.

SATURDAY—MORNING SESSION

The morning session on Saturday was occupied with routine matters—reports and other details of planning for the year ahead. Mr. J. H. Johnson, whose illness in a Memphis hospital prevented his presence at the Conference, was elected treasurer of the Conference—an office which he has filled with eminent satisfaction for a number of years. The report of the treasurer showed collections of $45,049 on $51,771 assumed for the year just ended. This sum will be increased by delayed remittances which probably will bring the total to the figures of last year.

The Committee on Goals and Objectives reported naming four interests as the paramount concerns of the coming year: Benevolences, Christian Education, Evangelism and Missions and Rural Work. Along with these interests, the church periodicals were named as necessary to the promotion of all these interests and the attainment of the ends desired. The Conference renewed its relation to the New Orleans Christian Advocate and, in order to give it a place in the homes of all the people, a campaign committee was named as follows: Aberdeen, W. J. Dawson; Columbus, W. M. Jones; Corinth, R. R. Scott; Greenville, W. C. Galceran, Jr.; Greenwood, J. O. Dowdle; Sardis-Grenada, W. J. Cunningham.

The delegates to the General and Jurisdictional Conferences follow in the order of election: Clerical, L. P. Wasson, N. J. Golding, A. T. McIlwain, J. W. Ward, V. C. Curtis, W. R. Lott, R. G. Lord. Lay, J. G. Houston, J. M. Foreman, D. H. Hall, J. G. McGowen, Mrs. W. H. Ratliff, M. F. Pierce, Mrs. R. P. Neblett.

A brief session of the Conference was held on Saturday evening for the completion of the business and the appointments were read following the memorial service Sunday afternoon.

GULFPORT METHODISM

Methodism on the Gulf Coast was not a part of the pioneering enterprise which spread from the Natchez country, but was rather the result of the industrial progress which began a century later. The towns along the coast were largely Catholic in religion, the surrounding country offered an uninviting agricultural prospect, and Methodism in Gulfport had to wait for the lumber industry and the building of the Gulf and Ship Island Railway in the closing years of the century. The first appearance in the minutes was as Gulfport Mission with C. A. Powell as presiding elder and T. W. Brown as pastor in 1896. In 1897 it was served by J. H. Holland and the following year it disappears from the Minutes unless it was the same as St. John's Mission served by J. H. Holland. In 1899 and 1900 J. S. Parker was pastor, in 1901 W. D. Dominick was assigned, 1902-1905, G. H. Galloway, 1906-1909 J. M. Morse, 1910 Felix R. Hill, Jr., and in 1911 M. L. Burton became pastor. At that time it had become a well-established church and it is now one of the important churches of the Conference and is the most important Methodist center of the Gulf Coast. For a long time there were two churches in Gulfport, but in the course of time the two were merged into one. At the present time Rev. J. F. Campbell is the district superintendent and Rev. Van R. Landrum is the pastor.

Editorial Miscellany

UNSCIENTIFIC OBSERVATIONS

By Dr. H. T. Carley

A scientist is, above all, a keen observer. Many important additions to the sum of human knowledge have grown out of the keen observations of men who were trained to discover, if possible, the relation between cause and effect. So we are told that Newton saw an apple fall—and in due time he promulgated the law of gravitation.

But not all of us are scientists. We see things happen—but we make no great discoveries. The best we can do, then, as non-scientists is to record our observations, let the conclusions be what they may. This we proceed to do.

The crowing of roosters is the cause of daybreak. During recent weeks, on account of the high tempo of harvesting operations, we have had occasion to get up frequently before daylight. We have felt our way to the kitchen, switched on the electricity, and proceeded to make coffee. Invariably we have heard the roosters crowing out at the chicken house about this time; and just as invariably, a glance to the east would reveal streaks of light along the horizon. If it had happened only once, we should think nothing of it; but since it happens every morning, our unscientific conclusion is that roosters are responsible for sun-up.

The best sign of rain is the road machine working a stretch of dirt road. We have a stretch of dirt road between here and the farm, over which we travel practically every day of the week except Sunday. So we have ample opportunity for observation. We may be in the midst of a spell of perfect weather—no clouds in the sky, no wind from the southeast, no tree frogs hollering, everybody hard at work in the fields. Then we hear the road machine rumbling along, putting the road in good shape—and the darkies, without so much as looking up, say, "Look out for a change in the weather." So that night we have a flood.

A planned squirrel hunt is a mighty good way to bring on a blustery cold spell. Squirrels are like a good many people—they enjoy sleeping late on a cold morning—and if the wind is blowing, you might as well stay under the covers yourself. The weather is very pleasant now; and it bids fair to stay that way for several days. This is Thursday night. I'm too busy to go hunting Friday or Saturday, but I think I can make it Monday. Judging from experience, I confidently expect to find ice on the ground and a cold north wind blowing Monday morning.

The main trouble with unscientific conclusions is that they are all wrong.

INTRODUCTION

By Bishop Hoyt M. Dobbs

Mississippi Methodism has produced some of the noblest men and women in the history of the church. We honor ourselves in paying tribute to their memory.

History is of value and significance for a number of reasons. It keeps the record straight. It honors the names of our noble dead upon whose shoulders we stand. From it we are able to extract the distilled wisdom of human experience. It links the present with the past. It throws light upon the path ahead. It strengthens our morale. We must not forget who we were yesterday, if we are to realize who we are today.

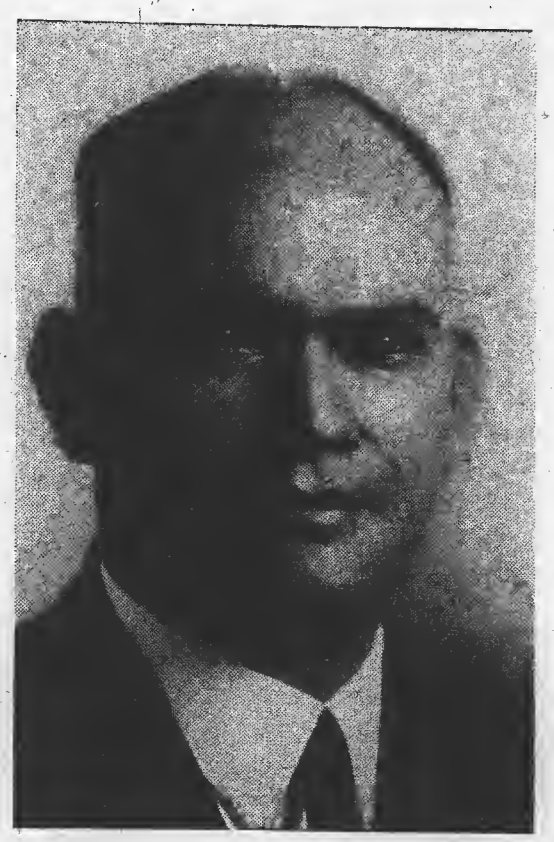
Such a glance over traveled years brings more clearly into view the unity, the meaning, and the value of life itself. There is a certain creative continuity in the energies of the Gospel which even the world recognizes. Other men have labored and we have entered into their labors. It is, however, also true that they without us can not be made perfect.

Through the word of God, the history of the church, and the operation of the Holy Spirit, every Christian sooner or later discovers for himself that Jesus Christ is not only a fact of history, but that He is also a contemporary. This accounts for the reproduction of the New Testament type of piety for the sixty-six generations since He appeared upon this planet. The voice to which we listen today does not come from "back yonder." It is the voice of the Master Himself, here and now, speaking the creative words of redemption and restoration. This quickens our minds, touches our emotions, and sets our wills to high resolution.

When one visits the grave of Tobias Gibson in Mississippi, or stands upon the ground upon which Richmond Nolley died in Louisiana, one becomes conscious of definite influences radiating from these holy shrines. One turns again to the highways of modern life with the conviction that such lives as theirs can never really die.

When the secretary of the Annual Conference pronounces the names of "those who have died during the year," we all stand with bowed heads and vibrant recollections. It is always a moment of inspiration and of victory. Tears may fall and prayers ascend, but they are expressive of the truth that death himself is dead, and that life in Christ is everlasting.

We are living in a new, a perplexed, and a high-powered world. But the power of the Gospel is greater than the power of this world. Again and again evil is overcome with good. In no other way, indeed, can evil be conquered. We need to consider and to use the resources at our command more than to fear the forces which are arrayed against us. Always and everywhere we should lay the emphasis upon a mighty affirmative through positive preaching to our people. Let us doubt our doubts, believe our beliefs, and present Christ as the only name given under heaven whereby men may be saved.



BISHOP W. T. WATKINS

VAN R. LANDRUM, Pastor

The Reverend J. B. Cain was commissioned by the Mississippi Conference to do this labor of love. He has done his work admirably. In thought, in purpose, and in understanding, he now takes his place as the author of a volume which is to be added to the two preceding volumes written by the Reverend John G. Jones. The Mississippi Conference has acted wisely in thus preserving the record of its work, and no doubt other volumes will be added as the years increase.

The Reverend George H. Jones, Secretary of the Methodist Historical Society, and his colleagues, have rendered a most valuable service in publishing this latest volume.

It would not be [illegible]ble to estimate the signi[illegible]ism's contributi[illegible]ppi. Both the [illegible]te an[illegible] now entering [illegible]sion, much [illegible] to the heroic [illegible]corded. It should [illegible] the prayer that [illegible]orthy of the [illegible] us. [illegible] show its [illegible]ly place- [illegible] book in the [illegible] preachers, to [illegible] continue to serve [illegible]ng of the Kingdom

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Conference News and Personals

Louisiana Conference

Rev. R. H. Staples, New Iberia, finds encouragement in the fact that the Advocate continues to win new subscribers without any appeal having been made since the regular campaign. He feels that it denotes increasing interest on the part of the people and an improvement in the paper itself.

The church at Hammond, of which Rev. Carl F. Lueg is the pastor, was dedicated by Bishop A. Frank Smith on October 29. To erect a church building such as this and to pay off the indebtedness in two years is an achievement of which the pastor and his people may well be proud. It is a splendid commentary on the faith and loyalty of the members of this church and community and heartening evidence of a love for the Kingdom in these disheartening times.

Rev. Frank C. Collins reports a well-rounded year's work on the Pelican charge. The outstanding work of the year was the remodeling and redecorating of the Pelican church, and the building of additional Sunday School rooms, at a cost of nearly $2,000, all of which has been paid. Thirty-nine members have been received into the church, twenty-five subscriptions to the Advocate secured on a quota of fourteen, $35 raised for the Golden Cross, with prospects of having everything paid in full before Conference.

Mississippi Conference

Mrs. W. E. Dean, Cascilla, assures us of her love for the Advocate and of the pleasure that its coming brings to her home.

We wish to thank Miss Lou Westcott, of Phoenix, for her continued loyalty to the Advocate and for the assurance that she enjoys reading its weekly messages.

We acknowledge with thanks a renewal from Alvin Wells, of Grace Methodist Church, Jackson, and his expression of appreciation of the paper.

Rev. C. W. Wesley is closing out his fourth year as pastor of the Canton Methodist Church. He feels that it has been the best year of the four and would be pleased to spend four more years with those fine people.

Rev W. B. Alsworth, district superintendent of the Hattiesburg district for the past four years, was presented with a leather brief case by the ministers of his district at a surprise "pounding" given recently by the members of the various churches. The presenatation, made by Rev. J. T. Leggett, of Main Street church, Hattiesburg, was followed by a picnic supper at the district parsonage.

North Mississippi Conference

We are glad to number among our readers so loyal and appreciative a friend as Miss Ina Palmer, Route 3, Louisville.

Rev. J. W. York is closing out the year's work on the Sunflower charge in good shape. He feels that there is no better charge in the Conference.

Dr. W. A. Tyson, pastor at Tupelo, participated in a series of forum talks given at Mercer University, Macon, Georgia, during the week of October 23. Dr. Tyson is a graduate of Mercer University. Large groups of visitors and students gathered to hear Dr. Tyson speak on the Beginning of Religion, and Civilization and Culture.

NOTICE

The Committee on Admissions will meet at 2:30 p. m., Nov. 15, 1939. at First Church, Gulfport, Miss. We urge all the preachers who are coming up for Admission on Trial, and for Full Connection in the Conference, to meet the committee promptly at 2:30 p. m., Nov. 15. 1939.

— C. W. WESLEY,
Secretary.

NOTICE TO DELEGATES

We welcome the Annual Conference and shall take pleasure in entertaining it. However, it taxes our resources to such an extent that we can only provide accommodations for lay and clerical delegates. We would be glad to provide accommodations for members of the families of delegates, but, to our regret, we are unable to do so.

Special rates are being offered by the hotels to delegates bringing members of their families.

Also, because of the confusion that would result, we shall not be able to change assignments after they are made. Members of the Conference are expected on the 15th, and homes available for their entertainment are not offered before that date.

All delegates are urged to fill out and return promptly the self-addressed cards which they will receive. The information received will be the basis for the assignments that are to be made.

The Committee. First Church, Gulfport.

CRADLE ROLL DEPARTMENT, EAST END, MERIDIAN

When the offering of the Cradle Roll Department, of East End Methodist church, was counted Sunday it totaled $70 instead of the $30 asked by the Finance Committee. Mrs. C. M. Martin is superintendent, and when their report was called for she walked down the aisle with a baby in her arms, Master Lewis Frank Rogers, a nephew of one of our prominent young preachers, Rev. Frank E. Dement, Jr. He and the youngest member, Rose Marie Chancelln, two months old baby of Mr. and Mrs. Warren Chancelln, were also presented to the large congregation. The mothers walked down with their little ones in their arms as "Bring the Little Ones to Jesus" was played.

Mrs. Martin has a plate over a hundred years old and Master B. W. Shackelford, Jr., carried this pate with the offering and laid it on the altar as a gift from the babies of our church.

Mrs. Martin and her teachers express appreciation to those who made the generous gift possible.

MILLSAPS COLLEGE

Plans to continue the "Greater Millsaps" movement for funds for Millsaps College until the institution celebrates its 50th anniversary in 1942 have been revealed by Dr. M. L. Smith, president of the institution.

The board of trustees of the college, headed by Bishop J. L. Decell, of Birmingham, Ala., voted continuance of the campaign at a recent meeting.

Activity of the drive will hinge around formation of a "One Thousand $100 Club." Efforts will be made to get one thousand persons to donate $100 to the college, thus raising its endowment $100,000.

Dr. Smith and R. L. Ezelle, of Jackson, a member of the school's board of trustees, will serve as co-directors of the movement.

The second phase of the drive was recently completed when collections were taken for Millsaps in most of the Methodist churches of the state.

The first phase, a solicitation in Jackson and Hinds County, raised $60,000 to build and equip a new girls dormitory that is now being used.

Plans are already being made for the celebration of Millsaps' Golden Anniversary in 1942, Dr. Smith said.

A fettered pulpit is a place where a man is hired not to preach.—John Andrew Holmes.

MEETING OF THE GENERAL MISSIONARY COUNCIL

The General Missionary Council will meet at Charlotte, North Carolina, January 9-12, 1940. This Council has for many years been the outstanding annual gathering in Methodism, attracting hundreds —even thousands—of people from all sections of the country. On the eve of the final perfection of unification, it is expected that the Charlotte meeting of the Council will surpass any previously held.

At this session the Council of Bishops will formally launch THE METHODIST ADVANCE, which has been in preparation following the instructions of the Uniting Conference last May. The first day, Tuesday, January 9, has been turned over to the Bishops, and the program will be devoted to the presentation of various features of a great church-wide movement, which will begin immediately following the adjournment of this Council. The addresses on that day will be delivered by Bishops Edwin H. Hughes, Adna W. Leonard, W. W. Peale, A. Frank Smith, Ernest L. Waldorf, Clare Purcell and Paul B. Kern, all members of the directing committees.

The second day of the Council, January 10, will be Home Missions Day, the theme being "The Challenge of America." In the morning addresses will be delivered by Bishop J. Ralph Magee, Mrs. J. H. Spilman, of Harrodsburg, Kentucky; Dr. M. S. Davage, President of Clark University, Atlanta; and Dr. T. D. Ellis, General Secretary of the Board of Church Extension, Louisville.

In the afternoon a moving picture travelogue on "Alaska: Uncle Sam's Final Frontier," will be presented by Dr. E. D. Kohlstedt, General Secretary of the Board of Home Missions and Church Extension, Philadelphia.

An outstanding feature of the Council programs will be presented on the evening of January 10. This will be a Pageant of Church Extension, staged under the direction of Dr. F. W. Mueller, Secretary of Church Extension of the General Board of Home Missions and Church Extension, Philadelphia. This pageant involves a cast of more than two hundred people, including a chorus of seventy young people.

On Thursday, January 11, the Council program will be devoted to Foreign Missions, the theme being "United Methodism and the World Parish." The morning speakers will be Dr. Louis Wright, President of Baldwin-Wallace College, Berea, Ohio; Bishop Charles L. Mead, Mrs. J. D. Bragg, of St. Louis; and Bishop Charles C. Selecman. Bishop Selecm[illegible] will speak on observations made [illegible] ope in the summer of 1939, [illegible] prior to the beginning of [illegible]

The afternoon ses[illegible] will be devoted to [illegible] portant items in [illegible] Dr. Ralph E. [illegible] "The Copenhagen Conference and European Methodism," and Dr. W. G. Cram will deliver an address on "The Conferences and Churches in the United Missionary Program."

In the evening there will be two addresses on the same theme. Bishop Edgar Blake and Bishop Ivan Lee Holt will speak on "The World Mission of Methodism."

The concluding session of the Council, on January 12, will include a business session, reports of committees, plans for the next meeting of the Council, and a free discussion of the Council's function in the united church. Three addresses will be delivered on that morning. Dr. J. M. M. Gray, President of American University, Washington, D. C., will speak on "The Missionary Emphasis in Christianity"; Bishop H. Lester Smith will speak on "A New Missionary Emphasis in United Methodism"; and Bishop Raymond J. Wade, of Stockholm, Sweden, will speak on "Methodist Missions and the War." Bishop Wade has just returned to America from Scandinavia. He will survey the whole European situation, report on the status of Methodism in the belligerent and adjacent countries, and tell of the effect of the war on the Church in Europe.

All Methodists interested in any phase of the Church's missionary task are earnestly invited and urged to attend this great meeting. A detailed program and full information may be obtained from Dr. Elmer T. Clark, Program Director, 623 Doctors Building, Nashville, Tennessee.

—From Board of Missions.

BENEVOLENCES—OUR HOPE OF IMMORTALITY

By Rev. Rufus E. Wicker

When Sam Houston was Governor of Tennessee his young and beautiful wife deserted him. She had never loved him and after a few weeks as his bride she went back to her father's home. The desertion was a terrific blow to S[illegible]m Houston's pride. He imagined tha[illegible] become a mockery to his n[illegible]s, a laughing stock among his [illegible]ments.

His mind turned inward upon his wounded spirit. His world became no bigger than his own benighted soul. Finally, in bewildered desperation, he resigned his office as Governor, put on a suit of buckskin, shouldered a musket and slipped out of the City of Nashville and his native State bound for the Cherokee Nation in Arkansas, among which people he had determined to live until he had forgotten the past and healed his soul.

But salvation did not come. The old wound would not heal. The center of his life did not change. He took to drink until the Indians gave him a nickname the significance of which was far removed from the nickname, "The Raven," which they had conferred upon him in his boyhood; they called him "Big Drunk." Then a remarkable thing happened. Sam Houston's Indian friends got in trouble. The government agents sent among them for their protection became their oppressors. The Indians needed help. They needed someone to represent them before the officials in Washington. They appealed to Houston and their appeal was not in vain.

"Big Drunk" became again "The Raven." He took upon himself the troubles of the Indians and in doing so forgot his own. He went to Washington in their behalf and in Washington he forgot the wounds of Nashville. He plead the cause of his Indian friends before Andrew Jackson and in pleading for them he dismissed from his mind Andrew Jackson's beautiful neighbor who had been his bride. His wounds were healed, his sanity was restored, his purposes were renewed. As he lifted up the burdens of the Indians his own burdens melted into nothingness. He found salvation in saviorhood and it was a salvation which led him to the Presidency of the Lone Star Republic, to the Governorship of Texas, to an immor[illegible] our Western history.

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127th Session of the Mis

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BENEVOLENCES—OUR HOPE OF IMMORTALITY

(Continued from page 7)

There is no other way! He who centers his interests upon himself shall be lost, but he who throws his life into the good of others shall be saved.

And what is true of individuals is true of institutions. The egocentric viewpoint envisions but the grave. Life and immortality are the fruits of self-forgetful service. As does an individual, a Church that lives in and for itself resigns its office, packs its trunks for the wilderness and in due time dies. Atheism reigns where once the selfish Orthodox Church held sway and the bats and owls inhabit the decay of a one-time strong but non-missionary Primitive Baptist denomination. There is no immortality apart from usefulness.

It was not by chance that Christianity survived the persecutions and dictatorships of the early Christian centuries. It could not help but survive for it was never concerned with mere survival. The flags flown on the masts of the Vessel launched at Pentecost spelled out the message, "Onward! Outward! Forward! in the name of Christ!" The catacombs were not just shelters for survival but Maginot Lines from which to launch attacks. A church impelled by an invincible determination to go forward used the smoke from its burning martyrs as screens for new assaults. Even the lions of the arena roared for God!

Today with us called Methodists the Benevolences are the sinews of our attack. They are the advance guards. They are the forces through which we penetrate the enemy's positions. They are the principle of usefulness moving out into a world that needs redemption. They are the hope of immortality for our Church. Here and there a local congregation may ignore the front line, dig in for survival only and eke out a miserable existence, but the Church, the Instrument of God in the work of salvation, must press forward undiscouraged and undiscouragable or it will vanish from the earth. "For he who saves his life shall lose it, but he who loses his life for My sake shall keep it unto life eternal."

C. K. VLIET,
Secretary General Commission on Benevolences,
810 Broadway, Nashville, Tenn.

T. B. AND THE TEENS

By Henrietta Ripperger

Perhaps the toughest assignment handed us today is to protect the health of our adolescent boys and girls. They are impatient of restraint. The adult world is wide open to them. They look big enough to take it, which they are not. They want to live the lives of playboys and glamour girls while also going to school or holding down jobs. Nature, sometimes an ally on whom one can count to do the right thing, is no help here, simply egging them on to spend their energies like drunken sailors. If they are to be protected and brought into healthy maturity, we have got to do it.

One of the greatest hazards between them and that healthy maturity is tuberculosis. No need to repeat here the melancholy facts: that youngsters in their teens are most susceptible to the infection, and that girls are more likely to succumb to the disease than boys, and among them, the ones who marry and have babies very young. All this makes us realize that we cannot sit back and feel our work is done just because we have seen our children through the teeth straightening and measles age. Much of our work is still ahead, and it is difficult work because we are not dealing any longer with children who expect to "mind their mothers," even if they resist, but with rebellious people who look grown-up but are not, and who cannot be handled by being told in black and white what not to do. You cannot meddle directly in the affairs of an adolescent. Instead, you must withdraw your hand from the circumference of his life and try to work on the conditions that surround him; to prevent his making contact with the disease, and to equip him to resist infection.

Tuberculosis is catching, like mumps or any other contagious disease, so the first step is to look for it in the circle in which your youngsters live. Be sure they are not in close and affectionate contact with old people who have "chronic bronchitis" or any similar complaint, unless you have found out by medical examination, which must include X-ray, that the ailment is not a slow form of tuberculosis which old people frequently have. Insist that teachers undergo similar examinations each year. The danger here is obvious. See that schools and fraternities and sororities require examination of maids, food handlers and other servants. Work for tuberculin testing of all students, which costs almost nothing, and an X-ray examination of those who react positively.

At home, you can work to build up their resistance. Studies of innumerable cases indicate that factors which predispose them to infection are over-activity, lack of the right food, lack of sleep, and worry; over-social success, money, emotional conditions at home and health.

What to do? First, you can run your home so they get eight hours sleep a night. If there are late hours during the week-ends, let the youngsters sleep in the mornings even if you do feel that they ought to be up and at work. You can even encourage a little loafing as an antidote to over-activity. You can put on the table plenty of resistance-building food—eggs, milk, fruits and leafy vegetables. You can help them not to worry about social success, first, by not putting up any false standards yourself, and second, by giving them a social backing in the form of a home where their friends are always welcome. It is sometimes hard to protect a youngster from worry about money these days, but you need not pass on your anxiety, and you can buy for him a feeling of security by putting even a very small emergency fund in the bank in his name. Studies of two hundred fatal cases of tuberculosis among girls showed that a good many of the victims had this common denominator—a broken home. You can see to it that you don't harp on health. Public prints are full of terrifying facts about disease these days, and one doctor says that what it all does to the endocrine glands is nobody's business. You can be reassuring about it. But you get the idea; ease up on pressure; as they say in Hollywood, "Have it easy."

Finally, you can work with your school, work with your board of health, work with the local tuberculosis association.

T. B. is old and tough. Our children are young and not tough at all. But we can beat even T. B. if we all hang together!

I keep my nonsense for the fireside, while you publish yours from the pulpit.—Robert Hall.

Some men can never relish the full moon out of respect for that venerable institution, the old one.—Douglas Jerrold.

If a s[illegible] cannot fall without God's knowledg[illegible] can an empire rise without his [illegible]enjamin Franklin.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 12, 1939

By Dr. J. R. Countiss

THE CHRISTIAN'S CHIEF CONCERN

Golden Text.—Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

Matt. 6: 19-34

Matt. 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Jesus did not mean to encourage idleness nor to approve improvidence. He was far from condemning the material world which God had made and called good, and he gave much of his time to ministering to the physical needs and ailing bodies of men. He fed the hungry multitudes and commanded that the fragments be gathered up so that the bounty of God might not be wasted. If no Christian does more than provide for the day's necessities, who shall supply the extra loaf for the midnight guest or furnish a spare coat for him who has none? Who shall give to him that askest? Or how shall we accommodate those who would borrow? Simon Stylites living on top of his tower was not so much trusting in the providence of God as imposing on the thrifty toilers who brought him food and drink.

Jesus had such fine appreciation of values that he placed all things in their proper order, always putting first things first. He saw evil in secondary things only as they are allowed to usurp first place. The Christian religion calls for a planned life—a life unified by [illegible] determinating [illegible] concen[illegible] one great [illegible] which h[illegible] ose who [illegible] trivial [illegible]

may be destroyed by the creatures of its own brain and ingenuity. When the wish of Midas was granted and all he touched turned to gold, he found his food and drink transformed on his lips and discovered that he had asked too much. Any man drives a poor bargain when he exchanges truth, honor, integrity, friendship for gold. Americans have been especially tempted by the virgin soil, the vast forests, and the unexplored mines of a new continent, all of which invite them to live for material possessions.

Again, Jesus did not condemn the work of today, but worry about tomorrow. Ants and birds and bees lay something in store for winter weather. Even the lilies gather substance for next year's flowers. The birds use their God-given powers to choose safe nesting-places, to guard their young, to find good feeding grounds, and to follow the changing seasons by migration. Surely the good God expects his human children to use their superior talents for greater good to themselves and greater glory to his name. As surely as God expects us to trust him to do his part, he expects us to do ours. Our difficulty is that we worry about God's business instead of attending to our own. We are not only too much concerned with the getting of things, but multitudes are obsessed with the idea of getting something for nothing. We shall be getting near to the Kingdom of God when we work more and worry less; when we give ourselves to the cultivation of those fine human qualities which are essential to the enjoyment of God's presence and fellowship.

APPOINTMENTS

ABERDEEN DISTRICT

N. J. Golding, District Superintendent

Aberdeen, E. R. Smoot; Algoma, T. G. Lowry; Amory, E. H. Cunningham; Becker, G. W. Robertson; Buena Vista, G. R. Meaders; Calhoun City, E. F. Tucker; Coffeeville, T. M. Dye, Jr.; Derma, B. D. Benson; Greenwood Springs, W. V. Stokes (Cl. 2); Houlka, S. P. Ashmore; Houston, W. J. Dawson; Mooreville, M. A. Burns; Nettleton, W. C. McCay; Okolona, A. Y. Brown; Paris, J. L. Nabors, Jr.; Pittsboro and Bruce, K. E. Clark; Pontotoc, G. H. Boyles; Prairie, Strong, Hamilton, S. W. Hemphill; Randolph, Bob P. Buskirk (S); Salem and Friendship, L. H. Floyd (S); Shannon, W. C. Beasley; Smithville, W. C. Mattox; Toccopola, W. D. Waugh (Cl. 1); Tremont, J. W. Holliday; Tupelo, W. A. Tyson; Vardaman, R. C. Mayo; Verona, G. A. Baker; Water Valley, First Church, R. G. Moore; Water Valley, Main Street, R. P. Neblett; Woodland, T. F. Sartain; Chaplain, U. S. Navy, J. H. Brooks; Conference Missionary Secretary, R. G. Moore; District Missionary Secretary, W. C. McCay.

COLUMBUS DISTRICT

L. P. Wasson, District Superintendent

Ackerman, W. L. Storment; Artesia, J. R. Murff; Bellefontaine, E. G. Potts (S); Brooksville, W. M. Jones; Caledonia, J. L. Nabors; Chester, Jasper Weber; Columbus, First Church, J. D. Wroten; Columbus, Central, C. M. Chapman; Crawford, Mayhew, N. N. Maxey; Durant, E. S. Lewis; Ethel, T. W. Smallwood; Eupora, E. G. Mohler; Kilmichael, C. L. Oakes; Kosciusko Station, S. E. Ashmore; Kosciusko Circuit, W. S. Selman; Longview, Cedar Bluff, E. M. Shaw; Louisville Station, V. C. Curtis; Louisville Circuit, J. W. Gibson; Macon Station, J. M. Bradley; Macon Circuit, W. W. Bruner; Mathiston-Maben, H. D. Suydam; Noxapater, W. R. Crouch; Rock Hill Circuit, J. L. McElroy; Sallis, S. B. Potts; Shiloh Circuit, G. L. Nicholas; Shuqualak, M. E. Armstrong; Starkville, J. R. Countiss; Sturgis, W. M. Wright; Weir-McCool, J. N. Humphrey; West Point, J. H. Holder; Dist. Miss. Sec., J. H. Holder; Dist. Evangelist, A. P. Stephens(S); Dist. Evangelist, S. M. Butts (S).

CORINTH DISTRICT

W. R. Lott, District Superintendent

Abbeville, M. J. Peden (Cl. 2); Ashland, R. C. Nanney; Baldwin, E. B. Sharpe; Belmont, J. B. Burns; Blue Mountain, J. N. Hinson; Booneville Station, W. L. Robinson; Booneville and Wheeler, G. H. Ledbetter; Burnsville, W. T. Bazzell (S); Chalybeate, W. R. Liming; Corinth First Church, C. A. Parks; Corinth South Side, A. M. West; Corinth West Side, W. R. Hammontree; Dumas, T. A. Filgo (S); Fulton, Marlin McCormack; Golden Hill Circuit, N. M. Hammill; Guntown-Saltillo, W. R. Goudelock; Hickory Flat, W. H. Heath; Holly Springs, Seamon Rhea; Iuka Station, W. H. Mounger; Iuka Circuit, A. C. Bishop (Cl. 1); Kossuth, E. P. Craddock; Lowry Circuit, W. R. Timmons; Mantachie, F. L. Looney; Marietta, C. L. Ivy; Myrtle, H. R. McKee; New Albany Station, R. R. Scott; New Albany Circuit, W. M. Hester; Oxford University Church, J. A. George; Potts Camp, E. M. Allen; Rienzi, H. C. Lewis; Ripley, W. N. Dodds; Rock Springs Circuit, H. M. Bennett; Sherman, J. V. Stewart; Tishomingo, W. L. Whitner (S); Waterford, T. H. Maxey (S); Professor in Brevard College, L. A. Bennett; Chaplain in U. S. Navy, M. H. Twitchell; Dist. Evangelist, J. T. Gullett (S); Dist. Miss. Sec., J. N. Hinson.

GREENVILLE DISTRICT

J. W. Ward, District Superintendent

Arcola and Murphy, K. I. Tucker; Boyle and Pace, W. W. Jones; Clarksdale, J. E. Stephens; Cleveland, J. J. Baird; Coahoma and Jonestown, C. W. Avery; Dubbs, G. D. York; Dublin and Mattson, C. A. Northington; Duncan and Alligator, W. W. Milligan; Friars Point and Lyon, W. M. Campbell; Glen Allen and Winterville, W. D. Bennett; Greenville, A. T. McIlwain; Gunnison, J. B. Conner; Hollandale, W. C. Galceran, Jr.; Indianola, W. C. Newman; Leland, W. B. Baker; Lula and Dundee, W. T. Phillips; Merigold and Sherard, J. M. Guinn; Rosedale and Benoit, W. W. Woollard; Shaw and Litton, C. L. Rogers; Shelby, H. H. Wallace; Tunica, T. E. Gregory; Student, Emory University, H. C. Wallace (Cl. 1); Dist. Miss. Sec., C. L. Rogers.

GREENWOOD DISTRICT

H. F. Brooks, District Superintendent

Acona, W. M. Langley; Belzoni, J. T. McCafferty; Black Hawk, R. E. Wasson; Carrollton, L. C. Lawhon; Coxburg, J. E. Roberts; Drew, W. I. Henley; Duck Hill, H. N. McKibben; Ebenezer, B. F. Hammond; Greenwood, First Church, S. H. Caffey; Itta Bena, T. M. Bradley; Inverness and Isola, R. T. Hollingsworth; Isola Circuit, E. C. Abernathy; Lexington, T. H. Dorsey; Minter City and Glendora, W. L. Pearson; Moorhead, W. W. Hartsfield; Pickens and Goodman, G. C. Gregory; Poplar Creek, A. S. Brisco; Ruleville Station, J. O. Dowdle; Schlater and Cruger, N. D. Guerry; Sunflower and Doddsville, J. W. York; Swiftown, L. M. James; Sidon, Price Memorial and Phillip, W. S. McAlilly; Tchula, M. E. Scott; Vaiden and West, E. C. Driskell; Webb and Sumner, W. O. Hunt; Winona Station, R. G. Lord; Winona Circuit, A. L. Davenport; Dist. Miss. Sec., W. L. Pearson.

SARDIS-GRENADA DISTRICT

C. T. Floyd, District Superintendent

Arkabutla, J. A. Patterson; Batesville, P. F. Luter; Byhalia, H. P. Lewis; Charleston, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, G. R. Williams; Como, A. R. Beasley; Courtland, F. H. McGee; Crenshaw and Sledge, W. P. Bailey; Grenada, T. B. Thrower; Hernando, E. M. Sharp; Holcomb, A. W. Bailey; Horn Lake, W. D. Smith; Lake Cormorant, J. S. Maxey; Lambert and Crowder, J. C. Wasson; Longtown, C. W. Baley; Marks, Belen, Darling, J. E. Lawhon; Mount Pleasant, G. W. Curtis; Oakland, J. D. Simpson; Olive Branch, E. L. Jernigan; Pleasant Hill, B. F. Bullard; Red Banks, L. P. Jumper; Sardis Circuit, H. L. Beasley (Cl. 2); Sardis Station, W. J. Cunningham; Senatobia, J. W. Robertson; Shuford, J. A. Biffle; Tutwiler, S. A. Brown; Tyro, N. L. Threet; Executive Secretary, Board of Education, R. A. Grisham; Dist. Miss. Sec., H. P. Lewis; Student, Emory University, R. W. Richerson (Cl. 1).

NORTH MISSISSIPPI CONFERENCE NOTES

Rev. J. H. Felts added spice to the deliberations of the Conference and brought cheer to the hearts of many friends. He is apparently in perfect health and has certainly lost nothing of his sunny disposition.

Rev. J. G. Johnson, Kline, Colorado, continues on the retired list. His health is still an undetermined problem. The Conference took an offering to assist him in the struggle and that he might be able to have a roof over his head in this time of affliction.

Rev. W. O. Hunt, of Webb, was absent from the session of the Conference on account of the serious illness of his wife at the Methodist Hospital in Memphis. It was stated that Mrs. Hunt is quite ill, and Bro. Hunt and his wife were appropriately remembered by the Conference.

The editor and the New Orleans Christian Advocate never fared better than they did at the hands of Bishop Watkins and the North Mississippi Conference just ended. Nothing that we may be able to do for the promotion of the work of the Conference will be withheld.

Rev. L. B. Wimberly, Ysleta, Texas, a superannuate of the Conference, has had quite a difficult year in his struggle to regain his health. Along with the trouble which necessitated his retirement, he had to undergo an operation for appendicitis, but with characteristic spirit and hopefulness, he still faces toward the future.

Rev. J. J. Baird made an admirable Conference host. It was a difficult Conference to entertain, but the task was performed to the entire satisfaction and the delight of all in attendance, and to the credit of Bro. Baird and the people of Cleveland. Together they have established a high mark for entertainment in the new Church.

Rev. B. P. Jaco, retired, was present

for the session of the Conference, and no member of the Conference wore a happier countenance, nor appeared to have a happier time than he. He is looking remarkably well and he goes back to his home at Raymondville, Texas, with new treasures of memory and with a deepened interest in those who toiled with him in the days before his retirement.

One of the most considerate and beautiful gestures that we have seen was made by Bishop Watkins, who selected men from the ranks of the Conference for the devotional services at the opening of the sessions of the Conference. He chose neither old men nor beginners, but men coming to maturity who have little recognition on such occasions. Those whom we heard acquitted themselves well.

NOTICE—MISSISSIPPI CONFERENCE

The Board of Finance, of the Mississippi Annual Conference, will meet at First Church, Gulfport, at three o'clock, Wednesday afternoon, November 15th.

CLYDE H. GUNN, Secretary.

MEETING OF COMMISSION ON EVANGELISM

Rev. J. L. Neill, chairman of the Mississippi Conference Commission on Evangelism, is calling a meeting of the Commission for 10:30 a. m., Nov. 15, at First Church, Gulfport. All members are urged to be present.—V. G. Clifford, Secretary.

COMMITTEE ON ADMISSIONS

The Conference Committee on Admissions is called to meet in First Church, Gulfport, Wednesday afternoon, Nov. 15, at 2:30. All applicants for admission on trial, re-admission and admission into full connection, are requested to be present to appear before the committee at that time.—V. G. Clifford, Chairman.

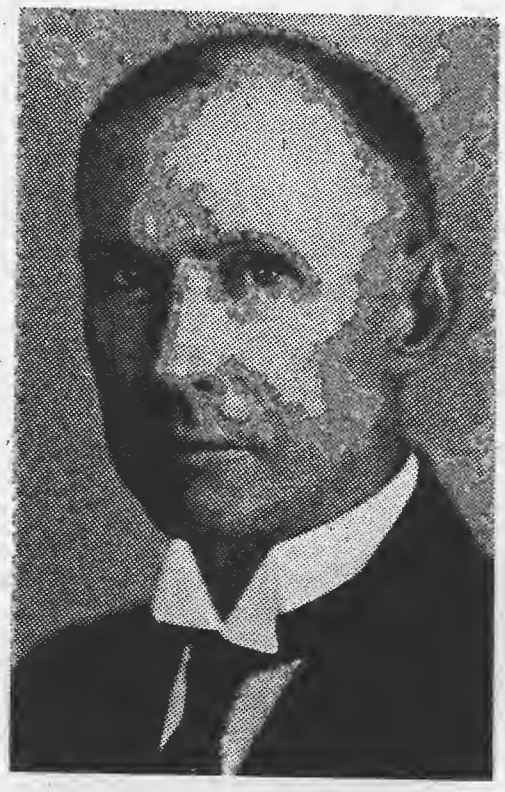
BOOKS

To Every Creature, by Henry Burton Trimble, Cokesbury Press, Nashville, pp. 159, price $1.

Dr. Henry Burton Trimble, dean of Candler School of Theology, Emory University, gives a survey of the foundation and history of Evangelism and concludes his appeal with the clarion call to go forward in pressing the Church as the hope of the world. In four of its chapters the various methods of evangelism are discussed. Mass, Educational, Personal and Unified evangelism are studied in order. Dr. Trimble then pleads for the recognition of the fact that method is al[illegible] secondary in importance to the [illegible] people. The book is a plea for [illegible] gelistic presentation of a C[illegible] way worthy of our de[illegible] way suited to the n[illegible] confusion and as [illegible] of eliciting a great response on the part of sinful and needy souls

The Flowering of Mysticism, The Friends of God in the Fourteenth Century, by Rufus M. Jones, Ph. D., D. D., LL. D. The Macmillan Company, New York, pp. 263, price $2.50.

Dr. Jones says, "It must always be borne in mind that in any case the mystic belongs in the order of poets and prophets rather than in the list of exact reporters of the scenery and circumstances of external events," and he intimates that mysticism is a profound individual experience rather than a definable religious state—it is the blessed experience of a small company who have been able to join Moses in the confident assertion, "The eternal God is our home and underneath are the everlasting arms." In the thirteen chapters of this book, the author gives an impressive survey of the leadership through which mysticism came to flower, and at the end he presents a clinic of mystics whose record[illegible] experiences form an only [illegible] definition of the movement [illegible] known as mysticism. [illegible] Methodist history has [illegible] Methodist mo[illegible] ticism [illegible] wit[illegible]



BISHOP HOYT M. DOBBS,
Whose introduction to Methodism in the Mississippi Conference appears on another page.

religious extremists. We commend a study of this book and that array of great spirits whose names adorn its pages. The volume is worthy of an honored place in the library of the preacher or layman and we heartily recommend it to all who would know something of the movement which has been so much discussed and so little understood.

Men of Power, Volume IV, Sixty-Minute Biographies, by Fred Eastman, Cokesbury Press, Nashville, pp. 218, price $1.50.

Dr. Eastman, the brilliant author of this series of biographical studies, is professor of Biography, Literature and Drama at the Chicago Theological Seminary, and these studies are the outgrowth of his twelve years of teaching and method development in those subjects. This fourth volume is devoted to a study of Abraham Lincoln, Leo Tolstoy, John Burroughs and Graham Taylor, statesman, author, naturalist and Christian sociologist respectively. Naturally little new can be said with reference to Abraham Lincoln, but the charm and profit of the sketch are to be found in the massing of dramatic incidents in such a manner as to discover the sources of his strength. The case of Leo Tolstoy is not so easy to interpret, but is, nevertheless, effectively done. John Burroughs, the naturalist, is a romance of a different kind whose intriguing story is strikingly told, and Graham Taylor, the more recent of them all and the least generally known, is introduced by the words of the citation: "Good Neighbor, Unfaltering Citizen, Social Scientist, Pioneer on Social Frontiers"—the testimonial of the city of Chicago in presenting to an eighty-six-year-old social scientist, the Merit Award sponsored by the Chicago Rotary Club. Throughout, the book is entertaining, informative and inspirational.

Nancy Goes Places, by Marjorie Peters, Illustrations by the author. The Macmillan Company, New York, price $1.50.

Cock-A-Doodle-Doo, by Berta and Elmer Hader. The Macmillan Company, New York, price $2.

Nancy Goes Places is a book designed for children beginning to read for themselves. It is a series of make-believe adventures of a little girl who goes to the zoo and imagines adventures befitting the jungle which the zoo suggests. So of [illegible] incidents and experiences also. Its [illegible]ions and text seem to us to be [illegible] to the age group for which it is [illegible]ed.

[illegible]-Doo suggests its own [illegible] the story of little red roost[illegible]ed for ages four to six years. It [illegible]tifully illustrated throughout. We [illegible] story on our own four-year-old [illegible] and we know it is a success. [illegible] for the reading again and [illegible] is still as much interested in [illegible] was at first.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria

The mid-year meeting of the Executive Committee of the Louisiana Conference was held in the interesting little city of Rayville, on October 17th and 18th. Many were the courtesies showered upon the executive body by the fine missionary women of Rayville under the leadership of Mrs. Lee Haley. Christian hospitality reigned. Delightful luncheons and dinners were served in the homes of Mrs. John C. Calhoun, Mrs. Floy McKay and Mrs. E. E. Stodhill, and lovely roses and fall flowers of many varieties were much in evidence.

The first afternoon was given over to an open meeting for the women of the Monroe District. This open meeting took the form of a regular executive meeting, and the reports of the officers for the first three quarters of 1939 were heard. Mrs. Ledbetter's report showed that there are 235 auxiliaries in the Conference, and Mrs. Carver reported that $17,246.96 had been paid on the $28,000 pledge to the council. Mrs. Dameron's report showed that there has been a great advance in the number of Bible and Mission Study classes over the preceding year.

Miss Susie Peace Foster, a returned missionary from Korea, now serving as personal secretary for the Candidate Committee of the Council, was the guest of the executive body, and lead the meditation hour of the Open Session. At a later session of the executive committee she spoke most earnestly concerning candidates for missionary service.

Mrs. Gibson, district secretary of the Monroe District, told of the work of Deaconess Sheila Nuttull, and said that after careful consideration, it was voted by the Advisory Committee of that district for Miss Nuttull to take up work at Transylvania, which is a Federal Government project located twelve miles north of Lake Providence. When the project is completed there will be about 140 families settled there. At the present time there is no church organization on the project.

A great deal of the time was given over to the plans for the coming of the Council to New Orleans in March, to which all Louisiana women are looking forward.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

This is the time that our Christian Social Relations Department asks that we study peace. There is a new Peace Packet available at Literature Headquarters. On page 44 of our Conference Minutes you will find directions for this particular type of work. The most important point in all the directions is that we be **informed**, conscientious citizens.

The following is an excerpt from THE DISCIPLINE OF THE METHODIST CHURCH, paragraph 1,697:

Whereas, in the extremely dangerous state of affairs existing among the nations of the world if it imperative that every possible influence looking toward the establishment of universal peace be exerted by the followers of the Prince of Peace; and

Whereas, a reunited and powerful church is just now coming into existence whose voice in this grave situation ought to be unequivocal; and

Whereas, there exists an honest difference of opinion in regard to the particular form which the conviction of the church in this crucial issue ought to take; therefore be it

Resolved, that the Methodist Church:

1. Takes its stand undivided in its opposition to the spirit of war raging through the world;

2. Pledges itself to exert every possible influence at its command to persuade belligerent peoples to find such ground of settlement of their difficulties as shall result in lasting peace between them;

3. Urges the President and the Congress of the United States to take every possible step to avoid the entanglement of our country in a world-wide conflagration of war which we are convinced would bring our civilization into ruins; and

4. Commits to our Board of Education the responsibility of laying the foundation of a system of Christian education which shall seek to eradicate the causes of war and train our children for Christian participation in the arts of peace.

Following this line of thought we need to re-read sections 14 and 15, paragraph 1,695, of the Social Creed of our Church.

I never read a book before reviewing it, it prejudices a man so.—Sidney Smith.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. R. E. Rollings, conference treasurer, has issued statements showing the financial condition of our conference at the close of the third quarter. She reminds us that we should have our money in hand by the 15th of December, giving time for a check-up before January 1st. She says:

"Begin working now to have your pledge and specials in full, don't wait until December. START NOW. Observe the Week of Prayer with its offering, meet all obligations, secure Life Memberships, give in a way that will be pleasing to our Saviour. If you do that, we will meet our obligations, missionaries can work at home and abroad, the story of salvation can be told to men, women and children around the world, and you can feel that you are helping to bring in the Kingdom of God. Isn't that a glorious privilege?"

The amount each district must pay in order to meet its pledge for 1939 is listed below:

Brookhaven District: Pledge $1,059.90; Scarritt, $29.75; Rural Worker, $34; Wesley House paid in full.

Hattiesburg District: Pledge $934.76; Scarritt, $56.26; Wesley House, $25; Rural Worker, $13.50.

Jackson District: Pledge $1,828.45; Scarritt, $109.60; Wesley House, $104.50; Rural Worker, $44.30.

Meridian District: Pledge $1,000.88; Scarritt, $49.12; Wesley House, $36.75; Rural Worker, $15.91.

Seashore District: Pledge $1,359.97; Scarritt, $10; Wesley House, $29.25; Rural Worker, $7.50.

Vicksburg District: Pledge $1,239.63; Scarritt, $9.75; Rural Worker, $32.50; Wesley House paid in full.

"Liberty is from God—liberties from the devil."—Auerbach.

When we can separate ourselves from the tumult of the world, and send our spirits upward to God, rest both of body and soul is the result.—Osiander.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SOLDIERS SAID IT

"War is hell."—General W. T. Sherman.

"War is a most detestable thing. After you had seen but one day of war you would pray God that you might never see another."—Arthur, Duke of Wellington.

Mr. Jones

"The war method of settling disputes is the very antithesis of fair dealing."—General Hiram M. Chittenden.

"War is the father of other wars."—Colonel Gadke.

"It is the business of the church to make my business impossible."—Field Marshal Earl Haig.

"Nobody wants war who has any sense."—Theodore Roosevelt.

"Is it justifiable for Christians to take part in war? Frankly, I do not think it is . . . My wife is a Methodist, and I am a Catholic. She asked me, 'How do you reconcile war with your Christian principles?' I replied, 'I don't.'"—General John F. O'Ryan.

"The church pepped up the boys in 1917. The next time the people who believe in God cannot preach that war is a holy crusade. It is not. It is the greatest curse of the civilized world, the greatest international racket."—General Smedley D. Butler.

"Unless civilization destroys war, war will destroy civilization."—General John J. Pershing.

"Let us have peace."—General U. S. Grant.

BEWARE!

By Rev. Vivian T. Pomeroy, D. D.

A few weeks ago I had to go to the extreme edge of Massachusetts towards the West. It was a beautiful day, and I was going to a beautiful place. After leaving Worcester—where I had been reproved, somewhat harshly, I felt, by a police officer—I drove on to a town called Ware, through which I had to pass. Ware is an ancient and honorable name; and, as I came near the town, I looked about me to see a beauty wo[illegible] of the name. To my disappoi[illegible] Ware was not beautiful; it was [illegible] a rather dull-looking little to[illegible] I ought not to say so be[illegible] mills there, in which [illegible] hard and honest wo[illegible]

Now many people tell you that if you come across something unpleasant, something ugly or disappointing, you had better hurry away from it; turn your back and forget it. Perhaps that is what I was trying to do in Ware. But I made a mistake which cost me dear. For in the middle of Ware something happened. No! Not a tire-burst; not a crash. What happened you will know when I tell you that two weeks later I again started to drive to Ware.

I started because there had arrived in the mail a long envelope. There was printed on the outside: "Return to the Town That Can't Be Licked." Inside there was a letter telling me to appear before the District Court of Eastern Hampshire at Ware, "to answer to a complaint there pending against you—Speeding on West Main Street. Hereof fail not, as you will answer your default under the pains and penalties of law."

It was exceedingly annoying. I could ill afford the time to drive a hundred and forty miles to Ware and back. I did not want to go to Ware again. I did not want to report to the Probation Officer at 8:30 a. m. But go I must and go I did. I rose at six o'clock; disturbed the whole household; gulped a hasty breakfast and drove to Ware.

I need not tell you much about the rest. I found that I had some fellow criminals—mostly truck drivers and one or two others, who, like myself, had not been sufficiently prepared for Ware. On the whole I felt surprisingly at home with the criminal classes. They were more chatty than many persons who need no repentance. More generous, too. I was offered and accepted gum to pass a tedious time.

I made no defense and paid my fine.

I am telling you this story because there is a lesson to it. The lesson cost me ten dollars; but I offer it to you at less expense. This is it:—

When you are faced by something unpleasant, something you don't like, go slow. Don't run away from it; take your bearings and tackle the situation. Don't hurry too fast from what does not please you. If you do, you will have to [illegible] back and face it again.

So in [illegible] ed by spec[illegible] The Ch[illegible]

steady flow of cash comes from the modest soap coupons. One child-caring Home has received more than $30,000.00, others have gained substantially large sums through this same source.

Alert housewives of Mississippi were quick to visualize, in the saving of coupons, the unusual opportunity afforded them to help their favorite charities—without cost to themselves. With them, the saving of coupons has become a sort of daily ritual, performed to help unfortunate boys and girls in the church-supported Homes of the State.

Most of these coupons are from the well-known family of Octagon Soap products which are used in the majority of households in Mississippi. Other valuable coupons are found in the packages of Rumford Baking Powder, Ballard's Obelisk Flour, and Luzianne Coffee and Tea.

It is only through the earnest effort of all good friends that food, clothing and other necessities can be provided, and Homes maintained for the underprivileged boys and girls. The Methodist Home at Jackson, the Baptist Orphanage at Jackson, and the Palmer Orphanage at Columbus, appeal to you to continue saving and sending coupons. If you have never been a regular coupon contributor to this worthy cause, start now. Your coupons, be they few or many, will do their part in this wonderful work of supporting the less fortunate.

IMPORTANT INFORMATION

Highway research abstracts report that roads carrying as few as 700 cars a day now earn for the government a yearly income from gasoline taxes of $150 a mile.

Goldfish, pike, and salmon are the only fish that do not sleep.

More than half the flowers of the world are some shade of red.

The ostrich is the tallest bird in the world, being eight feet high.

Camel's-hair brushes are made from the hair of squirrels.

About one-tenth of the total area of Sweden is under water.

Canada is larger than the United States and Alaska combined.

—Selected.

As a man advances in life, he gets what is better than admiration—judgment, to estimate things at their true value.—Samuel Johnson.

OBITUARY

Mrs. L. T. Fickling passed to her reward October 12th, at her home in McHenry. She is survived by her husband, our District Lay Leader; two sons, Donald McArthur, Barranquilla, Columbia, S. A., and Benton McArthur, New York; one step-daughter, Miss Betty McArthur, Long Beach, Miss., and several nieces and nephews.

Her pastor, Rev. D. E. Vickers, Rev. J. F. Campbell, presiding elder, and Rev. V. R. Landrum, conducted the funeral at her home in McHenry. She was laid to rest in the McHenry cemetery.

Mrs. Fickling was a friend to everyone. The writer is happy to have claimed her association, not only as a friend, but as a co-worker in the church. She was a real friend to her pastor, and her home and hospitality was always a haven of rest and encouragement to her pastor. We all knew her as a sweet, pure Christian ,doing good wherever she could. She was sweet and winsome. Her friends were always welcome in her home. We all knew her and loved her, and oh! how we miss her. We shall always enshrine her in our hearts as one of God's truest and best.

Her pastor,
D. E. VICKERS.

PORT GIBSON MEETING

Dear Bro. Duren: Rev. Phil H. Grice, who last May received the degree of B. D. from Duke University, spent a busy week, beginning Oct. 22 and ending the following Sunday night, in a meeting in our church here.

For the most part the weather was ideal and the attendance and interest were splendid. The pastors and congregations of the other church of Port Gibson cooperated most admirably throughout.

Phil Grice brought to us as fine and constructive a series of sermons as it has been my privilege to hear. Our people, not only our own congregation, but the people of the whole community, were simply charmed and greatly uplifted.

The church has been made more potent, reverence for the pulpit has been inspired, and we feel that, in a most vital way, lasting good has been wrought. God certainly has command of this fine young man and is using him for his own purposes.

The cooperation of the schools here was beautiful. He was invited to speak at both Chamberlain-Hunt and Port Gibson high schools, alternately each school day morning, and had the closest attention.

One of the most commendable features about this young man's pulpit manners is that he has no funny jokes to tell, uses no superfluous words, and is sound in doctrine.

Several were received into the church by certificate and quite a few are being prepared for membership vows on profession of faith. We expect to make a good report for Port Gibson. It is their usual way of doing.

Sincerely yours,
J. EARLY GRAY.

LITTLE FOXES

Not long ago there was a wreck on the Southern Pacific. Investigation showed that a track, supposed to be solid, had been undermined by a squirrel, the hole had left a place for water to gather, the roadbed had become soft. Along came a heavy train and it was plunged to destruction; all because of a trifle, the vagrant meandering of a mite. It is not given to all to deal directly with big things, but the one who deals with small things has a mission as important. It is in his power to bring about a wreck: the wreck of himself or of somebody else. "That which is least" (Luke 16:10).

—Tacoma Ledger.

You may need to go far to find w
happiness is to be found at ho

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

There is only one frontier. It is the frontier between those who seek the Kingdom and those who do not. The fuss of nationality was just as prominent in ancient days as now. The revolutionary thinkers of the New Testament disdained the whole business as a childish trifle. The Kingdom was, and is, open to all who seek for it.

THE PRAYER-ROOM TODAY

Lord, God of grace and glory, take us to Thy keeping, fortify us against all temptation, and sustain us in Thy service. In the clamor and confusion of these days, help us to live close to Thee. Amen.

GALLAHER LIGHTHOUSE

...ed their son, Earl, of ...ear Alexandria.

Vol. 86.

NEW ORL...
...SDAY, ...

Wallet of the Week

THE FOURTEENTH DALAI LAMA of Potala, Tibet, is a boy five years of age. The Dalai Lama is the spiritual ruler of the country. The primary factor in the qualification of the ruler seems to be that he must have been born at the exact moment of the previous Ruler's death. This is a form of immediate succession which grows out of the Tibetan belief in reincarnation. The finding of one who might qualify under their religious code required a persistent search of five years duration.

* * *

THE YOUNG MEN'S CHRISTIAN ASSOCIATION in the city of New York maintains an employment bureau through which it has found jobs for an average of four thousand two hundred and forty-seven young men annually for the last eighty-seven years. Since 1865, it has placed more than three hundred and forty thousand young men in the way of earning a living, or an average of eleven each day for the last eighty-seven years. In that single department of its work it is rendering a great and worthy service.

* * *

A LARGE NUMBER OF CHRISTIAN HYMNS are being sung to old Chinese tunes, according to Dr. Price of Nanking. In the same way whole sections and chapters of the Bible are being set to these tunes which have come down through the centuries. Dr. Price says that to hear the twenty-third psalm thus chanted moves one to tears. This development propably resulted from singing the gospel story for those who were illiterate—using music rather than preaching and teaching as the vehicle of Christian evangelism.

* * *

THE TURKISH GOVERNMENT has not suppressed religion, according to the **Missionary Review of the World,** but it has separated between religious and secular authority. Both were formerly united in the Sultan. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. No religious training of children is permitted, for education has been secularized. Mosque schools have been suppressed and the sale of Christian literature is limited by censorship. When it is remembered that Turkey is strictly Moslem, the regulations do not seem to be discriminatory.

THE COMMON AMERICAN CHICKEN is said to be of ancient and honorable lineage. Chanticleer and biddy are descended from the Red Jungle Fowl of East India, says **Our Dumb Animals.** Their ancestral chart reaches back into the mists of antiquity —even beyond what the proudest of our race can boast. Well, the chickens may be Hindu in religion and Vedic in theology, but the Methodist ministry claims a large place in their history, and at that point Methodist orthodoxy is extremely liberal.

* * *

THE AMERICAN INDIANS still have a considerable population in both Canada and the United States. Canada's one hundred and fifteen thousand Indians live on two thousand reservations in the locations originally occupied by the tribes to which they belong. In the United States, three hundred and fifty thousand Indians live on two hundred reservations or communities, most of them far removed from their original habitat. As a consequence the Indians of the United States are not as racially distinct as they are in Canada.

* * *

THE PATRIOTISM OF THE FRENCH PEOPLE is shown by the fact that more than five hundred of the priests of Paris are fighting with the French armies. Four hundred of them are serving in front lines either as officers or soldiers of the army. This contingent represents one-third of the clergy of the French capital, and it reflects the spirit of national devotion which has always characterized the people of France. No matter what may be one's feeling about war, French patriotism commands universal admiration and respect.

* * *

MR. T. TEODORO, a Philippine Island Christian, is said to own the largest shoe factory in the Islands. His interest in Christianity began through reading a Bible given to him by a missionary. His factory employs more than five hundred workers and turns out from twelve to fifteen thousand pairs of shoes daily. He provides low-rent accommodations for his operatives, restaurant accommodations within their reach, and other services calculated to promote their health and happiness. He and his twenty-one foremen meet and begin the day with a devotional service.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH PRESS

The editor of this Advocate has never had any doubt as to the proposition that a paper designed to serve our Methodist people must feature local news and must deal with local interests if it is to succeed either as a financial enterprise, or as a journal of religious promotion. On the other hand, we have been just as confident that a paper designed to discuss great doctrines and problems of church life would necessarily make appeal to a limited clientele. We have said, therefore, that it is the business of the whole Church to maintain an organ of religious opinion, and that promotional literature carrying local news should be left to areas sufficiently large for self-support and sufficiently small and homogeneous to make possible an effective news coverage. Such constituencies should not be subsidized by the general Church.

In the issue of **The Christian Register**, Unitarian, for November 2, there appears an article by Frederick M. Eliot on "The Future of the Christian Register." The substance of the statement is that after one hundred and eighteen years of continuous existence as a journal of opinion, making appeal to the interest, intelligence and loyalty of the Church, it is now to be taken over by the American Unitarian Association and will henceforth be primarily "a news journal rather than a journal of opinion." It will as far as possible "conserve the values of the present and the heritage from the past," but it will "give larger amounts of space to news of the fellowship and to various agencies and regional bodies which constitute the denomination." The change confes[illegible] the breakdown of its appeal as a journal of op[illegible] and it recognizes also the responsibility o[illegible] nomination to make possible organs wh[illegible] the deeper things of religious life.

This change of front on the [illegible] Register illustrates perfe[illegible] what should be the s[illegible] We believe that the [illegible] sponsibility for [illegible] of denomin[illegible] Conferences and areas should be left free to establish and maintain news and promotional organs which shall be as a mediatorial bond between the people and the profounder aspects and ideals of our church life. Methodism is essentially a popular movement and it will fail if it neglects those who constitute its sinew and strength. We are for one great central organ and we are for leaving news and local publicity to be adjusted to the needs of those who are expected to maintain such periodicals, and who will find in them their chief source of Methodist information and inspiration. We see no reason for the change of the territorial arrangement at the North and we would not interfere with the Conference and area organs now well established in the South.

THE LOUISIANA CONFERENCE—OLD AND NEW

The Louisiana Conference, of the Methodist Episcopal Church, South, was organized at Opelousas in January, 1847, with five districts, forty-eight charges, forty-nine effective ministers, one supernumerary, and one superannuate. In the list were the venerable missionary, William Stephenson, and David O. Shattuck, President of Centenary College. The white membership numbered 4,772, and the colored 3,329—a gain of 439 over the previous year. The Conference collections amounted to $180.80, of which the Bishops received $175, Samuel Walker, a superannuate, $2.60; William Stephenson, a supernumerary, $2; and $1.20 was listed as "uncurrent money." T[illegible] contributions for missions amounted to [illegible] and for "Sunday school books," $309.50. [illegible] Ruston did not appear in the minutes [illegible] when J. S. Stone was appointed to Rus[illegible]it. The Conference of 1884 was presided [illegible] Bishop H. H. Kavanaugh, and met in New [illegible] time, Julius W. Bleker, William H. [illegible] George F. Hill, D. C. Barr and H. J. Boltz [illegible] on trial, the latter being the only sur[illegible] Conference.

[illegible] Louisiana Conference, of the Methodist

Episcopal Church, South, ends its career with 68,-889 members, 7 districts, 163 pastoral charges, and 186 men in full connection, 30 of whom are superannuates. Ruston has developed into one of the leading charges of the Conference, and Rev. Guy M. Hicks, our pastor-host, is concluding the fourth year of a very fruitful pastorate of the church. Rev. D. B. Raulins, the district superintendent, is concluding his first year in that office. The Louisiana Conference of the Methodist Church will organize with about fifty additional ministers from the Methodist Episcopal and the Methodist Protestant groups, and we begin again the united march of Methodism, which was interrupted more than a century ago.

CONFESSION AND AVOIDANCE

We noticed recently a statement to the effect that the Mennonite Brethren had evolved a plan which would enable them to assist in time of war without actually carrying arms. As we understand the plan, it contemplates their undertaking such tasks in civil and social life as would release for military service at the front those who may have a less tender conscience on the subject of war.

No man is more opposed to war than we are, but we fail to see either the logic or the consistency of this proposal. It seems to us to be but a variation of the plan of representation through a "substitute." To us it surrenders everything of force in the demand of the conscientious objector. Our application of the law term may not be exact, but it appears to us to be a method of "confession and avoidance"—it denies nothing regarding war as a process of international settlement while it seeks to avoid its personal demands. We believe that the Mennonite Brethren would do well to resolve to stand or fall by the principle of uncompromising opposition to war.

BRITAIN AND DRINK

It was to prevent treasure being turned into trash and food being turned into poison that the late King George gave a lead toward abstinence and that the late Lord Kitchener urged upon the nation to give up drinking. During the last war two million men and women petitioned Parliament to enact war time Prohibition, protesting against the wastage of finance and the shattering of the moral strength of the nation through the liquor traffic. Drink, according to a British Prime Minister, was doing more damage than all the submarines. To test public opinion, plebiscites were taken in every part of the country, and huge majorities were cast in favor of Prohibition. Typically industrial areas soon disposed of the slander that the working man was opposed to the prohibition of the liquor traffic.

—International Record.

M. GAFENCU

The Rumanian Foreign Minister, M. Gafencu, has a very interesting family history. His great grandfather was an Edinburgh man named John Saunders who, at the beginning of the nineteenth century hald an important post at the Hermitage Museum, St. Petersburg. His son, John Saunders II, assumed Russian nationality and entered public life. This John II was exiled to Bessarabia, on the Rumanian frontier, on account of his Masonic activity. His son, John Saunders III, emigrated to Rumanian and at thirty-six years of age, he assumed the name of M. Gafencu, and the Rumanian Foreign Minister is his son, the second M. Gafencu.

FRIENDSHIP AND FLOWERS

By Dr. H. T. Carley

We are getting ready to plant sweet peas and put out pansies. It will be a good deal of trouble to do it right. The ground needs to be spaded deeply and pulverized thoroughly. Then it must be enriched with the proper kind and amount of fertilizer, and the seeds and plants must be placed carefully as to depth and spacing.

When they begin to grow—which won't be till next spring—we shall have to give them constant care. For the best results, every weed and every sprig of grass must be removed from the beds. If the rains don't come just right, they must be watered properly. The hoe and the rake must be kept at hand, and used as occasion demands. Noxious insects will have to be dealt with, and other marauders kept away. All in all, it is not so easy to raise flowers.

But the results will be ample compensation for all the efforts expended. In due time we expect to see along the east fence of the yard a luxuriant array of brilliant and fragrant sweet peas. We shall enjoy them just as they bloom on the vines. We shall fill the vases in the house with hundreds of them throughout the season. It will give us a thrill to watch the passers-by stop to admire them and comment on their beauty. We shall try not to be stingy with them, sharing as generously as may be with gracious neighbors.

And that pansy bed we hope will be as beautiful as it was last year. We put out just a hundred plants in a small circular plot, and only four or five of them died. It may be an exaggeration—but we believe those plants produced thousands of flowers. The pansies vied with the sweet peas in giving pleasure to us and all the flower-lovers in the community.

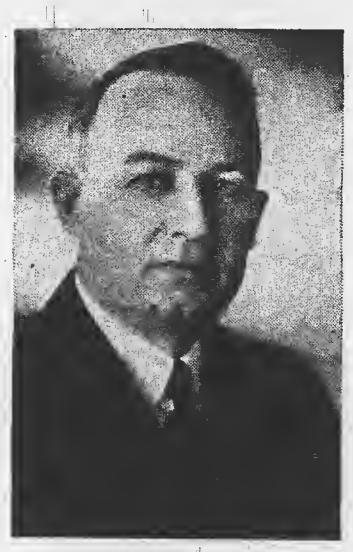
So flowers, beautiful and fragrant, richly repay us for all the labor expended in producing them.

Friendship is infinitely more beautiful than flowers. We spend too little time cultivating it.

RUSTON METHODISM

By Judge S. D. Pearce

Trinity Methodist Episcopal Church, South, of Ruston, Louisiana, practically had its beginning at the birth of the town of Ruston. It was organized by prominent Methodists who were among the earliest citizens of the infant town, who hastened to put the stamp of Methodism upon the infant municipality as soon as it became a municipal entity in embryo.



BISHOP A. FRANK SMITH

From the moment of its birth the new church began a vigorous and healthy growth with a promising outlook for the establishment of a permanent religious culture and a forceful element in the moral and ethical stabilization of municipal temper. That quality in its character has never weakened or ceased to grow up to the present time, when it may be said to be a dominant factor in the church's relation to the municipality.

There has been nothing phenomenal in the growth of the Methodist Church or of Methodism in Ruston, or that even merits laudation; but there has been an obvious and a conscious influence for moral uplift exerted by the Methodist following upon the powers that govern, that operates for a cleaner municipality and a more wholesome moral atmosphere. And that is the result of the work of religious influence not alone of Methodist people, but of all Christian people of the town. It would be worse than silly to give this credit to the Methodist people alone.

The idea sought to be conveyed here is that Ruston Methodism stands for the loftiest type of moral deportment in the political life of the town, and the church demands of its adherents the strictest loyalty to that principle. As a matter of fact while the church does not exert a moral censorship over the conduct of its members, and deal with them for a dereliction of duty in the manner of a court of law, it does emphasize the policy of civic righteousness in political affairs and government, and makes clear its expectation that its membership live up to its expectation solely from a sense of loyalty and Christian consistency. Hence it is obvious that the moral tone of the municipality gets its main support, if not in fact its sole support, from the church element of its population and the allied forces swept into action by the dominant influence of religious sentiment emanating from the churches and operating upon the mind of the body politic of the local community.

From its earliest history Ruston has been recognized throughout the state as a center of education and religion. It was so dedicated by the wisdom of its founders, and the characterization has followed it through more than a half century of its existence. Methodism was not slow in pushing its way to the front and occupying the high ground of religious culture at an early stage of the municipality's growth. It joined hands with educational culture in putting the municipality upon a lofty pedestal in its ethical relation

GUY M. HICKS, Pastor

(Continued on page 16)

Conference News and Personals

Mrs. C. C. Mingee has our thanks for a cordial message regarding her interest in the paper as well as for the renewal of her subscription.

Rev. A. M. Broadfoot, pastor at Bolton, Miss., has our thanks for material favors and for the manifestation of his good will toward the Advocate in other matters.

Mrs. H. B. McEachern, Advocate friend and faithful representative of the Haynesville church, gladdens us with the word, "Your paper gets better all the time."

Mrs. T. W. Lewis, now living in Memphis, Tenn., renews her subscription to the New Orleans Christian Advocate and thus continues her connection with the paper, to which her late husband was so long a friend.

Rev. R. S. Lawson, retired minister of the North Mississippi Conference, is now located at 866 Biggs Street, Memphis, Tenn. Bro. Lawson alternates between Memphis and Big Sandy, Texas.

A card from Rev. J. J. Baird, of Cleveland, indicates that he has survived the ordeal of Conference entertainment and he is evidently moving forward under the load of a new year's work.

Rev. J. W. Ramsey, who spent a time at Harvey, Illinois, recently, is back at his home in Meridian, where he will be accessible to his many friends, and can be reached for any service required of him.

Rev. S. M. Butts, evangelist, living at Mathiston, Miss., sends us an appreciated subscription. We were sharers with Bro. Butts in the hospitality of our Conference host at Cleveland, Miss., and we greatly enjoyed fellowship with him.

The editor appreciates the fine loyalty of Rev. E. P. Craddock, of Corinth, Miss., who concludes a business note with the message: "Long live the New Orleans Advocate and the man who went over the top in getting it out of debt."

Dr. Harold Paul Sloan, editor of the Christian Advocate, New York edition, preached at Rayne Memorial Church last Sunday, and is the Conference preacher for the session of the Louisiana Conference now being held at Ruston.

Dr. A. M. Freeman comes from the Florence district, of the North Alabama Conference, in the place of Rev. W. C. Scott, transferred. Bro. Freeman is a capable, effective and likable man, and will be well received by his brethren in Louisiana.

Dr. W. A. Smart, Professor of Biblical Theology in Candler School of Theology, was the invited speaker at the service of Union in the North Mississippi Conference at its session in Cleveland, and he brought a great message which was well received.

We have a much appreciated letter and remittance from our good friend, Rev. Martin Hebert, pastor at Sulphur, La. If we had a great number of friends like Bro. Hebert the burden of carrying the Advocate would be lighter, and our outlook upon life would be more hopeful.

Friends of Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, will rejoice to learn that he is making steady improvement, following his recent illness. He was to have been carried home from the hospital last Saturday, but will have to remain in bed for a week or ten days after reaching Clarksdale.

Dr. H. B. Trimble, Dean of Candler School of Theology, Atlanta, was awarded the honorary degree of LL. D. by Boston University at its centennial convocation on October 18. This is a worthy bestowal of honor and will elicit a favorable response from the Methodism of the South.

Rev. W. W. Perry, pastor at Mangham, La., writes us that his health is greatly improved and he is looking forward to continued service in the active ministry. This will be good news to his many friends in the Conference. Bro. Perry has done a good year's work under great handicaps.

We regret to learn of the illness of Rev. Van R. Landrum, host to the Mississippi Conference meeting in Gulfport. Bro. Landrum was quite ill with a deep-seated cold last week and he faces the responsibility and the trying duties of entertaining the Conference somewhat under par.

The absence of the photograph of Dr. D. B. Raulins, district host to the Louisiana Conference, was due to the fact that he did not send us a cut or a picture for use in this issue. Bro. Raulins supposed that we had a cut but it appears that it was sent out at some time or other and it is not in our files. We regret the omission.

Miss Tryphena Rogers, of Sallis, Miss., renews her mother's subscription to the Advocate and says that she was very much disappointed that she was not able to attend the annual conference at Cleveland, the first time that she has missed in twelve years. Neither the church nor the Advocate has a better friend than she.

Rev. H. L. Johns, pastor at First Church, Lake Charles, is very happy in the success of his campaign for a new parsonage. The contract was signed on November 8, and construction will begin immediately, the building to be completed in about eighty days. Bro. Johns will have a full report at the Annual Conference.

Rev. L. W. Smart, pastor at Belcher, La., writes in highest commendation of Frank Pearce, who has been chosen general superintendent of the Church School. Bro. Pearce is twenty-one years old and Bro. Smart thinks he is the youngest man in the Louisiana Conference to bear the responsibility for directing the affairs of the Church School.

Rev. W. C. Scott has been transferred to the North Alabama Conference and stationed at First Church, Tuscaloosa. Bro. Scott has done a fine work in Louisiana and his going from us is sincerely regretted by his many friends. The church at Tuscaloosa will find in him a warm-hearted, genial and capable preacher and man.

Mrs. D. M. Scarborough, of Shreveport, writes that she is deprived of the privilege of attending church. She finds her compensation in the New Orleans Christian Advocate, listening to radio sermons, and the addresses of Dean Smith as teacher of the Foursquare Bible Class. Sister Scarborough says that she has the receipt of W. D. Slayton, which was given to her father, O. H. Minter, for an Advocate subscription in 1872.

Dr. Umphrey Lee was formally inaugurated President of the Southern Methodist University a few days ago, approximately a quarter of a century after his election as its first student leader. More than a thousand persons were present for the induction ceremony in McFarlin Memorial auditorium. Nine bishops of the South Central Jurisdiction took part in the traditional ceremony along with the trustees and faculty of the University, and Bishop A. Frank Smith spoke the words of induction.

A Commission on Entertainment for the Central Jurisdiction of the Methodist Church, which includes all the Negro annual conferences, has selected St. Louis as the meeting place for the first session of the Jurisdictional Conference. The Jurisdiction will be confronted with a number of problems, among them the election of at least two new bishops, as Bishop Matthew W. Clair, retired, has been pressed into service in order to bridge the gap. The Jurisdiction will also face the necessity for adjustments in the Negro schools, fifteen of which are under the direction of the Northern

Board of Education. Bishop Robert E. Jones is to propose an annual budget of $24,000 for religious education, one-half of which is to be raised by the Jurisdiction itself.

MRS. T. M. DYE TAKEN BY DEATH

A telegram from Dr. T. M. Dye announces the passing of his wife, Mrs. Mary Johnson Dye, at Clarksdale, burial to be in Clarksdale at two o'clock on Sunday afternoon. Mrs. Dye was the mother of Rev. T. M. Dye, Jr., pastor at Coffeeville. Many friends in North Mississippi and elsewhere will sympathize with these sorrowing ones in their deep distress.

MISSIONARIES IN WARSAW SAFE

The Board of Missions has received a cable from Rev. Edmund Chambers to the effect that the Methodist missionaries in Warsaw are all well and that the Central Building in Warsaw was damaged to the extent of $2,000. This is the first word that has come through concerning the missionaries or the property since the invasion of Poland.

At the time of the invasion, Mr. Chambers, who had just arrived in the United States on furlough, was sent to the Scandinavian countries with instructions to contact our missionaries and people in Poland. Mr. Chambers himself is a missionary in Poland.

Mr. Chambers carries a British passport and therefore was not able to enter German or Polish territory. He established himself at Oslo and the cable just received is the first evidence that he has succeeded in contacting the Methodist workers in Poland. No news has been received concerning the churches and Polish preachers. ELMER T. CLARK.

FELLOWSHIP DINNER

GRACE BEFORE MEAL—Lord at Thy bounty table we are present. Thy Benefits and Comforts, daily, we adore. Bless our labors, and grant that each of us may feast with Thee in Paradise to the glory of Thy saving Name and sanctifying power.—Amen!

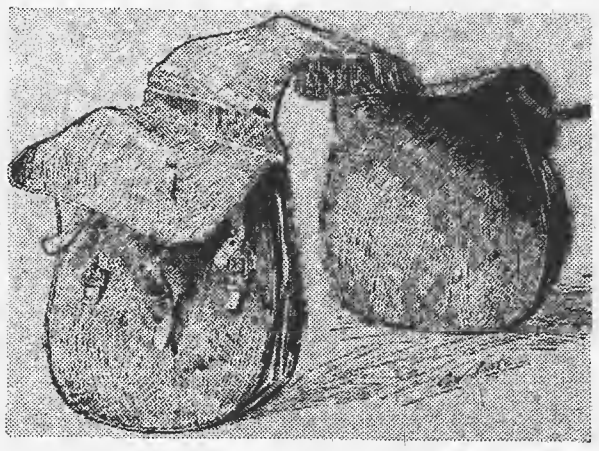
THE DINNER—Served by Mistress Gunn, at the district parsonage, in picturesque New Orleans, assisted by gracious young wives of preachers. The tables were daintily set, the food admirably well cooked, and the fellowship as attractive as rippling silk moving down a church aisle.

THE DATE—Thursday, November 2, 1:30 p. m.

THE RESOLUTION—Reviewing the four years' efforts of District Superintendent Elmer C. Gunn, the last and be[illegible] of a worthy series of presiding elde[illegible] the old receding Louisiana C[illegible] one who can show more [illegible] district accomplishments [illegible] cessor. By standing [illegible] preachers and their [illegible] quest to Bishop A. Frank Smith to return Rev. E. C. Gunn for a fifth year of appreciated services. H. W. RICKEY.

CHRISTMAS FUND FOR RETIRED PREACHERS AND WIDOWS

The saddlebags of the pioneer preacher used to be both his wardrobe and his library. Today the old saddlebags hang on the wall and the old preacher and the widows of preachers linger just outside the Golden Gate. They have all too little of this world's goods. Wouldn't you like to share with these at Christmas—see



that none of them are deprived of the the New Orleans Christian Advocate? Send us your contribution and we will see that the Advocate goes to all of them.

REVIVAL AT BOND

Reverend A. M. Ellison, pastor of Brooklyn and Bond charge, Mississippi Conference, opened our revival in Bond Methodist Church, October 1st., with Reverend E. A. Kelly, of Richton, assisting. These faithful workers for Christ visited practically every home in Bond. Brother Kelly did the preaching, which was spiritual and instructive.

Our Christian teachers brought the entire school to our morning services, which was very much appreciated. The meeting continued six days. We feel that much good was accomplished. To many of us it was a feast to our souls.

Our church and the entire charge is anxious for the return of our pastor, Brother Ellison, and Brother J. F. Campbell, our district superintendent.

REPORTER.

PONCHATOULA CHURCH

Dear Dr. Duren: Just a word to let you know how the work is progressing in our Ponchatoula church. I am completing my twelfth year in the active ministry of our church, and I believe the best year of our entire ministry.

We have observed every item of the program of the Methodist Church. Our general and conference and district benevolences, amounting to $390, have already been overpaid by $40, and more pledged.

We have just recently installed a $2,225 Wicks pipe organ with chimes, which places the Ponchatoula Methodist Church second to the First Methodist Church of Baton Rouge in the Baton Rouge district, and I doubt if there is another station in the Louisiana Conference of our rating, which has as up-to-date an organ as ours. We now have a paid choir director and also an organist.

The repair program which we began three years ago is practically complete. It is our pleasure to preach to large congregations, and our people have been very cooperative in all the tasks we have endeavored to perform, and have made most of our cherished dreams for our church come true.

I believe the records will show that financially, this year has been the best in the last thirteen years, when the church school annex was built.

Spiritually, our church has made marked progress, also many laymen and laywomen are now taking a more active part in the program of the church than they ever had before. Our chief goal for our church now is that every member shall have a spirit-born passion for the lost, and that every member will become an active personal worker in winning the lost of our community to a saving knowledge of Jesus Christ.

ASHLEY T. LAW.

94th Session Of The Lo

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GREETINGS

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Market
The Hub
H. B. Maxwell
Waltz Bakery
J. S. Harris
Texaco Distributor

BISHOP MOORE'S LONG JOURNEY

Bishop Arthur J. Moore, who has been in the Africa Methodist mission field, reached Buenos Aires, South America, on October 28, according to advices received by Dr. W. G. Cram, general secretary of the Methodist Board of Missions (South). Bishop Moore was to take a plane from the South American city to Brownsville, Texas, where he will join his family. He is due to arrive in Brownsville on November the 5th. He will sail for China the latter part of November. Bishop Moore had expected to reach his Episcopal area in the Orient by way of France, but was unable to do so on account of suspended European transportation due to war conditions.

—Secular Press Bureau.

THE ORPHANAGE

The Louisiana Methodist Orphanage is owned and controlled by the Louisiana Conference. It belongs to the Methodist people of Louisiana, and their support of this great institution in the past has been a sincere expression of their love for such Christian service to homeless and helpless children.

During the short life of the Home it has served and given a home to 839 children. Of this number 53 have graduated from Louisiana Tech, located here in Ruston; hundreds have graduated from the Ruston High School. The present enrollment of the Orphanage is 174; of this number 53 are in high school, 103 in grammar school, and 10 in college.

The Home is supported entirely through free will offerings. Two special days, Easter Sunday and Harvest Day, are set aside by the Conference, when every church and church school are called upon to make liberal offerings.

The Orphanage farm, dairy, with a fine herd of Jersey cows, steam laundry and cannery, contribute mightily toward economical operation. However, we should receive not less than $40,000 cash a year.

We do not receive children under two years of age, and we do not admit boys who are over ten years of age, and girls who are over twelve. They are allowed to remain in the Home until they are prepared to go out in the world and make their own way. We not only train them through the public school and college, but keep them until we secure employment for them. However, after completing their education, they seldom remain long, for employment is soon found.

Certainly there is no service rendered by our great Church that is nearer the heart of our Lord than that of caring for orphaned, homeless, helpless, neglected and destitute children. May we be constrained to give this worthy cause our devoted attention and support.

May I urge each and every one who attends this session of the Louisiana Annual Conference, to visit this, YOUR institution.

C. B. WHITE,
Superintendent.

ELIMINATION OF JUDISDICTIONAL BENEVOLENT ASKINGS

(The following is a suggested memorial which it is hoped will be sent up from several Annual Conferences to the General Conference.)

The General Conference is hereby memorialized to consider and adopt early in this session the following resoultion:

Be it Resolved, that the General Conference of the Methodist Church, in session at Atlantic City, N. J., in April, 1940, instruct and hereby does instruct its various committees to bring before the Conference during this session such reports or recommendations concerning Boards, etc., whereas, it will not be necessary for the Jurisdictional Conference to make Jurisdictional Benevolent Askings except perhaps for the expenses of the sessions of the Jurisdictional Conferences.

This will involve changing or annulling certain actions of the Uniting Conference and certain recommendations to the ensuing Jurisdictional Conferences. Necessary funds for Jurisdictional Boards, etc., shall be provided by General and Conference Boards and sources other than Jurisdictional benevolent askings.

REV. C. B. WHITE, Supt.

That man lives twice who lives the first life well.—Herrick.

THE FACTS ABOUT BREWERS AND AGRICULTURE

October 13th, 1939.

United Brewers Industrial Foundation,
East 40th Street,
New York, N. Y.

Gentlemen:

We have recently noticed your advertisements in magazines calling attention of readers to the part that manufacturers of beer play in supplying markets to farmers for various farm products.

In an advertisement appearing on August 7th in Life, you list an "order" to "Farmers of America" for 3,000,000,000 pounds of barley, 31,500,000 pounds of hops, 800,000,000 pounds of corn, and 186,000,000 pounds of rice, with a total value of $100,000,000,000.

In a later advertisement you claim that "three million acres of farm lands are needed each year to grow the agricultural products used in the making of beer."

The purpose of this letter is to inquire what farm lands and what farmers you refer to. In the case of rice it certainly cannot be held that brewers of America have supplied American farmers with a market for 186,000,000 pounds of rice, even though our figures indicate that brewers have used that amount and more in the manufacture of beer.

Official records of the Department of Agriculture show that since the repeal of prohibition American imports of brewers rice have been tremendously and amazingly increased. For example in the period 1926-1930 the imports of brewers rice averaged 2,761,000 pounds, and in the period 1931-1935 they were 14,626,000 pounds. By 1936 the imports had reached 92,771,000 pounds, and in 1937 imports were 151,371,000 pounds.

In view of this situation it seems to us in the rice industry that your claims are grossly misleading when you imply that the use of rice in the manufacture of beer is providing a market for American farmers. This tremendous increase in your imports came at a time when the American rice industry has been suffering from desperately low prices, caused primarily by the fact that we were unable to find satisfactory export outlets at prices that would mean a livelihood for our people.

Last year we wrote a large number of brewing companies throughout the United States, sending them a sample of an excellent grade of domestic brewers rice and inquiring of them whether they would be willing to forego their imports of brewers if they could obtain such rice from the American industry. With few exceptions these brewing companies did not even have the courtesy to reply to these letters. One notable exception was the Anheuser-Busch Brewing Co[illegible] who not only replied in detail, but [illegible] that they used only American ric[illegible]

With this attitude and this [illegible] the part of American brewers [illegible] to us that they not only have

(Continued on page

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THIRTY-THIRD DEGREE CHRISTIANS

Little wonder that the beloved Dick Sheppard of London was moved to write a book entitled, "The Impatience of a Parson"; or that John Haynes Holmes should preach on the topic, "If Christians Were Christians!"; or that Dr. Fosdick should take for his theme, "Is Christianity Possible?"; or that the late Prof. Ranschenbusch selected as the title of a powerful little book the interrogation, "Dare We Be Christians?"

Mr. Jones

To forgive on Sundays and to hate on weekdays; to love only your class, your creed, your race, your family, your country, and stop loving and forgiving there, is to trifle with Christ's teaching and practice; is to fall pitifully short of the great business of being Christian.

There will always be within Christendom conservatives and liberals, liberalists, and mystics, legalists and libertarians, Puritans and Cavaliers. Perhaps it is Christendom's gain that this is true; the important thing is that the great business of being Christian requires tolerance, understanding, forgiveness, long suffering; in fine, inevitable love.

Jesus managed to get along successfully with a group of twelve intimates which numbered: a fiery political revolutionist; a dreamy, affectionate mystic; a volatile, explosive enthusiast; a slow-moving, slow-thinking, devoted martyr; a cautious, skeptically-minded hero; a guileless and noble pietist; a thrifty, hardheaded businessman; and one misguided genius who proved a traitor, but not until his Master had endeavored to save him on the brink of his treason, and failing there, broke Judas' heart by a love that chose for him and for all, the death of the cross.

This troubled world awaits extraordinary human beings in this Christian sense of the term—men and women who are of extraordinary patience, courtesy, tact, and courage; extraordinary justice, magnanimity and good will—human beings who keep on trying out these virtues, putting them to the test no matter how hard the going or how quixotic they may seem.

Thirty-third degree Christians indeed!

THE BULLY

By Rev. Vivian T. Pomeroy, D. D.

Septimus was six years old. From the time he was a very small baby, he had learned somehow to get his own way. Indeed, Septimus, I am sorry to say, was a powerful little bully at one year old. If he couldn't get his way, he howled the house down. Everybody was sure he'd have a fit. So rather than have the baby scream his head off people gave him what he wanted. This was a very bad plan; but to control Septimus was easier said than done. Everybody said: "Well, he'll learn when he is older."

But Septimus didn't. He found ways, when he was too old to scream, of doing something else—working himself into a tearing rage. So he still got his own way. By and by everybody was scared of Septimus having one of his rages. So he got his own way with that; and everybody said: "When he's just a bit older, he'll learn."

Soon Septimus began to think he was quite clever—as, indeed, he was. When everything was going well, Septimus was charming and smooth as butter. When everything wasn't going well, he had a rage, and that worked very well.

At six years Septimus was a terror and a complete bully. He bullied—in his own way—Father and Mother and Grandmother.

Now on the pl[illegible] there was N[illegible] patient be[illegible] Septim[illegible] and [illegible]

at once Septimus flew into one of his rages. He kicked, he beat at Nebby.

And then suddenly Nebby leapt ahead, ducked his head, and over shot Septimus and down he came good and hard—bang on the stones. Off pranced Nebby into the wood, and the air was rent with the yells of Septimus. Oh, how he yelled!

Everybody came rushing to Septimus. "Nebby threw me off! I'm hurt! My legs are broken!" he yelled.

Father picked him up. But nothing was broken; only bruised.

"Whatever happened?" said Father.

"He threw me off!" howled Septimus.

"But what were you doing?" asked Father.

"Making him go where I wanted," shouted Septimus, angry with pain and misery.

"Ah!" said Father. "Well, you know, you can't bully even a donkey forever. It was bound to end some time."

Septimus was interested. He forgot to roar for a moment. "Why was it bound to end?" he asked.

"Well, it always does," said Father, kindly.

And Septimus was never quite so bad after that. But never again could he get near Nebby.

A sad story; but I like it. It comforts me to know that the bully always loses at long last—even although it is very, very long.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

A FRIENDLY WORD

By Paul Griffith

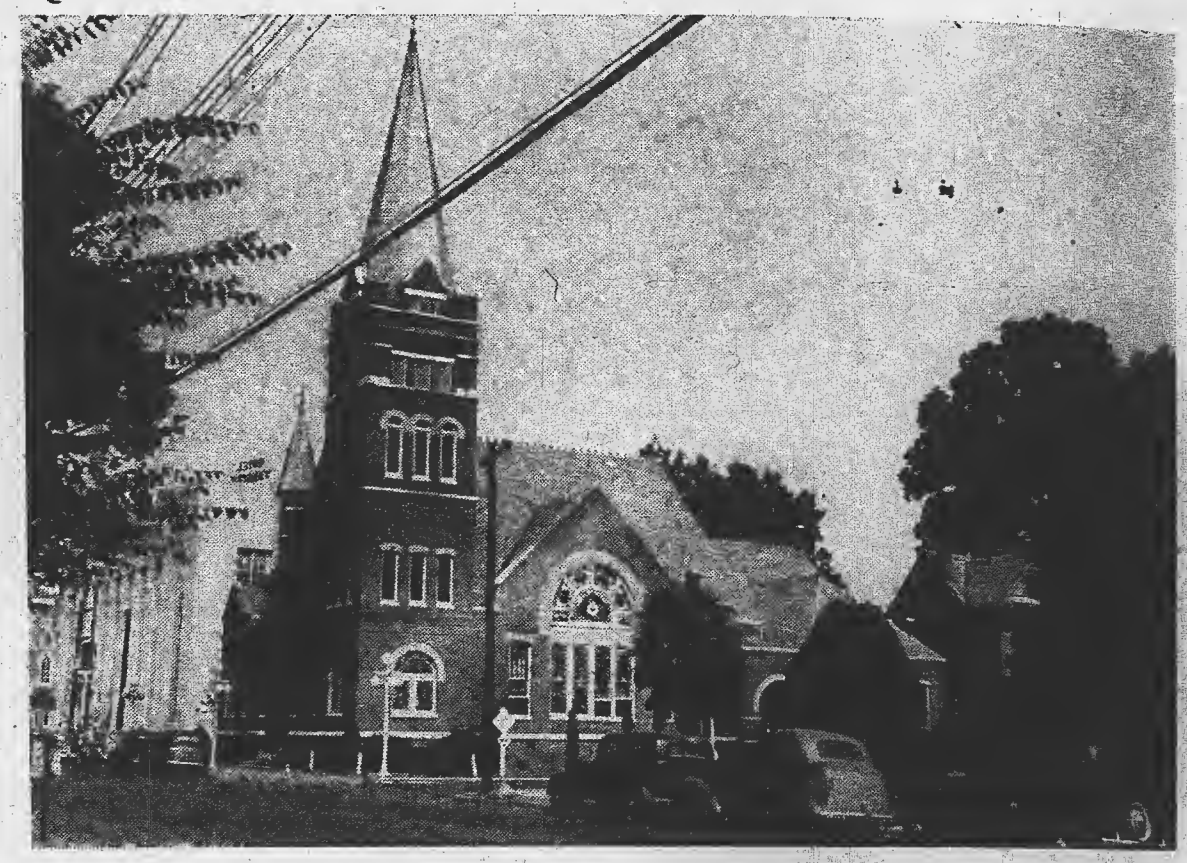
The Singing Heart

I shall never forget those cold frosty mornings of last October and early November, which I spent on the farm in my early youth. My father owned a cane mill, and for years it had been his custom to make the syrup for all the farmers of the community. The days being short, it was necessary to begin grinding the cane long before light, so that the supply of juice would be sufficient to begin boiling by the time it was light enough to see.

Well do I remember those early mornings as I would look out from the kitchen door across the blackness to the flickering fire that lighted the cane mill site. Yes, I was afraid of the dark, but there beside me stood my mother. She was singing a beautiful hymn, as she so often did, and reaching down took me by the hand and said, "run along, little man, I will stand here in the door until you are safe within the light out there." My boyish heart gave a leap of joy, for with mamma watching out through the night after me, and with her song still ringing in my ears, I was afraid of nothing—not even the darkness. After I reached the circle of light at the mill, I would look back and the door would slowly close, hushing the song which had been my invisible companion through the night. That song had been a source of courage to my fearful heart.

In this world, many are the hearts that sing. However, little do they realize the load he or she may be helping someone to bear. It is the song that makes the heart rejoice, it is the song that gives courage to the burdened soul.

Is there a song in your heart and on your lips today? If not, then you have lost that which gives strength in time of need, and comfort in time of trouble. Besides, it would cast a brilliant and an illuminating ray of hope through some dismal fog of gloom and despair, which a forlorn and shipwrecked brother seeing, would take heart again.



FIRST METHODIST CHURCH, MONROE

HISTORY OF METHODISM IN MONROE

The history of Methodism in Monroe covers a period of 105 years, during which time both ministers and people have courageously achieved, contributing to the purposes of this church, an honored and sacred history. Prior to 1835, what then was known as the Ouachita District, was served by district pastors and circuit riders. In 1826 a "Society" was organized in Monroe when Dr. J. G. Jones was pastor of the district. Prominent among early ministers was Ashley Hewitt, who served twice as circuit rider and once as presiding elder. From 1835 on preachers were appointed to the Monroe Circuit. The Ouachita District had up to this time been served by two ministers, but in 1845 four ministers were appointed to the district. They were the presiding elder, the Monroe pastor, the Ouachita circuit rider, and the minister to the colored mission. This continued up to the Civil War. Some who served during this period were: William Stephenson, J. N. Hammill, David Wiggins, W. H. Turnley and Joel Sanders. R. S. Tripplett was pastor just prior to the Civil War. He was followed by Charles N. Evans, who caused the building of a brick church. This congregation had been worshipping with other denominations in a union church. In January, 1876, this new church, which had cost $7000, and was still unpaid for, collapsed under thirteen inches of snow in a cold snap, with the temperature six degrees below zero, when the Ouachita River was frozen solidly across. Services were then held in the Opera House, then in the Court House.

In 1878, during the pastorate of P. H. Moss, a frame building was erected at a cost of $4000, which housed the congregation for twenty years. T. J. Upton, B. F. White, A. C. Cowey and William Hart were pastors during this time. 1895-1898, under the pastorate of E. N. Evans, the present church was erected, also a beautiful new parsonage (now known as the Church Annex, and used for educational purposes). Ministers serving since the building of this church are: J. Lovick Pierce, J. R. Moore, J. T. Sawyer, F. N. Parker, R. Wilkerson, H. G. Davis, R. H. Wynn, T. J. Norsworthy, C. C. Miller, T. H. Morris, E. K. Means, F. M. Freeman, M. S. Monk, Winans W. Drake and Walter C. Scott.

In 1923 property was purchased and a beautiful new parsonage erected. There is now no indebtedness on any of the property.

First Church, Monroe, can not boast of wealth, as the world knows wealth, but it does boast of the wealth of the coin of character that makes up its membership. She does not boast of wonderful buildings of architectural beauty and design, for the buildings are not adequate by any means, but she does boast of a beautiful spirit of love, unity and peace existing in the hearts of its members, and it strives always to point the way to "magnificent living in a dangerous and disordered world." She does not boast of great numbers or spectacular growth, but prides herself on the spirit of evangelism as evidenced by the steady increase in membership with additions every year on profession of faith.

First Church has kept step with the rapid development of Methodism everywhere and its organization and program of work under the direction of consecrated ministers and able leaders is second to none. The church school, with a membership of 1000, stands out, in spite of the handicap of inadequate equipment, as an example of a modern and well organized school, giving herself with continued devotion to the cause of Christian education. An unusual piece of work has been done in the area of missionary education with a program covering many years and reaching all age groups in a vital way. Evidence of this may be seen in the fact that this church has led the Conference for many years in contributions to the Home and Foreign Missionary Enterprise. The Woman's Missionary Society, with a membership of 230, is a potent and permeating force in creating a missionary mind and deepening the spiritual life of the church and com-

munity. An outstanding missionary achievement was the establishing of a mission church in the south end of the city known as the Gordon Avenue church. First Church played the part of "Big Sister" for several years until that congregation became self-supporting, and then as an expression of confidence, deeded them the property free of all indebtedness.

First Church is now closing out the 8th year with the present minister, W. C. Scott—two quadrenniums of most constructive work. Great strides have been made during this period—from the depths of the "depression" to the present time. This Church has been placed on a sound financial basis, and all indebtedness has been paid. There has been a steady growth in membership and a deepening of spiritual life. The "house has been put in order," and First Church now is in a position to realize the fulfillment of her dreams of an adequate educational plant and to redouble her efforts in the service of the Kingdom of God.

REV. W. C. SCOTT TRANSFERS

After a ministry of thirteen years in the Louisiana Conference, eight of which were spent at First Church, Monroe, Rev. Walter C. Scott has been transferred to the North Alabama Conference and stationed at First Church, Tuscaloosa. His was a record pastorate in length for that church, but no less so for his personal popularity and for the effectiveness of his ministry. Half of the

REV. WALTER C. SCOTT

present membership of the church has been added during his pastorate, every debt which he inherited has been liquidated and the little church on Gordon Avenue which was sponsored by the congregation is free of all encumbrance. Bro. Scott's pastorate has been seriously handicapped by a lack of physical equipment for the Church School, but the school has maintained a splendid enrollment and a high standard of efficiency in its work.

Bro. Scott's personal popularity, which was splendidly complemented by that of his lovely wife, has been truly wonderful. No man in the history of that church has held the people of all ranks in its membership with a firmer grip than has he. In the pulpit he is capable and effective, he is of a genial and sunny disposition, and he is the big brother of everybody. He and his wife have been the recipients of many marks of honor, expressive of the devotion in which they are held by the people of First Church and of the city of Monroe, but no remembrance was more significant than that expressed through the gift of a silver pitcher bearing the simple inscription: "To Rev. Walter C. Scott, from his Jewish Friends." On Sunday, November 5, capacity audiences heard him at both services and at both hours large numbers of Jewish friends and those of other denominations heard his parting message. Dr. W. A. Freeman, of the North Alabama Conference, comes to Louisiana in the place of Bro. Scott. We know Bro. Freeman and his wife and we have high regard for them, and it is no reflection or even disparagement of them for us to say that we sincerely regret the departure of Bro. Scott and his family from our Conference. We commend them to the good people of First Church, Tuscaloosa, and we wish for them the happiness and the success they so richly deserve.

* * *

The secret of faith that is ready for emergencies is the quiet, practical dependence upon God day by day which makes him real to the believing soul.

—Howard Taylor.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Such a stirring message on "The Church in a World at War," was brought to the executive committee by Mrs. G. W. Dameron, at their mid-year meeting recently held in Rayville, that she was asked to prepare a message on this subject that could be broadcast to Christian people all over the state of Louisiana. And so on last Tuesday night, November 7th, the Louisiana Conference Missionary Society sponsored a state-wide broadcast. The following were heard: Mrs. George Sexton, Jr., and Mrs. G. W. Dameron over K. R. M. D., Shreveport; Mrs. C. I. Jones and Mrs. Roger Sharp over W. D. S. U., New Orleans; Mrs. E. C. Gibson and Mrs. D. C. Metcaff over K. M. L. B., Monroe; Mrs. S. W. Plauche over K. P. L. C., Lake Charles; Mrs. J. J. Davidson, Jr. and Mrs. G. J. Tinsley over K. B. O. L., Lafayette; Mrs. S. J. Fairchild over W. J. B. O., Baton Rouge; and Mrs. J. B. Pollard and Mrs. M. H. Foster over K. A. L. B., Alexandria.

So vital was this message that a few highlights from it follow:

In these momentous days of tension and international crises, the Church is called upon to speak words of guidance, both to its own members and to the nations, for the Church Universal is among, but transcends, all nations. What then shall the Church say to a world at war?

The first of these guides is: Respect for human life and the dignity of all. God has made of one blood all nations, and no race has the right to disregard the needs and interests of others.

Responsibility for aggression and oppression must be borne by all who profit from it. War is fought on two fronts, the economic and the physical. The whole basis of war is the insistence upon profit in material substance over against the needs and interests of persons. This condition breeds war.

Love of neighbor means doing justice. Peace rests on just relationships, which when applied to nations, will involve some qualifications as to the complete sovereignty of the State in international relations.

Acknowledgement that all nations and races are closely bound together for good or evil. No nation can live independent of and untouched by other nations.

Power and responsibility go hand in hand. Wherever there is power there is temptation to use it without regard to the needs or interests of others—particularly in reference to weaker groups or nations. Such irresponsible use of power is un-Christian and un-democratic.

(This will be continued next week)

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The November "Missionary Bulletin" carries news of several of our Mississippi girls. Miss Hallie Buie, who has been quite ill in Korea, is now at home in Texarkana, Arkansas. Miss Anne Deavours, missionary to Mexico, writes interestingly of a camping trip with two groups of girls. Miss Addie Greely spent part of her vacation at "Wrenn's Nest," vacation home for missionaries and deaconesses, located just outside Monteagle, Tenn.

Recently, the women of Wesley Chapel, in the Jackson District, observed their first "Woman's Day," with a splendid program and "dinner on the ground." Mrs. Harris, wife of the pastor, and Mrs. C. H. Tyler, of Yazoo City, were the speakers, and a large number of friends from neighboring churches attended the service. The offering exceeded the goal set by the leaders.

Remember the "S. O. S." of last year? Let's have a "Paid in full" this year. We have just observed the Week of Prayer —if the offering was not what it should have been why not add to it? Have you made any one in your auxiliary a Life Member this year? A Life Membership given this year, the last year of the Southern Methodist Church, will have a special significance, especially for those women who have been members during practically all of the years in which our women have been working.

While women of many lands are making sacrifices for the cause of war, let us make sacrificial offerings of thanksgiving for the many blessings which are ours.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Have you made plans for interesting every Methodist in your community in the Orphanage needs? Again this year FREE CARS will carry any quantity of flour, lard, sugar, canned goods, corn, hay, or anything else you are able to send.

Ask the freight agent for the date of the FREE CAR.

Crate and pack well your gifts for these children. They need more this year than ever before. Often Mr. McDonell has to have food charged to his own account to tide them over because he runs so short of funds.

Mrs. E. T. Clark, our woman's representative, says their SUPPLY ROOMS are lower than she has ever seen them. This means that warm clothes are needed.

These children need every one of us to be working for them. Let's get busy.

* * *

The North Mississippi Conference, which has just closed its sessions at Cleveland, gave to the women lay delegates who sat in its sessions and served on committees a splendid opportunity to learn the set-up of our new Methodist Church. While the mechanics of the new Church were interesting, that which would make the lay delegate a valuable church member was the discussion incident to the adoption of committee reports. Connectional representatives brought both inspiration and information necessary for our understanding of how things were done. The inspirational part of the program was exceptionally rich in speakers. Bishop Watkins, Dr. Smart and Dr. Vliet will long remain in our thinking.

Mrs. Ratliff will represent us at the Jurisdictional Conference in the Spring. Mrs. Neblett and Mrs. Talbert are reserve delegates to the Jurisdictional Conference.

Not all the women's time was spent in the serious business of the Conference. Two teas were given on Friday afternoon, one by the Methodist Missionary Society, in the home of Mrs. Nowell, the other by the Baptist Missionary Society, at the Chinese School, which their church sponsors.

Fellowship at these teas was the social expression of that close fellowship one always enjoys in church activities.

* * *

Have you elected your officers for 1940? Have you sent your president's name to Mrs. James Wilburn, of Pickens? She is ready to send you your 1940 program material which will come in booklet form containing all twelve programs. You will receive no other literature except the Bulletin. That means you must get this program material and keep it.

* * *

Can you not add a love gift to your prayer offering or to your fourth quarter's report? Those of us who have had fine crops must help those who had rain then drouth to destroy their crops. Let's let our horizon of giving widen.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 19, 1939

LIVING BY THE GOLDEN RULE

Matt. 7 (Matt. 7:1-14 Printed)

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Matt. 7:1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eyes?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eyes; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

A sort of Golden Rule has been set forth by a number of religious teachers and leaders, but only Jesus has stated it in its comprehensive and positive form. Others have given it negative statement or have limited its application to close friends and near neighbors. Jesus sweeps the whole circle of human associations and contacts and bids his followers obey one law and maintain one uniform attitude toward all mankind. We are not to treat others as they treat us, but as we would ourselves be treated. Christians cannot afford to descend to the level of the jealous, the mean, the spiteful, the vindictive. They must take the initiative, set their own standards, do good to others and do it first. They are never to be censorious or fault-finders, but to look for the good, the true, the noble that may be developed by cultivation.

The words of Jesus are not to be destroyed by an interpretation of bald literalism nor dissipated by appeal to a vague symbolism. We are not to shut our eyes to vices and virtues as if we lived in a drab, colorless world, where one person is as noble or dependable as another. Such an attitude would forbid our choosing our friends, or employees. It would prevent the laborer from making choice between employers offering the same wake for the same work, leading him to accept the first offer without regard to working conditions or decent human relations. Jesus judged men when he selected his apostles. He had his inner circle of three, and within that group one who was "the beloved disciple." As occasion justified he gave them cordial approval or sharp reproof, blessing the eyes that were quick to see or lamenting ears that were dull of hearing and hearts slow to believe.

In a very real sense we all make to standards by which we are [illegible] without reason are some [illegible] with favors and [illegible] ness of m[illegible] elicit the [illegible] us wis[illegible] fri[illegible] co[illegible]

splinters. On the other hand, the Gospel may be so brutishly scorned and respected that it becomes a waste of time and energy to persist in presenting it.

Desire enlarges capacity and demand promotes supply. It is good to desire good, to ask, to seek, to knock. There is reward for effort. We become like what we love. By climbing the mountain we develop muscle, achieve mastery, widen our horizons with corresponding visions of beauty and glory. Every genuine prayer enriches personality. When Isaiah saw God "high and lifted up," he was himself uplifted. Immediately his heart burned with unselfish love for others, and he hastened to tell them of the holy God of his vision, mighty to save even those of unclean lip and life.

Jesus found something of good even in evil men. Miserable and blind as they were, they knew how to guard and nourish their children. "How much more God!" What a simile! How can we ever doubt that the great heavenly Father is anxious to give us all that is necessary of earthly good, or that he could fail to give himself in richest fellowship to the seeking heart? If we live by the Golden Rule, we shall find a way out of the economic strife, the social unrest, the racial hatreds, and the national slaughter of our day.

THE FACTS ABOUT BREWERS AND AGRICULTURE

(Continued from page 10)

for American rice producers, but resort to distortion of the facts in order to increase the consumption of beer.

Appeals to brewers have so far had no effect on this situation and we have about lost all hope that further appeals can be effective. Our only recourse therefore is to appeal to the American consuming public through temperance organizations, church societies and other similar organizations with a national scope, who we feel can be depended upon to present the truth to the American people. Moreover, we have just contracted space for a daily radio program on a station having virtually nation-wide coverage, and it is our purpose to acquaint the public with the actual facts of this situation.

In short, we do not propose to sit idly back and permit the continued importation of brewers rice when we as American producers are suffering desperately from the lack of adequate markets and outlets for our product. A desperate condition requires appropriate remedies, and these we intend to take. We would much prefer not to follow this course, but nothing that has ever been done or proposed by the American brewing industry indicates to us that any remedy is adequate to the situation.

Very truly yours,
HOMER L. BRINKLEY,
General Manager.
American Rice Growers
Cooperative Association.
Lake Charles, La.

RUSTON METHODISM

(Continued from page 5)

and declared to the world its chief declaration of purpose to make it a community center dedicated to the loftiest ideals practicable in municipal building. Just how successfully the plan has worked out and proven its practicability is a matter for those upon the outside to say. Suffice it to say the municipality itself is pleased and would not have it otherwise.

The Methodist Episcopal Church, South, of Ruston, is now one of the most virile and aggressive forces that enters into its municipal activities in moulding its political policies. Its membership is a harmonious and enthusiastic group, devoted to their church and loyal to its principles and policy, and steadfast in the faith of the founders of Methodism. Growth has characterized every department of the church's activities, and expansion has been met promptly and liberally whenever and wherever called for to supply a need. Drones and kickers get no encouragement, but on the contrary, are booted out as soon as they show their colors, good-naturedly, of course, but effectively. The municipality is and always has been a dry town, with gambling, Sabbath desecrations, and other controllable vices outlawed, with the vigorous help of the Methodist Church.

While Ruston Methodists have always been an active and effective agency in the promotion of the moral tone of the town, they have also been alert and forceful town-builders in a business way. While taking a determined stand for a clean town, they work hand in hand with every constructive movement designed to advance the material and business interests of the town in keeping with sound moral principles. They see no inconsistency in advocating municipal morality and outstanding business activity at the same time. The religious element of the population of Ruston has made the town what is as desirable a place in which to reside and rear a family of children, and that accounts for the high-class character of its citizenship, supported as it is by its educational institutions and its aids to intellectual culture.

Trinity Methodist Church, of Ruston, during its existence, has been served by the following ministers by regular appointment by the Louisiana Annual Conference, viz.: Reverends T. B. White, 1885; Jas. A. Parker, 1886; T. K. Fauntelroy, 1889; J. D. Harper, 1891; J. A. Miller, 1894; A. J. Notesttine, 1898; H. R. Singleton, 1900; R. H. Wynn, 1903; A. G. Shankle, 1907; W. H. Coleman, 1911; W. W. Holmes, 1912; J. M. Henry, 1914; J. G. Snelling, 1916; R. H. Wynn, 1918; J. M. Henry, 1920; N. E. Joyner, 1921; Alonzo Earley, 1924; W. W. Drake, 1925; H. M. Johnson, 1929; H. L. Johns, 1931; H. T. Carley, 1934; Guy M. Hicks, 1935.

Rev. J. H. Stone, then pastor of the Methodist Church at Vienna, Louisiana, served the Ruston church as pastor from the time it was organized until the next session of the Annual Conference, when the first appointment for the Ruston church was made, as a voluntary pastoral supply.

DONATIONS FOR THANKSGIVING FOR METHODIST ORPHANAGE

The I. C., M. & O., and G. M. & N. railroads will give FREE transportation to all donations for the Methodist Orphanage for Thanksgiving. There will be a special car placed near the I. C. depot on 26th Avenue, Meridian, on the 27th and 28th of November, to be loaded with donations, which will include clothing, groceries, peas, potatoes, syrup, hay, corn, or anything that can be used at the Orphanage.

Please see that the people of every church have an opportunity to donate. Should you bring your donation before the 27th, you can put it in the basement of East End church and it will be carried to the car. The M. & O. will bring the donations from State Line on the south and from Scooba on the north to Meridian for the special car. Please send on the 27th. G. M. & N. railway will handle all donations along their lines to Jackson free if marked Methodist Orphanage.

Ask agent for further information. We should appreciate the generosity of these railroads.

W. D. HAWKINS,
District Chairman.

SCRIPPS' SUCCESS

A formula for success, persistenly used throughout a long life by E. W. Scripps, the multimillionaire newspaper publisher, was: Never to do today what by any means he could put off until tomorrow, and never to do himself what he could get anyone else to do half as well as he could do it.

Either Scripps was more honest about his life than other men, or else he was quite different from other men. A strange personality emerges from his biography, written by Gilson Gardner.

It appears that Scripps' success lay in doing the right thing at the right time. In defense of his physical laziness he used to chide his overworked partners by telling them that one decision by him in six months was worth all the profits his business paid him. He claimed that he did much thinking—and he did. He projected his personality from his ranch in California so definitely that workers two thousand miles away could feel the sting of his whip.

Few people could work for him, or even be near him, without completely submerging themselves. He was a ruthless taskmaster, but he was generous in the division of profits with those who helped him. He made millionaires of more than a score of his co-workers.

—Bagology.

What is true of the individual is true of the whole community; no widespread or permanent improvement of society can be expected until total abstinence becomes the accepted faith of the millions.
—J. D. O'Connor, in the King's Business.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Remember this—though we pass away and the leaders of a cause fall one by one, yet principles never pass away. They are eternal, world-wide, unchangeable.

—Garibaldi.

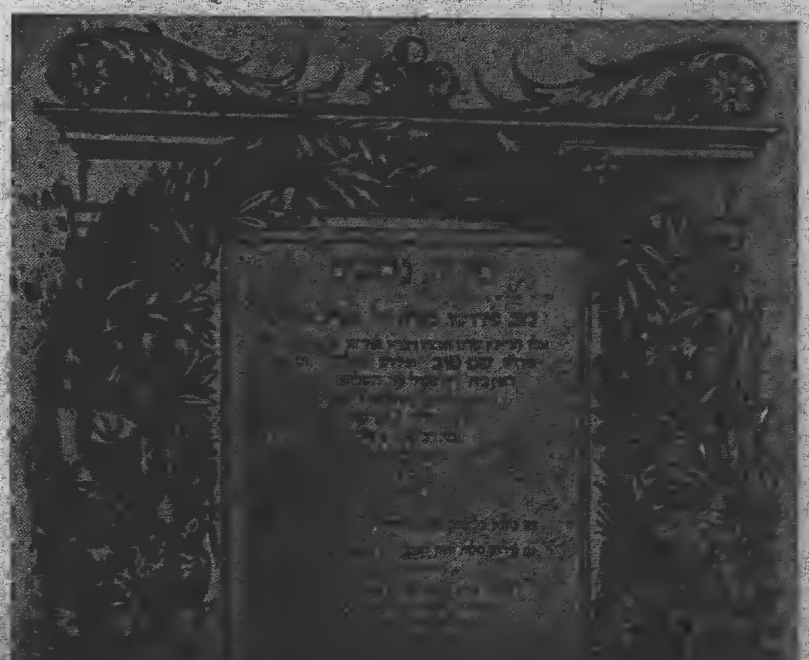
THE PRAYER-ROOM TODAY

Lord Jesus, help us to be triumphant over evil both within and without, and as always be submissive to Thy will and wholly dedicated to Thy work. Amen.

Vol. 86.

NEW ORL
SDAY, No

THIS BOOK IS NOW 386 YEARS OLD



Wallet of the Week

A SPANISH NEWSPAPER is said to have catalogued a million two hundred thousand as the number of supporters of the defeated government in Spain who are to be exterminated by General Franco. The United Press is given as authority for the statement that one of these is being executed every nine minutes. Fernando Alvarez Alva de Toledo, a Spanish general of the sixteenth century, has been held in contempt for four hundred years for his part in the ruthless cruelties of his day.

* * *

THE PRESBYTERIAN CHURCH in the United States, says Dr. Henry S. Brown, Vice-President of Princeton Theological Seminary, is facing the most serious crisis in its history. The crisis is the result of a failure to provide adequate facilities for the training of clergymen. He said that there had been such a decline in ministerial candidates that the fact "That our church is living at all today is a miracle of God's grace—to our shame." Last year there were 154 seminary graduates to take the places of 249 removals by death.

* * *

THE EDITOR OF THE JOURNAL of the American Medical Association, in the issue of January 20, had some very plain and practical things to say regarding the effect of drinking upon the mortality rate in cases of pneumonia. A survey at the Cook County Hospital, Chicago, is quoted to the effect that the rate for excessive drinkers during the period studied was 49.87 per cent, for moderate drinkers 34.4 per cent, and for occasional drinkers 22.45 per cent. Pneumonia is one of our most common diseases and these figures speak for themselves.

* * *

THE AMERICAN HEBREW for January 13, carried on its honor roll the names of five Christians who have made large contribution toward a better understanding between Christians and Jews. The five names listed on the front cover were, Dorothy Thompson, newspaper commentator; William Allen White, editor; Father Joseph N. Moody, professor of history and religion at Cathedral College; Frank Gannett, newspaper publisher; and George Gordon Battle, attorney. Along with these given were a long list of Jews who have made noteworthy contribution to the same end.

MR. ERNEST NEWMAN, a famous music critic, says that he finds the impact of simple tunes to be more persistent and permanent than that of more massive compositions. Jesus proclaimed the same truth in the words: "The meek shall inherit the earth." Against this, the politicians, in violation of every democratic theory and practice, seek to deliver the people of the whole earth over to dictators to be by them exploited or slain as their selfish interests may direct.

* * *

GERMAN JEWISH REFUGEES are now estimated at four hundred thousand, according to Sir Robert Emerson. They are distributed as follows: Palestine, 70,000; the United States, 70,000; European countries outside of Germany, waiting for visas, 140,000; permanently settled in European countries, between 50,000 and 60,000; Latin America, temporarily settled, 50,000; in the British dominions, 12,000. It is estimated that 400,000 remain in Germany who must emigrate.

* * *

MR. R. H. MOTTRAM, an English author, prescribes for wartime readers under three classifications: For the "heroic," he recommends poetry and drama, particularly Shakespeare and the poet Housman; for the middle aged and the more or less weary, he recommends Fielding, Smollett and Dickens; and for the shrinking, he recommends the literature of absurdity—Laurence Sterne, Lewis Carroll, all nonsense verse and limericks. One wonders if his elimination of fact, sense and religion from the reading diet of those at war might reflect his idea of war as a method of national settlement?

* * *

GREAT BRITAIN has suspended the "pools" through which football gambling is conducted. The reason assigned, "To lessen the burden on the postal staff as well as to avoid diversion of the minds of the people to those activities which would interfere with the success of the nation in its war with the German Reich." Following that order, the tennis championship matches at Wimbledon were suspended for the duration of the war. Evidently the British think that sports interfere with the grim business of fighting. We wonder if it might not be well to call the liquor business to book on the same charge?

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

UNITED METHODISM AND THESE TIMES

By Dr. Harold Paul Sloan

It is impossible to be unconscious of the crisis of the age. The developments in Russia were not so startling, but when Germany, the country of Luther, the cradle of the Reformation, and the land of multiplied universities, followed along the same trail—when Germany also developed a totalitarian tyranny which was both dogmatic and repressive in the sphere of religion of science and of culture—when this took place, the reality of the modern crisis was manifest.

The crisis is in part economic, but largely cultural and religious. It is economic, because the progress of scientific invention has developed markedly the trend toward mass production. It is religious, because religion is the necessary basis of social organization. It is cultural, because a false culture has undermined religion at just this hour when circumstances call for a religious advance to undergird the ethical advance made necessary by the new complexity of social relations.

And then in the providence of God four creative factors were thrown into the world situation.

The naturalistic and humanistic culture suddenly found itself deprived of what had been its scientific support. The new physics discovered infinite mind and the new biology discovered guidance.

A reaction took place in theology away from the mood of self-sufficiency which had characterized it for a quarter of a century.

The utopianism of humanism collapsed. Thoughtful men rediscovered a deep principle of evil that made Utopias seem unreal and the practical goods of our democratic order most precious.

And then Methodism achieved denominational unity—the most significant single step thus far accomplished in the solidifying of Protestantism.

But the unification of Methodism is not a goal. It is rather an instrument for the sake of the goal. The goal is the repossession by modern man of Jesus Christ. We modern men must fully repossess ourselves of Jesus Christ, for He is the one indispensable foundation of that ethical advance which is essential if civilization is to adjust itself to mass production and the machine age.

The solution of economic injustice cannot be by law. It must be by religious and ethical advance. The solution of international tensions stands similarly related. We will not abolish war by hating it. We will not abolish war by personally renouncing it. War will disappear only when modern men advance ethically to the plane where they are able to achieve a practical system of international order.

All further social progress now waits definitely upon a religious advance—upon a repossession by men of the unreduced Christ, whose expansive impact upon life has been so creative across the centuries.

Pacifism as a movement, like prohibition as a movement, and utopianism as a movement, will be a complete disappointment unless we achieve a new ethical advance among men by undergirding life with the faith of Christ. And so the next move in social increase is not agitation for some new reform, but the repossession of Jesus Christ as the supreme cultural value. We must make Jesus Christ in His death-conquering glory and promise the dominant value of the twentieth century outlook or else adjust ourselves to the certain failure of our civilization. Man without Christ (or with only a diminished Christ) simply cannot meet the ethical necessities of the machine age.

We have the opportunity. The providence of God has supplied us with that which is necessary to meet our exacting situation. The question is: Will we use it? Will we men of the twentieth century deepen our outlook, accept as high duty the obligation of serious reading, restore preaching and worship to that position of intellectual responsibility and recognition which formerly belonged to them—will we do these things, or will we accept the tragic defeat and failure which is otherwise inevitable? This, it seems to me, is the true significance of Methodist union, and the issue we face as a church, as individual congregations, and as men and women who have taken upon themselves the name of the living God.

(Note—This guest editorial is the contribution of Dr. Harold Paul Sloan, the able and versatile editor of **The Christian Advocate,** New York edition. We are very happy to have him as our guest in this issue—Editor).

THE MISSISSIPPI CONFERENCE

By Rev. V. G. Clifford

WEDNESDAY EVENING—NOV. 15

The 127th session of the Mississippi Annual Conference, of the M. E. Church, South, convened at First Church, Gulfport, Wednesday evening, Nov. 15, Bishop W. T. Watkins presiding. The session was opened with the celebration of the Sacrament of the Lord's Supper.

Following the Communion service, Rev. W. B. Jones, secretary of the last session, called the roll. In concluding the call, he called the names of the five preachers who had died during the year: Revs. J. E. Williams, C. H. Ellis, C. C. Griffin, John A. Moore and H. G. Hawkins, and Bishop Watkins led in prayer.

Rev. W. B. Jones was elected secretary, and named as his assistants Rev. S. F. Harkey and Rev. G. H. Jones.

Rev. Van R. Landrum, pastor of First Church, presented J. W. Milner, mayor of Gulfport, and James Eaton, chairman of the Board of Stewards of First Church, who delivered

words of welcome. Bishop Watkins responded on behalf of the Conference.

The organization of the Conference completed, all the classes were called. Ten were admitted on trial: J. B. Vardaman, G. L. Oliver, W. B. Alsworth, Jr., H. B. Hilbun, R. M. Matheny, G. E. Jones, B. B. Rogers, F. W. Thompson, E. E. Samples, C. G. Felder. Nine were admitted into full connection: A. M. Ellison, A. F. Gallman, B. M. Lawrence, R. I. Moore, J. P. Payne, E. E. Price, D. M. Ulmer, A. W. Wilson, A. M. O'Neil.

THURSDAY MORNING

The Conference opened at the appointed hour and devotional services were conducted by Rev. J. W. Leggett. Rev. E. W. Wedgeworth was located at his own request. The superannuates who were present were called to the front by the Bishop and each one made a brief report to the Conference. The following preachers asked that their names be referred for the superannuate relation: W. A. Terry, J. T. Leggett, W. H. Lane, A. S. Byrd, S. E. Flurry, J. O. Leath, G. G. Yeager and H. Mellard. An expression of love in the form of an offering was made for these brethren.

W. S. F. Tatum, of Hattiesburg, reported that the Methodist Hospital had, among other noteworthy things, retired $40,000 of its bonds this year.

Dr. W. A. Smart, of Emory University, was presented to the Conference and spoke in the interest of the university and the Candler School of Theology.

THURSDAY AFTERNOON

The Conference convened at the time appointed and devotions were conducted by Rev. J. W. Moore. Dr. W. F. Quillian, Secretary of the General Board of Christian Education, was presented and addressed the Conference in the interest of Christian Education.

Resolutions were adopted in appreciation of six preachers who were completing 50 years in the membership of the Conference: J. T. Leggett, C. W. Crisler, H. Mellard, W. H. Lewis, H. L. Norton and G. H. Thompson.

Resolutions of appreciation were adopted for the labors of Rev. J. B. Cain in writing the "History of Methodism in the Mississippi Conference," which has just been published. Resolutions concerning the legal transfer of all the assets, rights, etc., of the old Conference to the new were read by Judge C. V. Hathorn and adopted by the Conference. The minutes were read and approved, and the Bishop, in a most impressive manner, called attention to the historic nature of the occasion as the Conference approached the moment of final adjournment. Rev. L. L. Roberts was then given the honor of making the motion for final adjournment, and G. W. Mars the honor of seconding the motion. Then, in a most solemn atmosphere, the Conference adopted the motion and Bishop Watkins declared the Conference adjourned—forever.

THURSDAY EVENING

The members of the two former conferences met at 7:30 for organization of the Mississippi Annual Conference of the Methodist Church. After a devotional service, led by Rev. J. F. Campbell, assisted by the other district superintendents and W. L. Hamrick, the president of the former Methodist Protestant Church, Bishop Watkins introduced Dr. W. A. Smart, of Emory University, who delivered a great inspirational address. Following this address, Bishop Watkins proceeded with the orzanization of the new Conference. Rev. W. B. Jones was elected secretary and the following were elected assistant secretaries: Rev. S. F. Harkey, Rev. G. H. Jones, Rev. A. C. Walley and Rev. H. B. Hilbun. Rev. T. J. O'Neil read the Standing Rules, prepared by a special committee, and they were adopted.

FRIDAY MORNING

Devotions were conducted by Rev. L. D. Haughton. Following the reading of the minutes, Bishop Watkins recognized the presence of Bishop J. L. Decell and Dr. J. A. Smith, former members of the Mississippi Conference.

The first ballot for delegates to the General and Jurisdictional Conferences was taken and resulted as follows: Clerical—B. L. Sutherland, B. M. Hunt, C. A. Bowen and T. M. Brownlee; Lay—J. M. Sullivan, Nate Williamson, B. M. Stevens and Curtis Youngblood.

Bishop Watkins called attention to the fact that this was the first time that Bishop Decell had been able to visit his home Conference and asked him to address the Conference. Bishop Decell expressed his love for the brethren of his home Conference and paid special tribute to the class of 1889, and to Dr. J. T. Leggett, a distinguished member of that class and his close personal friend. At the conclusion of this address, the entire Conference went down to the front to shake hands with Bishop Decell as they sang "Bless Be the Tie That Binds." Following this, Bishop Decell, at the request of Bishop Watkins, presided for a brief time, during which the necessary resolutions were adopted for the establishment of an episcopal residence in the city of Jackson.

Dr. J. L. Morelock, Secretary of the General Board of Lay Activities, spoke in the interest of that cause.

Rev. T. O. Prewitt, pastor of East End Church, Meridian, gave an invitation to the Conference to hold its next session at East End, during the celebration of that church's semi-centennial. The Conference voted unanimously to go to East End, Meridian, for its next session.

FRIDAY EVENING

Dr. C. K. Vliet, of the General Commission on Benevolences, led the devotional service and spoke in behalf of his cause. The second clerical ballot was announced with no election; the second lay ballot resulted in the election of Mrs. Paul Arrington and W. D. Hawkins. Dr. W. G. Cram and Mrs. Arrington addressed the Conference in the interest of the General and Conference missionary interests. The third ballot resulted in the election of W. L. Hamrick and J. F. Campbell, clerical, and no election for the lay. The remainder of the session was occupied with the report of the Board of Temperance, and addresses on the same subject.

SATURDAY

The sessions on Saturday were occupied with various reports and the representation of interests connected with the work of the Conference in the coming year. The clerical and lay members of the Methodist Protestant group were formally introduced. Dr. W. L. Duren, editor of the New Orleans Christian Advocate, spoke in behalf of that periodical, and other like matters consumed the remainder of the day.

A CHALLENGE

Bishop W. T. Watkins,
Mississippi Methodist Conference.

As Chairman of Publishing Committee I am greatly interested in the development of our New Orleans Christian Advocate. Dr. Duren is producing such a wonderful and interesting publication that any one who does not read it regularly is missing something of a constructive nature which only a local church paper can give. I am so sure that all who will read this paper will appreciate it, that I will personally refund the subscription price to any new subscribers who will read five issues and do not feel that they are getting their money's worth.

JAMES W. REILY,
Chairman Advocate Publishing Com.

AT THE LOUISIANA CONFERENCE

By Rev. Henry T. Carley, D. D.

The first session of the Louisiana Conference, of the Methodist Episcopal Church, South, was held at Opelousas; the last was held at Ruston. Nearly one hundred years elapsed between the two sessions—a period of glorious history. We may well believe that the next hundred years will be just as glorious—but the history will be made by the the Louisiana Conference of The Methodist Church.

THE PLACE

Ruston is a beautiful place in which to hold any Conference. It is a city of well-paved streets, attractive places of business, lovely homes, and fine people. It is the seat of one of the finest educational institutions in the South—Louisiana Tech. So Ruston has culture and refinement as well as beauty and good business.

THE CHURCH

The Conference was held in one of the finest churches in Louisiana—the new Trinity Methodist Church. From every point of view—architecture, material, equipment—it is just about perfect. The organ, the chimes, and the windows are a delight. It is free of debt also, which is not the least of its perfections.

THE HOSTS

Rev. Guy M. Hicks, the pastor, and his efficient committees left nothing undone for the comfort, convenience, and pleasure of the visitors. The spirit of hospitality seemed to pervade every home. Even the passers-by on the streets had a nod and a pleasant smile for the strangers. The city authorities even went so far as to reserve all the parking space around the church for the members of the Conference. The coffee room vied with the lunch counter in popularity. The proverbial "duck-foot" coffee would have been delicious if served by such gracious dispensers.

THE BISHOP

Bishop A. Frank Smith knows a good deal about conducting an Annual Conference. He never becomes lost in the maze of business; he never forgets to be courteous; he never gets in a rush—but he never lets the business of the Conference lag; he is firm enough to be efficient, and he has enough sense of humor to smooth out the rough places. He has a lot of friends. (This was written before the appointments were read.)

THE CONFERENCE PREACHER

Dr. Harold Paul Sloan, editor of the New York Christian Advocate, was the Conference preacher. He is tall, gray-haired, ruddy-faced. He is pleasant, approachable—and very positive in his convictions. Great congregations heard [illegible] messages—and that is a pretty good proof of his po[illegible]

UNITED METHODISM

If the Louisiana Conference is any test, Me[illegible] ly united. The Southern Methodist, the N[illegible] and the Methodist Protestant groups [illegible] A great work lies ahead of a great [illegible] Conference is ready to do its part.

The business of the Confe[illegible] closing of the usual busine[illegible] the Church, South, and [illegible] year in the Methodist [illegible] in the program of [illegible] law of the Unite[illegible]

tion to the General and Jurisdictional Conferences follow: Clerical—W. W. Holmes, R. H. Harper, F. N. Parker, J. W. Lee, G. M. Hicks, W. H. Bengtson, E. C. Gunn, D. B. Raulins; Lay—H. H. White, C. O. Holland, Mrs. Geo. S. Sexton, Jr., T. L. James, Judge E. L. Walker, T. L. Johnston, E. C. Willard, I. C. Nichols.

MISSISSIPPI CONFERENCE APPOINTMENTS

BROOKHAVEN DISTRICT

R. H. Clegg, District Superintendent

Adams, G. L. Sigrest; Barlow, W. S. Cameron; Bogue Chitto, G. E. Jones; Brookhaven, M. L. McCormick; Crystal Springs, H. C. Castle; Foxworth, F. M. Casey; Gallman, F. E. Dement, Jr.; Georgetown, D. W. Ulmer; Harrisville, W. R. Irving; Hazlehurst, J. B. Cain; Magnolia, J. H. Jolly; McComb, Centenary, J. L. Carter; McComb, LaBranch Street, L. J. Snelgrove; McComb, Pearl River Avenue, A. S. Oliver; Meadville and Bude, E. E. McKeithen; Monticello, W. C. M. Baggett; Nebo, J. C. Jackson; Oak Grove Circuit, Norman Purvis; Osyka and Fernwood, J. H. Moore; Prentiss, Roy Wolfe; Scotland, R. E. Case; Silver Creek, J. B. Shearer; Summit and Topisaw, L. E. Alford; Tylertown, C. A. Schultz; Utica, T. E. Nicholson; Wesson, H. L. Daniels; Wesson Circuit, J. N. Lambert; Chaplain U. S. Navy, W. N. Thomas; District Missionary Secretary, Roy Wolfe.

HATTIESBURG DISTRICT

W. B. Alsworth, District Superintendent

Avera-Neely Circuit, T. A. King; Bay Springs, H. E. Raley; Bonhomie, J. B. King; Bucatunna, L. M. Reeves; Clara Circuit, E. W. Scott; Collins, J. S. Noblin; Ellisville, J. D. Slay; Hattiesburg, Broad Street, G. F. Winfield; Hattiesburg Circuit, R. M. Matheny; Hattiesburg, Court Street, J. W. Sells; Hattiesburg, Main Street, I. E. Williams; Heidelberg, B. M. Lawrence; Laurel Circuit, B. Z. Harrington; Laurel, First Church, J. W. Leggett, Jr.; Laurel, Kingston, D. T. Ridgway; West Laurel, M. F. Lytle; Magee, R. L. Lane; Montrose, J. H. Cameron; Moselle, G. H. McBride; Mount Olive, E. W. Ulmer; New Augusta, H. B. Hilbun; Ovett Circuit, Aubrey Walley; Perry County Circuit, W. L. Hamrick; Petal, T. C. Cooper; Richton, E. A. Kelly; Seminary, J. P. Nix; Sumrall, J. H. Hetrick; Taylorsville, A. M. O'Neil; Waynesboro, J. T. Weems; Waynesboro Circuit, S. N. Young; Williamsburg, D. P. Yeager; Chaplain State Sanatorium, W. M. Williams; Student, Asbury Seminary, A. F. Gallman; Student, [illegible] University, [illegible]; District Missionary Secretary, R. [illegible], T. Z. Man[illegible]

[illegible] intendent

[illegible], A. M. Broad- [illegible] Thompson; [illegible] Side, D. [illegible] Carthage [illegible] Felix Sut- [illegible] tonia, W. J. [illegible] J. H. Morrow; [illegible] and; Harperville, [illegible] on; Jackson, Bessie [illegible] Jackson, Capitol Street, [illegible] emorial, B. L. Sutherland;

[illegible] on page 8)

Conference News and Personals

Rev. T. F. King closed out a fine year at Ida, La., having given faithful and conscientious attention to the entire program of the church.

Rev. W. B. Baker feels that he is going to like his new charge at Leland, Miss., and hopes to have a good year there.

The good people of Baldwyn, Miss., received Rev. E. B. Sharp and his family very kindly. Bro. Sharp says that they are comfortably situated and ready for the new year.

Rev. E. M. Shaw is very much pleased with his new charge at Longview, Miss. The people received him most graciously and a large congregation greeted him for his first worship service.

We are glad to know that Mrs. S. E. Emanuel, Lorman, Miss., always finds something worth while in her Advocate, and that she and her family feel that they cannot do without it.

Mrs. Anna Bufkin, of Peyton, Miss., depends upon the Advocate to keep her informed as to the Conference news. Being a steward in her church, she takes a great interest in all the activities of the church.

Mrs. Robina V. Wagoner, of Colfax, La., failed to get her paper last week and immediately wrote for another copy, as she saves all the issues and is particularly anxious at this time to keep up with the new work.

Dr. Lavens Thomas, now on a year's sick leave from Candler School of Theology, Atlanta, is reported to be making satisfactory progress toward the recovery of his health. This news will bring joy to his many friends throughout the Church which he so ably serves.

Rev. J. W. Booth, a much beloved and faithful member of the Louisiana Conference, felt that it would be best to forego the pleasure of being present at the Conference for the sake of his health. He is making steady recovery and has been doing his work since September.

Rev. C. C. Clark, pastor at Columbia, Miss., was a very welcome visitor at the Advocate office on Tuesday of last week. Bro. Clark feels that he has had an unusually good year, his people have been most cooperative, and every phase of the church program has had their loyal support.

The editor is greatly indebted to Rev. V. G. Clifford and Dr. H. T. Carley for reporting the sessions of the Mississippi and Louisiana Conferences. It was a service the more appreciated by us, since we had to divide our time between the two Conferences which met simultaneously.

We are glad to be able to report that Mrs. A. W. Sessions, of Woodville, Miss., who has been ill since the last of May, is much better and able to take up some of her duties again. The Advocate has been going to her home for fifty years and has become an indispensable part of the family life.

Rev. W. V. Stokes, who moved from the Salem and Friendship charge at the session of the North Mississippi Conference, is already settled at Greenwood Springs and enjoying the pantryful of groceries which was "showered" upon him. Bro. Stokes is looking forward to a great year for the Kingdom of God with these fine people.

News of the death, on November 16, of Mrs. Minnie Ella Nichols Pope will bring sorrow to many friends throughout North Mississippi. She was the widow of the late Rev. S. L. Pope of the North Mississippi Conference, was a native of Madison County, Mississippi, and was a capable and worthy woman. Her going will be deeply regretted by a wide circle of friends throughout Mississippi.

In the death of Hon. W. Felder Cook, Denver, Colorado, last week, a large and worthy family connection and a host of friends in Mississippi are joined in a great sorrow. He was from Hattiesburg, was a graduate of Millsaps College, and a man of high ideals and splendid character. He had been ill for some time, but death resulted from an attack of pneumonia. He was buried in Denver where he had lived for many years.

Rev. H. Mellard, writing from 30 Westchester Drive, Asheville, N. C., sends us the news of his great sorrow in the death of his splendid son, Dr. T. Reid Mellard, at noon of November 8. Dr. Mellard was a graduate of the Laurel High School, the University of Mississippi, and of Tulane School of Medicine. Many friends will remember this faithful servant of the Church and his loved ones in this their hour of grief. Bro. Mellard is one of those who, after fifty years of service, retires at the Conference just closed.

MRS. S. L. POPE DIES

By R. M. Gilmore

Minnie Ella Nichols, third daughter of David Jackson and Ella M. Gray Nichols, was born at "Waverly" plantation, Madison County, Miss., on December 19, 1871. Attended college at I. I. & C. at Columbus, Miss., in her girlhood, later taught school in Government School at Oak Lodge, in the Choctaw nation, Indian Territory, now Oklahoma, where she met, and married, Soloman Lewis Pope, of Rome, Georgia, June 17, 1895. At that time he was a member of the Indian Mission Conference of the M. E. Church, South. Later he transferred to the North Mississippi Conference of the same church, where he died on April 21, 1934, Belzoni, Miss.

After the death of her husband, Mrs. S. L. Pope went to live with and make a home for her only unmarried daughter, Joanna E. T. Pope, in Weslaco, Texas. There she lived quietly and happily for a little over five years.

She had six children—three sons and three daughters. Of these, three died early in life, two sons and one daughter, leaving those living one son, Henry David Pope, San Angelo, Texas, Eloise Pope Wexler, Johnson City, Tenn., and Joanna E. T. Pope, Weslaco, Texas. There are four grandsons surviving her, and one little adopted granddaughter. Two brothers and a sister survive Mrs. Pope also, David E. Nichols, Providence, R. I., Chas. G. Nichols, Swiftown, Miss., and Mrs. Ralda N. Jones, Greenwood, Miss.

Mrs. Pope died at Johnson City, Tenn., Thursday morning, November 16. Burial was at Greenwood, Miss.

CHANGE IN APPOINTMENTS

Bishop W. T. Watkins announces the following changes in appointments in the North Mississippi Conference since adjournment: L. P. Jumper remains at Guntown and Saltillo, W. R. Goudelock goes to Rienzi, and H. C. Lewis goes to Red Banks.

R. G. LORD,
Conference Secretary.

MISSIONARIES ALL BACK IN POLAND

Methodist missionaries in Poland have all returned to Warsaw and are well, according to a cable received by the Board of Missions on November 17, from Rev. Edmund Chambers. Mr. Chambers had been sent by the Board to Oslo for the purpose of contacting the missionaries and churches in former Poland.

Missionaries in Poland, Rev. and Mrs. Gather P. Warfield, Miss Ruth Lawrence and Miss Ellen Newby, have all returned to Warsaw, from which they were driven by the bombardment of the city.

Some damage has been done to the Methodist Headquarters building in Warsaw.

ELMER T. [illegible]

METHODIST BENEVOLENT ASSOCIATION ELECTS REV. E. P. ANDERSON PERMANENT GENERAL SECRETARY

The Methodist Benevolent Association, outstanding Methodist Life Insurance Institution since 1903, with Home offices at 808 Broadway, Nashville, Tenn., announces the election of Rev. E. P. Anderson, D. D., of the Tennessee Conference, as its General Secretary, effective as of October 16th. Dr. Anderson has been serving since February, 1938, as Acting General Secretary, in connection with his duties as pastor of the Tulip Street Methodist Church, of Nashville. He now comes to the Association on a full-time basis, and will devote all of his energies to the promotion of its work. He is already well-known to the Association membership, having been active as a member since 1905, and president of its board since 1934.

Dr. Anderson has been for many years one of the leaders in the Methodist Episcopal Church, South, and was a delegate from the Tennessee Conference to the Uniting Conference in Kansas City, where he was influential in the deliberations of that historic body. He was, at the recent meeting of the Tennessee Conference, elected a delegate to the first meeting of the Southeastern Jurisdictional Conference. In the work of his own Annual Conference he has been prominent in the pastorate of its leading churches, and for four years as presiding elder of the Nashville District. For thirty years he served as Secretary of his Conference Board of Education, and for an extended period was Trustee of the two Tennessee Conference schools, Martin College and the Cumberland Mountain School. In the broader Connectional program of the Church, he has represented his Conference in three General Conferences, and served for a number of years on the Book Committee. He brings to the active management of the Methodist Benevolent Association a comprehensive knowledge of the field in which its service lies, and proven administrative ability. The Board feels that he is equipped in every way to build well upon the sound foundation laid by its founder and general secretary for so many years, Rev. J. H. Shumaker.

As the Methodist Benevolent Association moves forward with the united Methodist Church into a field of challenging oportunity, it is confidently expected that, under the leadership of Dr. Anderson, a fine new chapter of accomplishment will be written by the Association in the years immediately ahead.

The church should make [illegible] religious use of the bell [illegible] should retain and ma[illegible] ly assets possible.—

SPRINGFIELD CHARGE

Dear Dr. Duren: The Wesley Chapel Church, under the capable pastorate of Rev. A. M. Martin, of the Springfield charge, has just completed a very successful year. In addition to meeting the pastor's salary and other obligations of the church, including the benevolences, it has re-roofed the church at a cost of about $135, helped to secure funds for the putting down of a flow well at the parsonage, and is now going forward with a program to buy new pews for the church.

We feel that it is God's hand that has enabled us to have such a splendid year. May God continue to bless us, to bless brother Martin and his family, whether he returns to serve us or is sent to a new charge, and may the next conference year be as prosperous as the one that has just passed.

A MEMBER.

THE PRICE OF THE SOUL

"Ye are bought with a price: Therefore glorify God in your body and in your spirit which are God's." Cor. 6:20.

Do we realize the truth of the above statement, that we belong to God? And have we analyzed the true meaning of His ownership, and the price that was paid for our redemption? We are truly His, for we were bought with a price. All the gold and all the wealth that this world contains would not compare in value with the price that was paid for our souls. This price was the sacrifice of God's own Son, our Saviour.

Oh, the agony, the drops of sweat like blood, the bitter suffering, loneliness and scourgings which He endured, no tongue can portray!

Behold Him standing before Pilate, surrounded by His accusers. The Soul of innocence! He stands alone, no one to defend Him. While false accusations were showered upon Him, He opened not his mouth.

Let us picture Him as He leaves Pilate's court, with the blood trickling from His dear head, pierced by the cruel crown of thorns

He is so pale and weak, yet the heavy cross is placed upon His shoulders. How bravely He struggles to carry it, stumbling every few steps. Still the merciless throng strike Him and spit upon Him while He prays God to forgive them. So exhausted He slowly moves, His steps lag, He falls under the heavy burden. No sympathy, for they raise Him up and compel Him to walk on to Calvary, following Simon who carried the cross.

How pale and lifeless He seems, yet they place the precious form on the "old rugged cross," and drive cruel spikes through His dear hands and the weary feet that had so often trod the dusty way. They planted the cross high on the knoll for all to behold His dying agony. His sacred head droops in the last pangs of death; and He cries: "It is finished." The price of the soul!

"But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorious,
The shadow of the cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Pascal Lamb was slain.

"The boundless might of heaven,
Its law in mercy furled,
As once the bow of promise
O'er arched a drowning world,
The law said—As you keep me,
It shall be done to you;
But Calvary prays—Forgive them,
They know not what they do.

"Almighty God, direct us
To keep thy perfect law!
O, blessed Saviour, help us
Nearer to thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win."

MRS. E. W. SOREY.

MISSISSIPPI CONFERENCE APPOINTMENTS

(Continued from page 5)

Associate Pastor, Fagan Thompson; Glendale, J. A. Wells; Jackson, Grace, E. L. Ledbetter; Jackson, Millsaps Memorial, M. K. Miller; Lake, L. L. Matheny; Lena, D. M. Ulmer; Madison and Pocahontas, E. A. King; Mendenhall, B. H. Williams; Morton, L. D. Haughton; Raleigh, S. W. Granberry; Sharon, Charles Schultz; Shiloh, S. C. Moody; Terry, W. F. Baggett; Vaughan, J. H. Grice; Walnut Grove, J. W. Loudenslager; Supt. Miss. Children's Home Society, J. L. Sutton; Ed. Sec. General Bd. Education, C. A. Bowen; Exec. Secretary Conf. Bd. of Education, I. H. Sells; Home Missionary, Charles Assaf; President Millsaps College, M. L. Smith; Prof. Rel. Ed. Millsaps College, H. M. Bullock; Prom. Rep. N. O. Christian Adv., C. E. Downer; District Missionary Secretary, J. H. Morrow; District Evangelist, O. C. Hull.

MERIDIAN DISTRICT

W. B. Jones, District Superintendent

Binnsville, Glynn Miller; Chunky, G. A. Broadus; Cleveland, W. H. McRaney; Collinsville Circuit, F. M. Harrington; Decatur and Hickory, T. M. Ainsworth; DeKalb, E. D. Simpson; DeSoto, J. F. McClelland; Enterprise and Stonewall, F. L. Applewhite; Harmanuel Circuit, to be supplied; Hope, B. B. Rogers; Lauderdale-Daleville, J. E. J. Ferguson; Marion, Philip Burton; Matherville, F. O. Lewis; Meridian, Central, Roy H. Kleiser; Meridian Circuit, L. S. Gaddy; Meridian, East End, T. O. Prewitt; Meridian, Fifth Street, T. J. O'Neil; Meridian, Hawkins Memorial, C. H. Strait; Meridian Station, F. M. Williamson; Poplar Springs, G. E. Allan; Wesley, N. U. Boone; Newton, Geo. H. Jones; Pachuta, R. E. Alsworth; Philadelphia, O. S. Lewis; Philadelphia Circuit, S. B. Watkins; Porterville, Noel Ulmer; Quitman, V. G. Clifford; Quitman Circuit, to be supplied; Rose Hill, H. S. Westbrook; Scooba and Electric Mills, Murray Cox; Shubuta, H. J. Moore; Stonewall Circuit, to be supplied; Union, L. L. Roberts; Vimville, J. W. Courtney; Student in Westminster Seminary, Harmon Dillard; District Missionary Secretary, O. S. Lewis.

SEASHORE DISTRICT

J. F. Campbell, District Superintendent

Americus, V. S. Coleman; Bay St. Louis, A. J. Boyles; Biloxi, Main Street, C. H. Gunn; Epworth-Wesley, D. E. Vickers; Brooklyn and Bond, A. M. Ellison; Carriere, N. S. Loftus; Coalville, T. B. Winstead; Columbia, C. C. Clark; Junior Preacher, N. A. Dickson; Escatawpa, W. R. Murray; Gulfport, First Church, V. R. Landrum; Handsboro, E. E. Samples; Kreole, J. P. Payne; Leakesville, E. M. Lane; Logtown, C. G. Felder; Long Beach, Phil. H. Grice; Lucedale, R. A. Allums; Lumberton, H. W. F. Vaughan; Moss Point, R. L. Walton; Ocean Springs-Mentorum, R. I. Moore; Oloh, Y. A. Smith; Pascagoula, J. W. Moore; Picayune, J. O. Ware; Poplarville, J. B. Holyfield; Purvis, T. R. Holt; Saucier, E. E. Price; Vancleave, P. O. Nix; Wiggins, H. A. Wood; District Missionary Secretary, J. W. Moore.

VICKSBURG DISTRICT

H. A. Gatlin, District Superintendent

Anguilla, L. P. Anders; Amite Circuit, Delos Cassels; Centerville and Liberty, J. L. Smith; Eden, C. Y. Higginbotham; Edwards, M. H. Wells; Fayette, J. M. Corley; Gloster and Liberty, L. M. Sharp; Hermanville, W. J. Walters; Lorman, A. W. Wilson; Louise and Holly Bluff, P. H. Grice; Mayersville, G. L. Oliver; Natchez, J. L. Neill; Oak Ridge, J. B. Vardaman; Port Gibson, J. E. Gray; Rolling Fork and Cary, S. F. Harkey; Roxie, William Fulgham; Satartia, F. J. Jones; Silver City, Wesley Ezell; Vicksburg, Crawford Street, Otto Porter; Vicksburg, Gibson Memorial, O. H. Scott; Washington, J. A. McRaney; Woodville, W. O. Sadler; Yazoo City, C. W. Crisler; District Missionary Secretary, M. H. Wells.

LOUISIANA CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

R. H. Harper, District Superintendent

Alexandria, B. C. Taylor; Boyce, C. W. Lahey; Bunkie, R. M. Bentley; Campti, J. L. Lay; Clearcreek, L. A. Bodie; Colfax, J. C. Rousseaux; Ferriday, F. A. Matthews; Flora, W. C. Mann; Glenmora, A. S. J. Neill; Jena-Olla, B. D. Watson; Jonesville, J. C. Sensintaffer; Lecompte, F. J. McCoy; Marksville, W. C. Mason; Melder, J. R. Strozier; Melville, C. B. Powell; Montgomery, Mrs. Lula Wardlow; Montrose, D. L. Dykes; Mt. Zion, J. A. Jones; Natchitoches, R. R. Branton; Oakdale, J. H. Midyett; Opelousas, C. D. Atkinson; Palestine, J. B. McCann; Pineville, H. E. Pfost; Pleasant Hill, M. W. Beadle; Pollock, C. Fenwick Reed. (For administrative purposes Urania is attached to the Pollock quarterly conference.) Provencal, H. C. Kerney; Rochelle-Tullos, Don L. Harwell; Sicily Island, T. T. Howes; Trout-Goodpine, Jerome Cain; Wards Chapel, H. B. McCann; Winnfield, G. A. Morgan; Winnfield Circuit, F. P. Moss; District Missionary Secretary, R. R. Branton; New Orleans Christian Advocate Representative, Don L. Harwell.

BATON ROUGE DISTRICT

J. H. Bowdon, District Superintendent

Amite, A. A. McKnight; Angie, Walter Clark; Baker, J. L. Beasley; Blackwater, W. A. Cross; Baton Rouge, First Church, J. R. Spann; Istrouma, W. H. Royal; Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, T. V. Peters; Clinton, M. D. Fulkerson; Denham Springs, Ralph Cain; Franklinton, E. B. Chaney; Gonzales, Edward Jordan; Greensburg, R. V. Fulton; Hammond, Carl Lueg; Jackson, A. D. St. Amant; Kentwood, R. L. Clayton; Loranger, Ruth Nuttall; Lottie, to be supplied; Natalbany, D. T. Williams; Pine Grove, M. D. Felder; Plaquemine, William Schuhle; Ponchatoula, A. T. Law; Springfield, A. M. Martin; St. Francisville, H. B. Varner; Walker, P. W. Sibley; Zachary, J. E. Hearn; District Missionary Secretary, A. A. McKnight; New Orleans Christian Advocate Representative, Carl Lueg.

LAKE CHARLES DISTRICT

B. H. Andrews, District Superintendent

Abbeville, J. A. McCormack; Alco, W. D. Gray; Bell City, W. R. Corrigan; Church Point, W. T. Gray; Crowley, G. W. Pomeroy; DeRidder, S. A. Seegers; DeQuincy, R. T. Pynes; Ebenezer, R. E. Walton; Elizabeth, J. E. Selfe; Eunice, Otis W. Spinks; Gueydan, J. P. Bonnecarrere; Hackberry, B. F. Roberts; Hornbeck, R. T. Pickett; Indian Bayou, T. D. Lipscomb; Iowa, E. R. Haug; Jeanerette, E. S. Flurry; Jennings, W. D. Wendt; Kinder, J. A. Knight; Lafayette, V. D. Morris; Lake Arthur, T. J. Holladay; Lake Charles, First Church, H. L. Johns; Simpson, C. W. Rodgers; Leesville, Briscoe Carter; Many, L. N. Hoffpauir; Merryville, L. R. Nease, Jr.; New Iberia, R. H. Staples; Raymond, J. C. Krumnow; Rayne, D. F. Anders; Sulphur, Martin Hebert; Vinton, E. C. Dufresne; Welsh, R. L. Weldon; Westlake, to be supplied; Chaplain, United States Navy, R. W. Faulk; Conference Evangelist, S. W. Irwin; District Missionary Secretary, W. R. Wendt; New Orleans Christian Advocate Representative, V. D. Morris.

MONROE DISTRICT

W. L. Doss, Jr., District Superintendent

Bastrop, M. S. Monk; Bonita, W. F. Howell; Columbia, E. P. Drake; Columbia Cir., C. J. T. Cotton pastor, and Mrs. Mary Purdue and Miss Lea Joyner assistant pastors; Delhi-Crowville, S. S. Holladay; Gilbert, Ira W. Flowers; Grayson Circuit, Hardie Carroll; Lake Providence, H. N. Brown; Mangham, S. J. McLean; Mer Rouge, W. F. Roberts; Monroe, First Church, A. M. Freeman; Monroe, Gordon Avenue, J. M. Alford; Monroe, Stone Avenue, I. A. Yager; Oakgrove, E. B. Emmerich; Oakridge, A. M. Wynne; Pioneer, J. C. Price; Rayville, W. J. Reed; Sunrise, C. T. Patton; Sterlington, J. W. Lee; Swartz-Girard, W. F. Mayo; Tallulah, D. W. Poole; Waterproof, C. M. Hughes; West Monroe, C. K. Smith; Winnsboro, O. L. Tucker; Wisner, C. F. Shepherd; Superintendent of Home of the Good Samaritan, J. R. Downs; District Missionary Secretary, E. B. Emmerich; New Orleans Christian Advocate Representative, Ira N. Flowers.

NEW ORLEANS DISTRICT

E. C. Gunn, District Superintendent

Covington, H. W. Rickey, Do[illegible]

ville, W. W. Perry; Franklin, J. T. Harris; French Mission, Oakley Lee; Golden Meadow, C. J. Thibodeaux; Houma, First Church, David Tarver; Houma Heights, Oakley Lee; Laplace, J. E. Reaves; Lockport, C. M. Morris; Morgan City, E. W. Day; New Orleans, Aldersgate, W. B. VanValkenburgh; Algiers, J. W. Booth; Carrollton Avenue, H. M. Johnson; Chalmette, J. E. Reaves; Church of the Redeemer, Phillip Pallotta; Eight Street, W. H. Bengtson; Epworth, T. Homer Trotter; Felicity, W. H. Bengtson; First Church, W. H. Wallace, Jr.; Gentilly, H. B. Hysell; Lakeview, to be supplied; McDonoghville, A. R. Hoffpauir; Munholland Memorial, Karl Tooke; Napoleon Avenue, W. R. Polhamus; Parker Memorial, A. S. Lutz; Rayne Memorial, W. W. Holmes; St. Marks, J. C. Whitaker; Pearl River, L. R. Shumaker; Port Sulphur, Don Wininger; Reserve and Lutcher, Don Risinger; Slidell, L. E. Douglas; Hospital Chaplain, J. A. Alford; Superintendent Memorial Mercy Home, J. G. Snelling; Editor New Orleans Christian Advocate, W. L. Duren; Associate Editor, H. T. Carley; Professor, Candler School of Theology, F. N. Parker; Secretary of Stewardship and Evangelism, H. M. Wolfe; District Missionary Secretary, Karl Tooke; New Orleans Christian Advocate Representative, Karl Tooke; District Evangelist, C. M. Morris.

RUSTON DISTRICT

D. B. Raulins, District Superintendent

Ansley, B. P. Durbin; Arcadia, R. M. Brown; Arcadia Cir., B. F. Griffin; Athens, H. W. Ledbetter; Bear Creek, Mrs. Nettie Cook; Bienville, W. P. Shows; Calhoun-Downsville, E. M. Mouser; Chatham, E. W. Corley; Choudrant, L. P. Moreland; Clay, W. F. Henderson, A. G. Taylor, Junior preacher; Concord, E. O. Hearne; Cotton Valley, J. F. Wilson; Dubach, W. B. Hollingsworth; Eros, F. L. Hearne; Evergreen, Tillman Brown; Farmerville, W. O. Byrd; Gibsland, D. B. Boddie; Haynesville, Louis Hoffpauir; Heflin, ThurmonSpinks; Hodge, A. W. Townsend, Jr.; Homer, W. H. Giles; Jonesboro, First Church, W. D. Milton; Aldersgate, Mrs. Mary Perdue; Lisbon, A. D. George; Minden, N. E. Joyner; Ringgold, R. A. Bozeman; Ruston, Guy M. Hicks; Shonaglo, R. L. Elmo; Sibley, Rex. Squyres, W. R. Akin; Junior Preacher; Simsboro, J. D. Huff; Summerfield, B. H. Simms; Spring Hill, A. C. Lawton; Conference Evangelist, Maurice Lee; Superintendent of the Louisiana Methodist Orphanage, C. B. White; Superintendent Emeritus, R. W. Vaughan; District Missionary Secretary, G. M. Hicks; New Orleans Christian Advocate Representative, G. M. Hicks.

SHREVEPORT DISTRICT

A. M. Serex, District Superinte[illegible]

Belcher-Gilliam, L. W. Smart; [illegible] City, A. P. Smith; Converse [illegible] H. Baggett; Coushatta, H. [illegible] Grand Cane, W. C. Bar[illegible] F. C. Collins; Hall [illegible] rington; Haughton, J. J. Davis; Ida-Hosston, T. F. King; Logansport, W. O. Lynch, A. W. Coodie, Junior Preacher; Mansfield, J. J. Rasmussen; Mooringsport, J. F. Dring; Oil City, W. R. Lyons; Pelican, G. H. Corry; Plain Dealing, J. W. Faulk; Rodessa, S. S. Bogan; Shreveport, Broadmoor, G. W. Pearce; Cedar Grove, J. B. Harper; First Church, Dana Dawson; First Church, Assistant Pastor, Bentley Sloan; Mangham Memorial, B. F. Rogers; Noel Memorial, F. M. Freeman; Park Avenue, W. D. Kleinschmidt; Wynn Memorial, G. A. LaGrange; Vivian, C. E. McLean; Zwolle, A. M. Brown; Conference Evangelist, Mary E. Bartlett; Hospital Chaplain and City Missionary, R. T. Ware; Conference Secretary of Boards of Christian Education, G. W. Dameron; Professor in Centenary College, R. E. Smith; Chaplain, United States Army, A. F. Vaughan; Conference Director of Superannuate Endowment, J. F. Foster; District Missionary Secretary, C. E. McLean; New Orleans Christian Advocate Representative, J. B. Harper.

MINISTERS' WEEK AT EMORY

A daily forum on "The Church In A World Of War" will be one of the special features of Ministers' Week at Emory University this year.

This forum will come at eleven o'clock in the morning and will be divided into three sections: (1) The Church in the Light of the Sino-Japanese War; (2) The Church in Europe in the Light of the European War; (3) The Church in America and War Influence. Part of the last section will be taken up with the Methodist advance, Methodism's answer to the challenge that come with war.

Authorities in the various fields will be brought in to lead these forums.

Dr. Henry Sloan Coffin, President of Union Theological Seminary, New York, will be the platform lecturer for Ministers' Week, which will be held January 22-26.

DISTRICT SUPERINTENDENTS

The action of the Uniting Conference as to district superintendents, making possible their continuance in office for a period of as many as six co[illegible]tive years, is one piece of legislation which has not been favorably [illegible] in certain sections of the [illegible] In fa[illegible] there were m[illegible] Conference [illegible] mum ten[illegible] years, [illegible] in [illegible]

serious objection that could be raised.

While this change is being proposed, it may be well to inquire as to the advisability of making other changes in the provisions as to our district superintendency. In this connection it might be well to ask as to whether or not we now have the very best method for the selection of district superintendents. Another question would be that as to whether or not district superintendents should be given more authority in the making of appointments.

After some consideration of these questions, and from observations made, I find myself inclined to the opinion that the very important office of district superintendent in the Methodist Church would have larger significance and could be administered so as to make a greater contribution toward the advancement of Methodism and the Kingdom of God if the following changes should be made:

1. Limit the district superintendent's tenure of office to four consecutive years, except where an annual conference, by majority vote, increases this term to not more than six consecutive years, and require a district superintendent, after serving such a term, to remain out of such office for not less than two to three years before being again assigned to a district.

2. Let district superintendents be elected by a majority vote of the annual conference, on nomination of the bishop after consulting with his cabinet, instead of being chosen and appointed by the bishop as at present. Under this plan the bishop would nominate twice the number of men needed and the annual conference would elect from among them the number required. Such method of selection would be based upon the judgment of a much larger number, would be more democratic, and would save a newly assigned bishop from the necessity of selecting district superintendents from a group with whom he might be but slightly acquainted.

3. Provide for the district superintendents of an annual conference to receive a uniform salary, just as all our active bishops receive, whether they serve in missionary areas or in the areas where the Church is more firmly established. Such provision [illegible] be more likely than our pre[illegible] for our rural di[illegible] an[illegible] areas [illegible] same [illegible] type [illegible] and [illegible] populated [illegible]

[illegible] of the district [illegible] op's cabinet the [illegible] ent, or the [illegible] out of the [illegible] bish- [illegible] ap- [illegible] unwise. [illegible] Advocate.

[illegible] rue saint is to make [illegible] and to make the best

MISSISSIPPI CHILDREN'S HOME SOCIETY

As another Thanksgiving Season approaches the Mississippi Children's Home Society hopes that you will give thanks, not because there are others "worse off" than you, but because you have enough to share a small portion with those less fortunate than yourself.

It is our custom to have a Thanksgiving dinner for all the children in the Receiving Home, and others living nearby. Every bed in the Receiving Home is occupied and we have several calls to take more children, so we are asking the public at large to join with us in showing our gratitude by helping those that are unable to help themselves. During the year just passed we have received a hundred and seventeen children and have placed one hundred and eighteen; legally adopted sixty-two; given major hospital care to thirty-nine. We have under our supervision now over seven hundred children placed out in homes that have not been legally adopted.

Since the Mississippi Children's Home Society was organized in 1912, we have received and placed three thousand, one hundred eighteen children.

There are fifteen girls and ten boys in our Receiving Home now ready and waiting to be placed in good Christian homes.

In helping children we are really and truly helping the Nation. It is not charity, but a real obligation that we owe to God and to man, and any and every one that does anything for a child gets a real pleasure and eternal joy.

JOHN L. SUTTON, Supt.

MEETING OF EDUCATIONAL LEADERS

The first joint meeting between educational leaders from the church at large of the three uniting branches of Methodism, will be the Methodist Conference on Christian Education in the Local Church, to be held at Nashville, Tennessee, December 14-20, 1939. The Conference represents a merger of the Local Church Section of the Educational Council of the former Methodist Episcopal Church, South, and the Field Workers Staff Conference of the former Methodist Episcopal Church.

In addition to general sessions of the Conference, there will be meetings of several associate councils, including the Associate Council of Children's Workers, of Young People's Workers, of Adult Workers, Directors of Religious Education, of Annual Conference Executive Secretaries, of Annual Conference Extension Secretaries, of Annual Board Presidents, and of College Teachers of Religion.

Among the speakers for the program of the Associate Council of Children's Workers will be Miss Edna M. Baxter, associate professor of Religious Education at Hartford Seminary; Dr. W. A. Smart, of Emory University; Miss Edith F. Welker, Secretary of Children's Work in the former Methodist Episcopal Church; and Miss Lucy Bickel, assistant to Miss Welker.

Dr. Edward D. Staples, Secretary of Young People's Work in the former Methodist Episcopal Church; Rev. James S. Chubb, Baldwin, Kansas; and Miss Emily C. Hodder, of the Department of Missionary Education of the former Methodist Episcopal Board of Education, will be among those appearing on the program of the Associate Council of Young People's Workers.

The Associate Council of Adult Workers will have on its program Dr. Frank A. Lindhorst, Dr. Harry C. Munro, and Mr. E. Dow Bancroft, all of Chicago. Dr. Frank M. McKibben, of Chicago, will address the Associate Council of Directors of Religious Education.

Speakers at the general sessions of the Conference will include Dr. N. F. Forsyth and Dr. W. C. Bower. Preachers for Sunday, December 17, will be Bishops James C. Baker and Paul B. Kern. Presiding officers at the general sessions will include the Rev. Clem Baker, the Rev. F. L. Gibbs, Dr. H. W. McPherson, and Dr. W. F. Quillian.

WALTER N. VERNON, JR.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

IF YOU KNOW THE BIBLE

If you know the Bible you are aware that it is no mere book but a collection of books, sixty-six in number, slowly produced through a long stretch of time.

Mr. Jones

If you know the Bible you can trace the progressive revelation of God from the Starlight era, to the Moonlight period, on to the Sunlight of grace and beauty in His Son.

If you know the Bible you have the supreme answers to the age-old questions: Whence am I? What am I? Whither am I bound? For the Bible says you came from God, bear His image, and that death does not end all.

If you know the Bible you are assured, line upon line and precept upon precept, that you can't plant Poison Ivy and from that planting harvest a crop of American Beauty Roses.

If you know the Bible you need not be surprised at whatever happens. Not that it contains a blueprint of the future, but that it clearly indicates that life is a struggle, and not even the saints are exempt from affliction, pain, sorrow and doubt.

If you know the Bible you have the secret of a peace that passes all understanding, an inward calm and strength that is not dependent on outward events, whether of good or evil.

If you know the Bible you have a pattern of life and a design for living in that One of whom a follower wrote: "He went about doing good."

If you know your Bible you learn that God suffers and that love cannot do more than die for others, save to die in the strangest and saddest way.

If you know the Bible you company with an immortal host who walk in white whom the world called defeated, and rejected with scorn.

If you know the Bible you are of an inner circle and a fortunate few, for the Bible is the book that everybody praises and comparatively few read.

WAS I THERE

By Dr. Vivian T. Pom

It was on the train o
Boston I saw him. He
years old; and I felt
tiresome. As I pas
he was already

mother had settled herself in her chair. Hats, coats, bags and movie-magazines were piled around. Opposite their chairs sat another mother with another little boy. My chair was next.

The other mother opened a bag, took out a book and some crayons; and her little boy settled down very quietly to color his pictures.

Then we started.

Quite soon the mother of the kicking little boy was joined by a friend. They grew quite excited because they had met on the train. The friend plopped down; and they began to talk so loudly that I saw I should not be able to read. They talked of the last time they had met.

The little restless kicking boy, who had been carrying water in a cup to and fro, and spilling it on everybody, stopped and listened; and he said: "Was I there, Ma?"

"No, No," said his mother. Then she reminded her friend how they had gone to somebody's wedding. The little boy poked his finger at his mother and said: "Was I there, Ma?"

"No, Herbie," said his mother. "Run along now or sit down."

Herbie didn't listen to that. He took up his mother's pocketbook, and opened it, and spilled everything on the floor.

"Oh, Herbie!" said his mother. "Now pick it all up."

Can't," said Herbie.

So the two women picked everything up, and went on talking, and at everything they said Herbie cried: "Was I there, Ma?"

You can see that he was a perfect nuisance. "Was I there, Ma?"

Then he came and joggled my chair.

Then he went across, and picked up the quiet little boy's crayons; and his mother said: "Come here, Herbie!"

But he didn't come. He started jumping the whole way up and down the car. He banged into the porter. He bumped against chairs. Soon everybody was very disturbed.

"Was I there, Ma?" [illegible] all wished he were—anywhere [illegible]

Soon he began [illegible] xt car. The[illegible]s peace [illegible] hile. [illegible] orter [illegible] le. He s[illegible] at [illegible] ittle boy [illegible] the table [illegible]

"Too late," said the porter, and went on.

Herbie looked very cross. He started to kick the chairs. How I wished we were at the end of the journey, and Herbie were gone!

But I was quite glad Herbie didn't get any peppermint cream. For I hoped that, when his kicking spell was over, he would know that nice things do not come to the kickers and bumpers and bouncers, but to those who can sometimes sit still, and know when to be quiet, and to be just there.—Reprinted by special permission of the author and The Christian Register (Unitarian).

SERMON OUTLINE

Mr. J. Wesley Dickson, compiler of the Dickson Bible, was in the Baptist Standard office the other day and gave us the outline of a recent sermon he heard on the Parable of the Good Samaritan:

1. The thief's position—What is yours is mine and I'll take it.
2. The covetous priest's position—What is mine is mine and I'll keep it.
3. The Samaritan's position—What is mine is ours and we will share it.

FRIENDSHIP

One of life's choicest blessings is friendship. It is unfortunate when this relationship is strained. Things often happen that have a tendency to make us doubtful of those who have been the loudest in their protestations of affection for us. Let us put these doubts behind us as something unworthy of us. Rochefoucauld declared: "It is more shameful to be distrustful of our friends than to be deceived by them." He was quite right. Few who call themselves friends will deceive us. Our suffering at their hands will not be great. On the other hand, our loss will be irreparable if we allow suspicion to reign in our hearts. It will make us unjust to our fellow men. It will curse our lives. There will be no more quiet times and holy places for us. Better be simple-minded and let people take advantage of you than to have a doubting mind a[illegible] to believe nobody worthy of confid[illegible]nce. [illegible] times we have been [illegible], but we have had [illegible] them. We do not [illegible] about the [illegible] man [illegible] simply because [illegible] last [illegible] a rascal.

[illegible] Examiner.

MRS. RAULINS' BROTHER DIES

A special delivery letter from Dr. D. B. Raulins brings us the news of the death of a brother and another relative of Mrs. Raulins in Illinois. We are not informed as to details, but they were ill only a short time. Dr. and Mrs. Raulins left Monday for Illinois. Mrs. Raulins will be remembered by many friends in her double sorrow.

A FRIENDLY WORD

By Paul Griffith

MEEKNESS

I shall never forget the expression of such profound meekness which I once beheld upon the face of that eminent negro scientist, Dr. George Washington Carver. Though once a slave and while very young was traded for a horse, he now has risen to be classed with the great. He makes the peanut and the sweet potato yield rich perfumes of rare quality; dyes, paints and lotions of all descriptions, and hundreds of other important products. He turned down a position with Mr. Edison that paid $100,000 annually, to work for a paltry sum in his laboratory at Tuskegee College, which he calls "God's Workshop." He received Knighthood at the hands of the late George V of England for his achievements in science. Yet he takes off his cap and bows in meekness and humbleness to me.

Meekness, yes. Our great and honored President, Abraham Lincoln, possessed this attitude. Walking down the shady streets of our capital city late one afternoon during the Civil War, a little boy ran frantically up to him crying, "My brother wants a lawyer to make his will."

"Why I'm a lawyer, returned Mr. Lincoln. He was quickly led to the bedside of a wounded Confederate soldier. The will was swiftly drawn, then the soldier turned to Mr. Lincoln, not knowing who he was and said, "There's one other thing I would like to experience before I die. Even though I am a Confederate soldier, I want to see my President, Mr. Lincoln." Mr. Lincoln could not resist—he took the poor fellow's hand in his and said, "Son, I am your President."

Such meekness and self effacement: This is the quality which marks the great of the earth.

Deep Water runs quietly, Great souls move meekly.

WHICH LAYMEN?

Confronting the problem of religious journalism in the newly organized Methodist Church, some leaders have stoutly asserted that a church paper must be developed which shall meet the demands of "the laymen." Heretofore, runs the argument, Methodist weeklies have been edited too largely for the preachers, and have carried too much theological material, news of conferences and boards, book reviews, and propaganda releases for missionary, educational and charitable institutions. What "the laymen" want, we are told, is a snappy sheet like **The Saturday Evening Post**, with plenty of pictures. **Time** and **Life** are held as models. There is not an editor in any of the nearly two hundred denominations in America who does not have continually to face this criticism—that his paper is "too highbrow."

In considering this popular stricture on the church press, it might help if someone would tell us just which laymen are making demands for a reformation in religious journalism. It is easy to generalize. One man acquires a personal opinion which before long becomes a deep-seated conviction. Presently, by a process of intellectual legerdemain, he attributes that view to all persons belonging to his class. The fallacy of the universal is responsible for more bad thinking and more practical failure in the world than almost any other intellectual sin.

Which laymen? In the constituency of every religious journal there is a wide variety of readers. There are some laymen who are college professors or school teachers, some who are doctors, some who are lawyers, some who are farmers, some who are business men, some who are housewives, besides not a few young people. Each of these classes has its peculiar interests and needs. A comprehensive analysis of the subscribers to church weeklies would show large numbers of college graduates—in the case of **Zions Herald**, probably more than one-third would come under this classification—and a few whose educational advantages have been exceedingly meager. Groups of laymen profoundly interested in Bible study, church news, organizational plans, benevolent enterprises, interdenominational cooperation, habitually read denominational weeklies "from cover to cover." Other groups of laymen, whose religion is in their wives' names, find these same papers "dry and uninteresting." Which laymen?

Those who tell us "what the laymen want" probably have in mind the tired business man who at the end of a hard day desires to find entertainment and peace and comfort in the columns of his church paper. What do they want? William Lyon Phelps, of Yale, in his incomparable autobiography which recently came from the press, tells of a certain editor who asked a clergyman to write a life of Christ "that should be adapted to the ordinary reader." "When the editor received the manuscript," said Professor Phelps, "he wrote the clergyman, 'This won't do at all. What I want is a snappy life of Christ.'" The demand for snappiness, however, is not confined to the field of the religious press. Preachers are under pressure from "the laymen" to make their sermons snappy, whatever may become of gospel teachings. Some ministers strive to meet the requirements by delivering sermons on such themes as "Unfaithful Wives and Husbands," "What Made Dillinger Public Enemy Number One," and "Religion and Sexual Sins." Subjects of this type are congregation-builders—for the time being—just as detective stories would prove to be circulation-builders among certain classes for the church press.

Central in this whole discussion of the church press is the pertinent question of standards and who shall fix them. It would be the part of great wisdom in the midst of the multiplicity of opinions on the subject to raise the fundamental query "What is the business of religious journalism?" Is it mere entertainment, or is it the proclamation of the full gospel and the upbuilding of men, women, and children in intellectual insight, in spiritual vision, and in practical good will? Are the church papers to lead or to follow in the formation of public opinion? Comparing the influence of the American press upon the people with that of the press of European countries, Morris Gilbert in his article "From Unusually Reliable Sources," which appears in the September number of **Harper's Monthly**, declares, "The average American is better informed on foreign affairs than he has ever been, better informed than is the dweller in any other land." Is the religious press to inform or entertain? One unusually discerning laywoman, speaking of the proposal for "one great paper" edited for "the laymen," said it would be "a pleasant sheet." Yes, just that—a pleasant sheet! There must be standards. The church press cannot justify itself if its mission is simply to entertain.

Lest there should be any misunderstanding, however, let it be said at this point that it is, of course, the editor's business to produce as highly interesting a paper as he can create, provided he does not abandon his purpose to lead, inform, educate, and inspire his readers and to lift them to higher levels of intelligence, culture, taste, and spiritual achievement. But who is to fix the standards? It is an old but true saying that "everyone thinks he knows how to edit a paper." What is an editor to do when he receives epistolary advice to "jazz it up," "use more pictures," "cut out personal items," "eliminate church news," "create a department of athletics," "turn thumbs down on articles on foreign countries," "give us plans and methods for raising money," "stop reporting church socials," "abstain from all controversy," "preach the simple gospel," "deal courageously with social questions," "print more sermons," "print no sermons," "turn your paper over to the Group Movement," "show up the Group Movement."

—Zion

QUAINT EPITAPHS ON "BURIAL HILL"

It will not be out of place during this Thanksgiving season to tarry for a brief period in the old graveyard at Plymouth, the city of the Pilgrims, and note some of the quaint epitaphs on the tombstones marking the graves of our Pilgrim forefathers. This we do in no irreverent mood, but with respect and gratitude for those to whom we owe more as a nation and as individuals than we can ever pay.

Near the center of the cemetery, which is now more than three hundred years old, is a marble obelisk marking the grave of William Bradford, second Governor of the Colony. It is profusely inscribed, a portion of the inscriptions on the weathering stone being in Hebrew and embodying the loftiest sentiment. But part is in English, and with difficulty we read, among other things, the following: "Under this stone rests the ashes of William Bradford, a zealous Puritan & sincere Christian Gov. of Ply. Col. from 1621 to 1657, (the year he died) aged 69, except 5 yrs., which he declined."

One's age must have been a delicate matter then as now, and the Governor's example in "declining" a number of years has been widely followed.

Nearby is a stone with its inscription informing us that "here ended the Pilgrimage of John Howland," with data concerning his family connections, etc., and adds: "Hee was a godly man and an ancient professor in the wayes of Christ. Hee was one of the first comers into this land and was the last man that was left of those that came over in the Shipp called the Mayflower that lived in Plymouth."

It meant genuine resourcefulness to have carved upon the tomb stone of a child who died at the age of one month:

"He glanced into our world to see
A sample of our miserie."

Even more pathos is embodied in an epitaph meant for four children:

"Stop traveller and shed a tear
Upon the fate of children dear."

Another composite inscription reads as follows: "Here lyes interred three children, viz., three sons of Rev. Mr. John Cotton, who died in the work of the gospel ministry at Charlestown, South Carolina, Sept. ye 18th, 1699, where he had great success, and seven sons of Josiah Cotton, Esq., who died in their infancy.

As young, as beautiful and soft as young,
And gay as soft; and innocent as gay."

A tribute to a mother with an infant child shows the tendency to resort [illegible] poetry in time of sorrow, for poe[illegible] the language of emotion—

"Come view the seen, 'twill [illegible]
surprise,
Behold the loveliest form [illegible]
At noon she flourished [illegible]
and gay;
At evening an exten[illegible]

The fond but blasted hopes of parents are seen in the following to a child a year old:

"Heaven knows what man
He might have made. But we
He died a most rare boy."

We had read in funny columns this quaint epitaph, but did not know it was in Plymouth cemetery until we saw it there. It is on the tomb stone of Elizabeth Savery and reads—

"Remember me as you pass by,
As you are now, so once was I;
As I am now, so you will be;
Therefore prepare to follow me."

The list of interesting epitaphs might be multiplied several times over, but we close with another which vaguely expressed the grief of fond parents in the death of an infant child—

"He listened for a while to hear
Our mortal griefs; then turned his ear
To angel harps and songs, and cried
To join their notes celestial, sigh'd and
died."

—Religious Telescope.

A $1,500 RACE HORSE

The daily papers give an account of a race horse for which the owners have sued a livestock insurance company for $1,500.00 because the horse was injured in training and was destroyed.

This brings up the question of the value of a race horse. What is one worth? Does it assist in raising corn, wheat, or other grain for man or beast to eat? Does it pull a vehicle of any kind? Does it serve in any way in the creation of anything of value to mankind? No. A race horse is a means of getting money from people without their getting an equivalent. All the race horses in America do not add one cent of value to this country.

Every cent added to the wealth of anybody by a race horse is taken from [illegible] body else and is to that o[illegible] ss. Dishonesty is the desire [illegible] to get something of value without [illegible] ing anything of va[illegible] gambling desire [illegible] horse is an in[illegible] race meet is [illegible] ple bet, [illegible] nothin[illegible] mone[illegible] of [illegible]

BOOKS

Live and Kicking Ned, by John Masefield, The Macmillan Company, New York, pp. 224, price $2.50.

In this volume, the author continues the adventures of the hero, the young Doctor Mansell, who was falsely convicted, executed and revived for the murder of the old Admiral, who was the owner and occupant of Hannibal House. In the book, Dead Ned, we last saw the fugitive hero on a slave ship approaching the Coast of Dead Ned in Africa. This volume follows him through many desperate adventures in the interior of Africa until he comes back to Hannibal House, which Dr. Mansell was to have inherited, but which fell to the Crown upon his conviction and execution for murder. In the end the hero follows his little dog to a rabbit burrow in the ruins of the old mansion where he finds the buried treasure which had furnished the incentive for the murder of the Admiral and the hero's undoing.

The book, like its predecessor, is well written, but one perhaps finds it less interesting than the first volume. The hair raising crises are well developed, but the story drops from the climax, like a leaden weight out of the sky, in a matter-of-fact and undramatic manner. Some of the characters are quite mechanical and lack the color of distinct personality. But on the whole the book is interesting and entertaining despite the things which we have pointed out. The book ends, as did the former volume, with the intimation that another is to follow.

Captain Abby and Captain John, An Around-the-World Biography, by Robert P. Tristram Coffin. The Macmillan Company, New York, pp. 354 and index. Price $2.50.

Here is a splendid sea story based upon the record of a family who were the famous builders of sailing ships on Casco Bay in Maine, a book which incorporates the life-story of a [illegible]n and his wife who were inheritors [illegible] the fame of the builders of [illegible] sailing [illegible] and who br[illegible] [illegible]stry the [illegible] those [illegible]band, [illegible] upon the [illegible] for the [illegible] World Biog- [illegible] the more in- [illegible]on of some of [illegible] the writings of [illegible] other celeb- [illegible], with the [illegible] with the [illegible] and Cap- [illegible] winds of [illegible]ers of all the [illegible], Captain John [illegible] carried by his [illegible] life, the mother [illegible] the sharer of a thou- [illegible]s, to sleep amid the [illegible] requiem was a fit- [illegible] sea rovers story.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following is a continuation from last week's message on "The Church in a World at War," which was prepared for the Conference by Mrs. G. W. Dameron:

The Task of the Church in a World at War

The Church and individual Christians have important tasks during a time of war if they are to continue to exert their influence for peace.

The first great task of ministers and church members is to keep aware of the Universal Church. The Universal Church is not a mere dream, but a reality, whose life has been made real through a series of world conferences. Thirty-four men and women, members of some ten or twelve different denominations, and representing nations already at war and other nations mobilizing for war, lived together in intimate fellowship for five days, while they sought to clarify the function of the Church in a world at war.

Another task of the Church is to teach that the nation and state belong to the realm of relative earthly values—that only God is supreme.

The Church must seek to learn and spread the truth in international relations. It is not enough for Christian people to be just good, they must also be intelligent.

The Church at large, and individual Christians, must see that their preaching and prayers are Christian. God is not a God of individual nations, but a Father of mankind. The prayer "God Bless America," should be extended to include all nations who need God's blessings.

The Church must never stoop to become an agency for propaganda for hate. Rather, it must be able to recognize war propaganda for what it is and interpret it to its people.

The Church must make concrete Christ's admonition "Love your enemies." This does not mean condoning what they do, but forgiving them. It, at the same time, recognizes our share in the sin of war and calls us to repentance—the kind of repentance in which we use our intelligence as well as our religion—the kind of repentance in which we not only regret our mistakes of the past, but aggressively go forward to fulfill tasks that are ahead.

Individuals should pray, Christian groups should pray, and the church building should be kept open for passers-by to pray for the kind of peace that begets peace—a peace between equals.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The fourth quarterly meeting of Zone No. 1, of the Vicksburg District, was held with the Rolling Fork auxiliary, with fifty members present. Mrs. T. H. Fore, of Natchez, district secretary, and Mrs. W. T. Hegman, of Holly Bluff, district spiritual life leader, were the guest speakers.

As a gift from the zone, Mrs. Fore presented Mrs. J. P. Stafford, of Cary, the retiring zone leader, with a Life Membership.

Officers to serve during the next two years are: Mrs. McN. McGough, of Catchings, leader, and Mrs. Henry Bernard, of Rolling Fork, secretary.

* * *

The women of the Columbia auxiliary, Seashore District, observed the Week of Prayer with three afternoon services, which were marked by phenomenal success, both as to attendance and offering. The average attendance was sixty-one.

The invitation committee used an unusual plan in calling attention to the meetings. Cards were sent out announcing in rhyme that a chair was being reserved for each individual member, the chair bearing her name. If she failed to come "this chair would vacant be," so there was a willing response.

The programs were unusually well planned and interesting, and the auxiliary feels the benefit of these spiritual meetings, a happy closing out of a most successful year's work.

* * *

On Monday afternoon, November 6th, Mrs. T. H. Fore, Secretary of the Vicksburg District, and Mrs. E. V. Perry, of Rolling Fork, Conference superintendent of Study, organized an auxiliary at Mayersville, which will meet each Monday and carry out the full program of work.

Mrs. John Payne was elected president.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The following is a quotation from Mr. Taylor, Director of the State Mortmain Executive Committee. "In behalf of the State Mortmain Executive Committee, I desire to express the appreciation of the Committee for the large contribution which you and the members of your organization rendered in securing the adoption of the Mortmain Amendment."

Shaw will be hostess for the lower section of Greenville District on December 2, beginning at two o'clock. Mrs. E. L. Jacks will lead the program, which is given in full below. All officers should attend, for her respective duties for 1940 will be carefully outlined.

Zone Program, Fourth Quarter

1. Devotional: A Good Officer—(See Handbook, page 8) Acts 9:6.
2. Report of Auxiliaries.
3. Election of Chairman and Secretary—Names sent to District Secretary.
4. Officers Training Day.

This is in the form of a model business meeting of the Woman's Missionary Society at the end of a quarter. The idea allows for originality on the part of those who participate. Each officer should have her particular handbook or leaflet of instructions and make some reference to it in the course of her report. Each report should indicate that the officer understands her duties as found in the blue Handbook for the entire Missionary Society. Give reports orally. The outline of the meeting follows. All instructions are in the Handbook.

Meeting called to order—Instructions for President, page 20; Order of business, page 10.

Minutes—Instructions for Secretary—The Recording Secretary should keep an accurate, concise record of all business meetings—minutes to be kept on file for reference and information.

Reports:

Treasurer—Instructions, page 22.

Assistant Treasurer (local)—Instructions, page 22.

Secretary of Young Woman's Groups—Instructions, page 22.

Superintendent of Christian Social Relations—Instructions in Special Handbook.

Superintendent of Study—Instructions, page 23.

Superintendent of Supplies—Instructions, page 24.

Superintendent of Baby Specials—Instructions, page 25.

Secretary of Children's Work—Instructions, page 26.

Superintendent of Literature and Publicity—Instructions, page 27.

Standing Committees — Instructions, pages 12 and 26. Program, Membership, Finance, World Outlook, Spiritual Life, Status of Women, and Local Work.

Special Committees—Instructions, page 11.

Unfinished Business.

New Business.

Announcements — President calls an Executive meeting for the purpose of

(Continued on page 16)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 26, 1939

By Dr. J. R. Countiss

MINISTERING TO HUMAN NEEDS

Matt. 8 and 9 (Matt. 8:14-27 printed)

Golden Text.—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

Matt. 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and sea obey him!

Jesus did not solve all mysteries nor destroy all evils, but he stood always for light and right, for truth and goodness. He clearly revealed which side God is on, so that wherever men see that which ought not to be they know at once that God is against it. Jesus did not supinely accept ignorance, evil or suffering as a divine necessity, but as arising out of conditions that needed to be remedied. If at Nazareth he failed, the reason was not in him but in the people would not. His great heart broke as he wept over a Jerusalem whose inhabitants refused to accept the grace of God that would have saved them from desolation. Jesus looked upon every form of evil as something to be destroyed and little by little his followers have been learning his way and carrying on his mighty works through a ministry of relief, of healing, of teaching.

One is amazed at the amount of time and attention Jesus gave to ministering to human bodies. It was an age of ignorance and of superstition. Modern hygiene and sanitation were unknown even in royal circles. Disease was rampant and suffering was to be seen everywhere. Jesus was too sensitive and sympathetic to ignore conditions. When he entered the home of Peter and found the mother-in-law stricken with fever, he promptly healed her and she arose and ministered to the household and their illustrious guest. So does every one truly healed of God become a helper. We give because we have received and minister because we have been ministered unto. For all the ribald jests perpetrated at the expense of mothers-in-laws, they have been the mainstay and salvation of [illegible] home, toiling in the background, [illegible] ing troubled waters without [illegible] reward.

So eagerly did [illegible] Jesus for phys[illegible] personal [illegible] whelmed [illegible] draw [illegible] inst[illegible] [illegible]

to follow at some convenient season after he had accomplished the filial duty of attending an aged father to the last sad rites. The half-hearted compliment was declined with a saying that implied the urgency of the kingdom and the ability of the world to look after its own.

Matthew wrote for the Jews and habitually connected the Gospel with the Law, Jesus with the prophets. What is wholly new must remain wholly unknown. Men can make nothing of that which fits no point of past experience. Jesus came not so much to originate as to fulfill. We do not explain him by explaining him away. He was Lord of life and health, of disease and death, of sea and land, of storm and calm. As in the days of old, men still cry, "What manner of man is this?" Meanwhile his great work goes on. Through hospitals and medical clinics millions feel the touch of his healing hand. Physicians and surgeons do naught except with instrumentalities that the heavenly Father has provided. Admiral Byrd is setting out for the stormy Antarctic seas and ice-continents, confident that God will carry him through and grant him safe return. In a hundred thousand hamlets the poor have the gospel preached to them and find Jesus their Lord and Savior.

If we will throw away all our inflammable shams and pretences, if we will dare to seek one thing and one thing only—the sheer presence and utter reality of God—then desperately seeking, we shall find and dying, behold we live . . . . We can resolve to put aside everything—pleasure, amusement, practical politics, anything and everything which makes God unreal to us. We can, at this very moment and henceforward, pray with all the sincerity and intensity we command, "Hallowed Be Thy Name." Then day by day that unspeakable reality will dawn . . . then we may know the truth of those that follow with the inevitability of Law, "Thy Kingdom come on earth, as it is in Heaven."

—Gerald Heard.

NORTH MISSISSIPPI CONFERENCE

(Continued from page 14)

making out quarterly reports. She asks the Corresponding Secretary if the new record book has come. The latter replies that it has and that she has report blanks for certain superintendents and officers (names them). At this point the Corresponding Secretary reminds the President that she has checked the Efficiency Aim for the quarter. See Corresponding Secretary's Instructions, page 21.

Worship (may precede or close program). This may be omitted, since the Zone program will be concluded with a consecration service.

4. "IS OUR PENAL SYSTEM CHRISTIAN?"—September World Outlook, page 7.

Closing Meditation.

* * *

Mrs. E. M. Sharpe's address is now Hernando, Mississippi.

A NEW ELECTIVE COURSE FOR ADULTS

Beginning with January, 1940, the **Adult Student** will carry a new elective course for adults entitled "On the frontiers of the Kingdom," by Dr. A. W. Wasson. Writing out of his own experience as a missionary and a professor of missions in one of our universities, as well as out of his participation in the Madras Conference, Dr. Wasson is making available to our church schools an important series of studies on the missionary situation today. The material is easy to use. All of our adult classes can carry forward this new course of study with profit. "On the Frontiers of the Kingdom" will appear in the **Adult Student** during the first quarter of 1940. Helps for teachers using this material will be published in the **Church School Magazine** at the same time. Sample copies of the January **Adult Student** can be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.

WALTER N. VERNON, JR.

NORTH MISSISSIPPI CONFERENCE

Columbus District—First Round

Columbus, Central, Nov. 19, a.m., preaching.
Macon Station, Nov. 26, a.m.
Brooksville, Nv. 26, p.m.
District Stewards Meet., Ackerman, Nov. 28, 10 a.m.
Bellefontaine, at Spring Hill, Dec. 3.
Europa, at Europa, Dec. 3, a.m.
Ackerman, Dec. 3, p.m.
Kosciusko Ct., at Williamsville, Dec. 4.
Sturgis, at Sturgis, Dec. 5.
Louisville Ct., at White Hall, Dec. 6.
Noxapater, at Noxapater, Dec. 10, a.m.
Louisville Station, Dec. 10, p.m.
Macon Ct., at Salem, Dec. 11.
Longview, at Smyrna, Dec. 12.
Caledonia, at Caledonia, Dec. 13.
Ethel, at Ethel, Dec. 17, a.m.
Kosciusko Station, Dec. 17, p.m.
Rock Hill Circuit, Dec. 18.
Shiloh Circuit to be arranged.
Columbus, First Church, Dec. 24, a.m., preaching.
Mathiston, at Maben, Dec. 31, a.m.
Starkville, Dec. 31, p.m.
Weir and McCool, at Weir, Jan. 7, a.m.
Artesia, at Artesia, Jan. 7, p.m.
Sallis, at Sallis, Jan. 14, a.m.
Durant, Jan. 14, p.m.
Kilmichael, at Kilmichael, Jan. 16.
Chester, at Salem, Jan. 21, a.m.
Crawford and Mayhew, at Mayhew, Jan. 21, p.m.
Shuqualak, at Mashulaville, Jan. 28, a.m.
West Point, Jan. 28, p.m.

If above date does not suit, please let me know at once and we will try to meet your needs. I do not want to embarrass your work, but help all I can.

Blessings on you and yours,

L. P. WASSON, D. S.

Greenwood District—First Round

Greenwood District Methodists Please Take Notice: The following dates are set for the holding of the first quarterly conference of the new conference year, 1939-40. At these conferences the salaries of the pastors will be set, the acceptance of the Benevolent assessments sent down by the Annual Conference will be presented for adoption, and the policies of the general church presented. We most earnestly urge all official members to be present and very cordially invite all interested persons to come with us.

Winona Cir., at Bethlehem, Dec. 9; preaching 11 a.m., Q. C. 2 p.m.
Winona Sta., Dec. 10; preaching 11 a.m., Q. C. 2 p.m.
Carrollton charge, at Carrollton, Dec. 10, night, preaching and Q. C.
Minter City and Glendora, at Minter City, Dec. 11, night, Q. C.
Webb and Sumner, at Webb, Dec. 12, night, Q. C.
Drew, Dec. 13, night, Q. C.
Ruleville, Dec. 14, night, Q. C.
Sunflower and Doddsville, at Sunflower, Dec. 15, night, Q. C.
Black Hawk Cir., at Black Hawk, Dec. 16; preaching 11 a.m., Q. C. 2 p.m.
Acona, Dec. 17; preaching 11 a.m., Q. C. 2 p.m.
Lexington, Dec. 17, night; preaching and Q. C.
Isola Cir., at Church near Isola, Dec. 18, 2 p.m.
Inverness and Isola, at Inverness, Dec. 18, night, Q. C.
Belzoni, Dec. 19, night, Q. C.
Moorehead, Dec. 20, night, Q. C.
Itta Bena, Dec. 21, night, Q. C.
Swiftown Charge, at Swiftown, Dec. 22, 2 p.m., Q. C.
Ebenezer Cir., at Ebenezer, Dec. 23; preaching 11 a.m., Q. C. 2 p.m.
Duck Hill Cir., at Duck Hill, Dec. 24; preaching 11 a.m., Q. C. 2 p.m.
Vaiden and West, at Vaiden, Dec. 24, night, preaching and Q. C.
Schlater and Cruger, at Schlater, Dec. 31; preaching 11 a.m., Q. C. 2 p.m.
Sidon, Price Memorial and Phillip, at Price Memorial, Dec. 31, night, preaching and Q. C.
Pickens and Goodman, at Pickens, Jan 7; preaching 11 a.m., Q. C. 2 p.m.
Tchula, Jan. 7, night, preaching and Q. C.
Greenwood, First Church, Jan. 9, night, Q. C.
Poplar Creek Cir., at Shiloh, Jan 13; preaching 11 a.m., Q. C. 2 p.m.

Other preaching dates will be announced through the pastors.

HENRY F. BROOKS, D. S.

Greenville District—First Round

Arcola and Murphy, Jan. 14, a.m.
Boyle and Pace, Jan. 14, p.m.
Clarksdale, Feb. 4, a.m.
Cleveland, Feb. 4, p.m.
Coahoma and Jonestown, Dec. 3, p.m.
Dubbs, Dec. 17, a.m.
Dublin and Mattson, Dec. 3, a.m.
Duncan and Alligator, Dec. 10, p.m.
Friar Point and Lyon, Dec. 17, p.m.
Glen Allan and Winterville, Jan. 7, a.m.
Greenville, Jan. 24, p.m.
Gunnison and Hillhouse, Jan. 28, p.m.
Hollandale, Jan. 7, p.m.
Indianola, Dec. 31, a.m.
Leland, Dec. 31, p.m.
Lula and Dundee, Jan. 21, p.m.
Merigold and Sherard, Feb. 11, a.m.
Rosedale and Benoit, Jan. 28, a.m.
Shaw and Litton, Feb. 11, p.m.
Shelby, Dec. 10, a.m.
Tunica, Jan. 21, a.m.

District stewards and pastors are called to meet at Clarksdale, November 28, at 10 a. m.

J. W. WARD, D. S.

Sardis-Grenada District—First Round

Olive Branch, at Olive Branch, Dec. 3, a.m.
Byhalia, at Byhalia, Dec. 3, night.
Mt. Pleasant, at Mt. Pleasant, Dec. 5.
Red Banks, at Red Banks, Dec. 6.
Lake Cormorant, at Lake Cormorant, Dec. 7.
Pleasant Hill, at Pleasant Hill, Dec. 10, a.m.
Crenshaw, at Sledge, Dec. 10, night.
Horn Lake, at Horn Lake, Dec. 12.
Holcomb, at Holcomb, Dec. 13.
Tyro, at Free Springs, Dec. 14.
Hernando, Dec. 17, a.m.
Como, Dec. 17, night.
Sardis Circuit, at Cold Springs, Dec. 19.
Shuford, at Eureka, Dec. 20.
Tutwiler, at Tutwiler, Dec. 31, a.m.
Lambert, at Crowder, Dec. 31, night.
Arkabutla, at Stray Horn, Jan. 3.
Courtland, at Courtland, Jan. 7.
Senatobia, Jan. 7, night.
Longtown, at Longtown, Jan. 10.
Marks, at Marks, Jan. 14, a.m.
Batesville, Jan. 14, night.
Cockrum, at Palestine, Jan. 16.
Oakland, at Oakland, Jan. 17.
Sardis Station, Jan. 21, a.m.
Coldwater, at Coldwater, Jan. 24.
Charleston, Jan. 28, a.m.
Grenada, Jan. 28, night.

The district stewards will meet at Sardis Tuesday, Nov. 21, at 10 a. m.

C. T. FLOYD, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Hazlehurst, Nov. 26, 11 a.m.; Q. C. Jan. 16, 7 p.m.
Wesson, at Wesson, Dec. 3, 11 a.m.; Q. C. Jan. 24, 7 p.m.
Brookhaven, Dec. 3, 7 p.m.; Q. C. Jan. 24, 7 p.m.
Adams, at Adams, Dec. 10, 11 a.m. and 1 p.m.
Labranch, Dec. 10, 7 p.m.; Q. C. Jan. 17, 7 p.m.
Georgetown, at Providence, Dec. 17, 11 a.m. and 1 p.m.
Gallman, at Bethesda, Dec. 17, 3 p.m.; preaching 7 p.m.
Scotland, at Bethel, Dec. 24, 11 a.m. and 1 p.m.
Pearl River Avenue (McComb), Dec. 24, 7 p.m.; Q. C. Jan. 31, 7 p.m.
Harrisville, at Braxton, Dec. 31, 11 a.m. and 1 p.m.
Crystal Springs, Dec. 31, 7 p.m.; Q. C. Jan. 15, 7 p.m.
Nebo, at Cool Springs, Jan. 7, 11 a.m. and 1 p.m.
Wesson Circuit, Jan. 7, 11 a.m. and 1 p.m.
Meadville and Bude, at Bude, Jan. 7, 7 p.m., followed by Q. C.
Oak Grove, at Oak Grove, Jan. 13, 11 a.m. and 1 p.m.
Monticello, at Monticello, Jan. 14, 11 a.m. and 1 p.m.
Prentiss, at Prentiss, Jan. 14, 7 p.m., followed by Q. C.
Bogue Chitto, at Bethesda, Jan. 21, 11 a.m. and 1:30 p.m.
McComb, Centenary, Jan. 21, 7 p.m.; Q. C. Feb. 14, 7 p.m.
Osyka and Fernwood, at Osyka, Jan. 28, 11 a.m. and 1 p.m.
Magnolia, Jan. 28, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Feb. 4, 11 a.m. and 1 p.m.
Summit and Topisaw, at Summit, Feb. 4, 3 p.m.; preaching 7 p.m.
Barlow, at Center Point, Feb. 11, 11 a.m. and 1 p.m.
Utica, at Utica, Feb. 11, 3:15 p.m.; preaching 7 p.m.
Foxworth, at Kokomo, Feb. 18, 11 a.m. and 1 p.m.
Tylertown, at Tylertown, Feb. 18, 7 p.m., followed by Q. C.

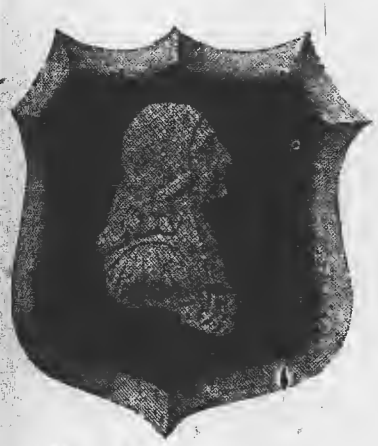
The District Stewards are called to meet at Brookhaven, November 29, 10 a. m. Pastors and lay leaders called to meet with the stewards and make plans for the year's work.

R. H. CLEGG, D. S.

Before Jesus came, men had the classic literature of Greece, but no living Word. Before he came, they had no conquering love. Before he came, they had brilliant and exalted leaders, but none who was above all a Servant and a Friend. He brought sacrifice to a world that was selfish; love to a world of hatred; hope to a world of despair; faith to a world of disillusionment. Into a silent world he brought a song; into a faltering world a staff; into a defeated world a victory; into a troubled world a peace.

—Watchman-Examiner.

New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

In the experience of salvation, the convert feels like an unspoiled Adam in an unfallen Eden. Glorious fruit is everywhere. Restrictions do not chafe until doubt has been raised concerning the goodness of God.

THE PRAYER-ROOM TODAY

Lay Thine hand upon us, O Lord, in quickened hope concerning the possibilities of the world. Save us from deadening cynicism, that sees mankind coming to the finale of its epoch, facing only the darker darkness and the gradual decline. Give us a victorious hour and make us to be more than conquerors through Christ who loves us. Amen.

Vol. 86. No. [illegible]

NEW ORLEANS, LA.
THURSDAY, NOVEMBER [illegible]

They Knew

"War has not pity."—Schiller.

"War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated."—Burke.

"War, the trade of barbarians, and the art of bringing the greatest physical force to bear on a single point."—Napoleon.

"War is the father of other wars."—Colonel Gadke.

"It is the business of the church to make my business impossible."—Marshal Haig.

"The church pepped up the boys in 1917. The next time the people who believe in God cannot preach that war is a holy crusade. It is not. It is the greatest curse of the civilized world, the greatest international racket."
—General Butler.

"War is a most detestable thing. After you had seen but one day of war, you would pray God that you might never see another."—Duke of Wellington.

"Nobody wants war who has any sense."
—Theodore Roosevelt.

"The war method of settling disputes is the very antithesis of fair dealing."—General Chittenden.

"Is it justifiable for Christians to take part in [illegible] Frankly, I do not think it is. . . . My wife is a [illegible] and I am a Catholic. She asked me: "How [illegible] reconcile war with your Christian principles?" [illegible] don't."
[illegible]

"[illegible] civilization destroy[illegible] by civilization."—General Pers[illegible]

"War is a game [illegible] would not play a [illegible]

Wallet of the Week

A PAPYRUS MANUSCRIPT found in Egypt eight years ago is said to be the earliest text of the New Testament which has been discovered. Experts have separated the leaves, mounted them between sheets of glass and have edited them. They are nearly two hundred years earlier than the Codex Sinaiticus, recently purchased from Russia, and, except for a few verbal alterations due to being transcribed by hand, they confirm the soundness of our text. This Egyptian papyrus was exhibited in London recently for the first time.

* * *

A RELIGIOUS SERVICE IN THE MOHAWK TONGUE is conducted by Dr. David M. Cory, in Cuyler Presbyterian church, Brooklyn. This is said to be the only service conducted in New York in the language of any tribe of Indians. The Indians sing old church hymns in their native tongue and the attendance has tripled. Dr. Cory knows the Mohawk language and has been elected a chief of the Mohawks. The ritual of the Presbyterian Church has been translated into the language of the worshippers.

* * *

THE RED CROSS recently observed its seventy-fifth anniversary with a program of radio addresses. The society was organized in Geneva, Switzerland, in 1864, when the representatives of twelve nations took part in the proceedings of the convention. The organization now has sixty-one societies throughout the world with thirty-four million adult and junior members. Its largest membership is in the United States, where there are 3,716 chapters, with five and one-half million adult and nine million junior members.

* * *

AGENTS OF THE FEDERAL GOVERNMENT are reported to have rounded up seventy persons charged with conducting a twenty million dollar swindle. The operations of the fraudulent schemes extend over the past ten years, and one of them is said to have been the "Gold Bond" syndicate, conducted for the benefit of the Will Rogers Memorial Fund. Abraham F. Zimmerman, of Chicago, is named as head of the list, and with him are Dr. Frank Deacon, World War surgeon and colonel in the Army Medical Corps Reserve, and three women, one of whom was Zimmerman's confidential secretary, and another a trained nurse in the Will Rogers Memorial Hospital.

THE TWO HYMNS OF THE PROTESTANT CHURCH, which have been most widely translated, are "A Mighty Fortress is Our God," written by Martin Luther, and "Rock of Ages," by Augustus Toplady. Luther's hymn has been translated into one hundred and eighty-three languages, and that of Toplady into one hundred and fifty languages. These may be first in the number of languages to which they have been committed, but their ranks do not hold in general use and popularity.

* * *

TWO CHRISTIAN MINISTERS are scheduled to give courses on the Hebrew prophets to the Jewish congregation, Temple Emanuel, Providence, Rhode Island, in the near future. This is said to be the first instance of an invitation to render such a service for a Jewish congregation. The ministers are, Rev. Donald J. Campbell, rector of the Church of the Redeemer, and Rev. Dr. Arthur E. Wilson, minister of Round Top Church. Perhaps it may help both Jew and Christian to know the viewpoint of each other.

* * *

HARMENSZOON van RYN REMBRANDT, the great Dutch painter, produced about forty superb paintings and etchings which deal with Jewish life. It is said that in the faces of his characters are to be found some of the most understanding interpretations of Hebrew character. Most of the Jews whom Rembrandt knew were descendants of the Jews who fled to Holland from the persecutions in Spain. Among the works referred to are The Return of the Prodigal, The Holy Family, Manoah and His Wife, The Blind Tobit, The Supper at Emmaus, and Jacob Blessing the Children of Joseph.

* * *

ANDREW MARSCHALK, Mississippi's pioneer printer, came to Walnut Hills, near Vicksburg, with a 4 x 6 inch press and thirty pounds of type, and established the first printing plant in the state in 1787. He moved to Natchez, where he built a larger press on which he printed the first territorial laws. Newspapers established by him were, **The Mississippi Herald,** Natchez, 1802, whose name was changed to **Natchez Gazette** in 1803; **The Washington Republican,** 1813 to 1817, changed to **Natchez Gazette** in 1818; **The Monticello Gazette,** 1823; and **The Tablet** at Washington, where Marschalk died in 1827. Only three pieces of print bearing the Marschalk imprint are known to exist—one in Seville, Spain, and two in Massachusetts.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

WAR

It is not necessary to be a confirmed "pacifist" for one to be an opposer of war. Those who have turned the crest of life have had war experiences sufficient to satisfy them as to its folly. As for ourselves, we were born amid the lingering shadows and desolations of the War Between the States. Our cradle was rocked to the reverberations of the then far removed Franco-Prussian conflict. We saw the troops leave to make Cuba free from the tyranny of Spain and we remember the gallant fight of the Boers for the independence of the Transvaal in South Africa. On the very heels of that War, came the Russo-Japanese struggle, in which the soldiers of Japan hurled themselves against the mighty defences of Port Arthur until they left a toll of dead which sickens the imagination. In the World War, we did our bit in what seems to have been a vain struggle to make the world safe for democracy. We followed the Italian conquest of Abyssinia, we are familiar with the Sino-Japanese conflict, and now we face another war between France and England against Germany. It really seems that the din of war and the rumors of war have filled all our days, and we know war both as loser and as victor.

The church has not been free from the intolerance and the ambition out of which war is developed, and there is little ground for boasting as to the progress and the moral achievements of civilization as these may be reflected in the business of war. The methods of war have been revolutionized by science and its weapons have been made a thousand fold more deadly. Everything connected with war has been changed, but no contested issues are nearer settlement today than at the beginning of our country's history. Racial and national hate have been deepened. The technique of war amounts to little less than political cannibalism and a conquest of international head-hunters. Diplomatically sheathed piracies on the high seas make the exploits of Captain Kidd and the Moroccan desperadoes appear like juvenile adventures. Our instruments of destruction, crawling in the slime on the ocean's floor and releasing their torpedoes against defenceless non-combatants, are brutalities without parallel in any other period of human history. The classic story of Zeus releasing his thunderbolts of destruction was an ancient fairy tale which our modern armadas of the air have made terribly real. We have literally exalted the instruments of the infernal regions to a place in the sky. The blood purges now being invoked across the whole civilized world cause the Bastille and the horrors of the French Revolution to seem as mild as an old maid's convention of the "fifties." The very neutrality about which the world prates so much is too much a zone of shadows behind which hides the quest for pelf and is a covert for belligerency which we are unwilling to confess. That is the picture of war which the years have inscribed upon our soul, and that is our practical reason for saying that we are absolutely and uncompromisingly opposed to war.

THE PROPHET AND THE PEOPLE OF HIS AGE

From time immemorial, the stoning of the prophets has been almost a pastime. Most people never take the trouble to analyze the mood which results in such a course. There have been throughout the years, those who have burned strange fire in their censers, but we take no account of them and we make no apology for them. Our thought has to do with the violence attending the rejection of the true prophets—men who have taken their lives in their hands and who have dared to become the heralds of truth, as unwelcome as it is eternal. We do not find it easy to excuse those who spurned and abused those courageous men.

But, while their conduct may not be justified, there are certain considerations which help to make their hostility understandable. The stoning of the prophets is not a decision; it is the result of a breakdown of loyalty to truth through a gradual drift from God. To illustrate, the blindless due to cataract on the eye does not come as a sudden lowering of a screen which shuts out all the light. It begins as a film and a mist and the veil gradually deepens until the night is complete. Spiritual blindness is not the evolution of an hour, but it is rather the gradual

effect of losing the consciousness of God from the horizon of life. When that hour comes men cannot understand the holy demands of God, it is night. The prophet, therefore, stands in the foreground and becomes the target of their wrath. Civilization first develops a tolerance for wrong, then it begins to make moral surrender, and at last it is held in the iron grip of a spirit utterly hostile to God. In such an hour the prophet is a kill-joy and an enemy of civilization. Ours is such an age and the prophets are being stoned with increasing frequency and approval. Let it be remembered that the prophets have won out in the end and the cause of the Kingdom marches on despite the puny wrath of those who hurl the stones.

PROGRESS OF THE NEGRO RACE

The industrial and social progress of the Negro was the subject of a sermon preached by Rev. H. H. Dunn, a Negro minister of New Orleans, at Alexandria, La., recently. The speaker gave, as a Thanksgiving and educational address, a very interesting summary of the achievements of his race. After some preliminary references, he proceeded to indicate certain factors which show the progress and the stabilization of the Negro. Among other things, he pointed to twenty-five Negro banks now being successfully operated, the largest of which is the Mechanics and Farmers Bank of Durham, N. C. Next he gave statistics of twenty-eight Negro insurance companies with a total annual income of more than fifteen million dollars, and with more than a million policies in force, which aggregate two hundred and twenty-eight million dollars. The fact that Negroes have chambers of commerce in fifty-two Southern centers was instanced, and they maintain a periodical press of more than two hundred weeklies, led by the **Pittsburgh Courier** with a circulation in excess of two hundred thousand.

The educational statistics were particularly impressive. He mentioned twenty-two Negro colleges, all of them except two in the South, whose enrollment for college courses is more than sixteen thousand, and there is a correspondingly large enrollment in the secondary schools maintained for the race. Another interesting fact recited was that only a small per cent of Negro college students are in mixed schools. We have not undertaken to verify these figures, we assume that they are reasonably accurate. They indicate a marvelous progress and achievements of which they may well be proud. We congratulate them upon this splendid record in the setting up of a foundation for substantial racial achievement in the years to come.

Editorial Miscellany

By Dr. H. T. Carley

BACK FROM CONFERENCE

Going to Conference is an interesting event in itself. One of the main drawbacks to the pastor is that he often has to be late—waiting for the final report on salary and the Conference collections. This doesn't apply to the presiding elders—the preachers bring their money to them. If, however, the preacher has no collections to look after—and no salary, either—he can get there on time—if he can get there at all.

Fortunately—for us—we got to Ruston on time. This was possible because the wife and the daughter drove us to Vicksburg in the family car, where we caught a conveniently scheduled bus for the place of meeting. The timely sale of a fat yearling was also connected with the trip in some way or other. If the trip had been longer, probably two yearlings would have been involved in it.

The Conference was all that we could have wished it to be. Quite a number of the brethren and sisters remembered us and spoke kindly to us. The only trouble was that when they asked us where we were living and what we were doing now, we had to spell out the name of the place so often —S-a-t-a-r-t-i-a. When we added, "Yazoo county, Mississippi," though, a good many of them sniffed to see if they could smell oil. They were disappointed. So were we.

Not being affiliated with any boards, committees, or commissions, and having no personal expectancy in connection with the election of delegates to General and Jurisdictional Conferences, we were in position to enjoy thoroughly all the features of the gathering. So, after settling our modest account with the Publishing House (it is amazing how far a yearling can go), we felt somewhat at liberty. We sampled the coffee in the coffee room frequently and found it to be delicious and refreshing, though it was not made according to our formula, the salt being left out. The noonday meals were appetizing and adequate. The only bad luck we had was the failure to swap a corn muffin for an extra portion of spaghetti. That spaghetti was extra good—and we often have corn bread at home.

If the place where we stayed is a fair sample—and we imagine it is—we have a slogan to suggest to the Chamber of Commerce: "Ruston—the city of happy homes and hearty hospitality." When we received the questionnaire from the Entertainment Committee, in answer to the question, "Whom do you prefer as a room-mate?" we promptly wrote, "The Bishop." The card must have gone astray, though, for we drew John Snelling. If we ever have to answer that questionnaire again, we'll write Snelling's name—he's as fine a room-mate as there is. He had his car with him, too. It would suit us if all the Conferences were held at Ruston, if we could stay at Mr. and Mrs. Jack Ritchie's house and have J. G. Snelling as a fellow-guest.

So we are back from Conference, with many happy experiences to remember. It would be a big mistake, though, to enjoy only the past and leave out of account the future. We have an appointment in a great new church—we must try to fill it.

We loved the Methodist Episcopal Church, South, as much as a man could love his church—but we love The Methodist Church a little bit more.

REPORT OF COMMITTEE ON OBJECTIVES

MISSISSIPPI CONFERENCE

TO THE BISHOP AND MEMBERS OF THE MISSISSIPPI ANNUAL CONFERENCE:

Dear Brethren:

According to the responsibility placed upon the Bishop of the Conference as given by Question 31 in Paragraph 538 of the 1939 Discipline of the Methodist Church and by him placed upon this Committee, we herewith submit for your consideration the following report:

Perspectives alter our possibilities. Standing too close to a mountain peak makes the climbing of it seem impossible, where from the distance of the foothills a plain path up the mountain side becomes clearly visible.

So as we stand here on the eve of the closing session of this, our first session of the Mississippi Conference, of the Methodist Church, our vision of our opportunities, privileges and responsibilities is blurred with the sordid sameness of the familiar task.

The past is too distant to be available, the present is too dominant in its urge to activity to be conquered, and the future is too indefinite and uncertain to compel us to magnificent tasks of conquest in the Name of Christ and for His Kingdom.

Here, today, we face the future. A new Conference. A new Church. A perplexed and warring world. Do they not demand of us a great advance?

Men are on their way. They want to know where they are going. It is our great opportunity to say to them: Here is the Christ. He is the Way, the Truth and the Life. Here is His Church, the visible body of our possessing Christ. Walk with us and together we will make a new world and create a new civilization where the Kingdom of God's Dear Son can be given by the Father to us. This is our prayer and our aim.

To do this, certain methods must be utilized and certain ends must be set before us to attain.

So we are here proposing that this Conference in this new day set before itself this task for 1939-40.

We are submitting a general list of objectives and a specific list of definite goals.

We believe in the Methodist Ad[illegible] which is being launched by the [illegible] of Bishops, and are of the opi[illegible] Conference should give loyal [illegible] this challenge. A Conference [illegible] ing will be held in Gallo[illegible] Church, in Jackson, [illegible] which should be widel[illegible]

We would call at[illegible] Missionary Council [illegible] in Charlotte, N. C[illegible] This Council [illegible] constructive [illegible] stitutes which will be held in every district.

We are suggesting that our objectives be projected in these general areas: 1. Evangelism and Missions; 2. Education; 3. Finance; and 4. Information.

I. Evangelism and Missions

1. We should continue our efforts of evangelism in the local church, using the organizations of the Board of Education, Board of Missions, and Board of Lay Activities, to the end that men may be converted and experience a growth in grace.

2. Attention should be paid toward the opening up of new fields in rural territory. Tents, brush arbors, and loud speaking systems should be used to attract the people to the preaching of the Word.

3. Certain city areas should receive definite attention. Street preaching should be instituted in specific centers and modern sound and picture devices should be used to re-inforce this activity.

4. Lay evangelism should be organized for rural churches so that the arm of the gospel may be lengthened.

5. New churches should be organized in West Jackson to take care of a growing city; a church should be built to care for the large number of Methodist students at Perkinston Junior College (there is no Methodist Church at the town of Perkinston); and a chapel should be built at State Teachers College in Hattiesburg. Other places could be named but we have been requested to name these specifically.

II. Education

1. Increase Church School attendance and membership.

2. Cooperate with the evangelistic program in the establishment of new church schools.

3. Create a unified system where executive secretary of the Conference Board of Education becomes a member of the faculty of Millsaps College and the total educational program of the Church is unified. In this manner Millsaps will be linked with the local Church School and the Church tied to Millsaps.

4. Educate to create a re[illegible]ed missionary enthusiasm.

5. We would [illegible] importance of the eigh[illegible] Junior Colleges and [illegible] bounds [illegible] evan- [illegible] of new [illegible] kly p[illegible]

are supplied with interesting and accurate accounts of Methodist activities.

2. Utilize the radio in programs of music, sermon and drama. (The former M. E. Church has done pioneer work in this field. Transcribed records are available for local stations.)

3. Stimulate interest in and knowledge of the Methodist Church by use of the General Organ, the Conference Organ, the World Outlook, our Church School literature, and other media such as booklets, tracts and religious books.

4. Create a Conference endowment for ministerial training and education to aid in assisting our young preachers to complete their education.

We are taking the privilege of suggesting these definite goals for the Conference Year 1939-40:

1. A 5 per cent net increase of membership in every church.

2. A 10 per cent net increase of Church School membership and attendance.

3. A 10 per cent increase on benevolences, where acceptance is not in full.

4. Every pastor in the Conference is to attend Ministers Week at Emory University, or the Seashore Pastors School at Biloxi.

5. At least one training class or school is to be held in every church.

6. Every interest of the church is to be attended to in every church at the right time by the right person.

7. Each District Superintendent is to council with each pastor at the first session of the quarterly conference about the program adopted by the local church for the year's work. Each pastor is to develop a written program in cooperation with his local church officials, which is to be agreed upon by them at the annual meeting of the church, with definite objectives for the year.

8. There shall be a definite and special observance of special seasons in the church, such as Easter, Christmas, and other days in the Church and Conference calendar.

9. There is to be made a definite survey in every charge of open or unoccupied territory. The result of this survey is to be mailed to the District Superinten[illegible], to the Conference Executive-S[illegible], to the Secretary of the Board [illegible]ions, and to the Bishop of the [illegible]onference.

10. There is to be held at least one revival, or special series of services, in every church duri[illegible] the year.

We bel[illegible] his program is comprehe[illegible]ing, and a definite [illegible] needs of this day.

[illegible] Neill, Chairman, C. W. Crisler, B. L. Sutherland, A. J. Boyles, W. D. Hawkins, James W. Sells, Secretary.

"In my life I have lived in the pres[illegible] fine and beautiful men going to [illegible]eath because of alcohol. I call it [illegible] test trap that life has set for the [illegible] genius."—Upton Sinclair.

Conference News and Personals

Mrs. E. L. Alford, who has been living at Jena, La., for a time, is now located at 1128 King's Highway, Shreveport, according to request for change of address on her paper.

Miss Eda Vivian Corbin, of New Orleans, sends a communication to the office which we sincerely appreciate. The Advocate exists to serve those who are interested in its message.

Mrs. T. M. Ferguson, in asking the change of her paper from Hattiesburg to Daleville, Miss., requests that the change be made immediately. Such a request has in it a refreshing implication.

We appreciate very much the message of Mrs. J. S. Rutledge, of Walker, La., concerning the meaning of the Advocate for her. She says that it has been in her home a long time and that it helps her to live.

The editor appreciates a very cordial note and invitation from Rev. R. G. Lord, pastor at Winona, Miss., and secretary of the Conference. We hope to have the privilege of looking in on Bro. Lord in the near future.

The Faculty Club of Centenary College includes the editor and his wife in the list of those invited to be present at a banquet at the Shrine Club, Shreveport, on December 2. We appreciate very sincerely the inclusion in this favored list.

Friends of Mr. J. H. Johnson, Conference Treasurer, living at Clarksdale, will be glad to learn that he is gradually improving following a recent illness. He is able to sit up, but not to transact the usual routine of his office as yet.

The editor appreciates a very cordial note from his friend Mr. S. M. Cockrell, Macon, Miss., in which he says, "I do not wish to miss a single copy." Bro. Cockrell has been a true friend of the editor and of the church for many years.

Rev. T. J. O'Neil, in moving from Tylertown to Fifth Street, Meridian, writes: "I shall try to make as good record at Fifth Street next year as I did at Tylertown this year," and we feel certain that he will make good his resolution.

Mrs. W. E. Moreland, Powhatan, La., begins the new year with a splendid list of renewals for the credit of Natchitoches charge and Rev. R. R. Branton, pastor. It is a joy to make acknowledgment of the unfailing service rendered by our good friend in the Advocate cause.

Candler School of Theology, of Emory University, Atlanta, reports an enrollment of 125 with 20 or 30 more expected during the year. The enrollment of the School of Theology has increased to two and one-half times what it was six years ago.

Rev. G. W. Pomeroy, of Crowley, who was not well at Conference, suffered a slight relapse after his return home and was not able to fill his pulpit last Sunday. We are glad to report that his condition is not serious and his staying in is to prevent more serious trouble.

Rev. C. P. Zenor, who was recently transferred from the Louisiana Conference and stationed at White Avenue Methodist Church, can be reached at 120 Drury Street, Kansas City, Mo. We appreciate the interest of Bro. Zenor in the Advocate and we trust that he may have one of the best years of his life.

Rev. Irl H. Sells, secretary of the Christian Board of Education, of the Mississippi Conference, favored us with a detailed report of credits and collections during the past year. We have not the figures to make a comparison, but we imagine that it is a good showing for the Conference.

Rev. R. R. Branton, chairman of the Commission on World Service and Finance, is losing neither time nor effort in order that every detail of our program of work in the New Church may be perfectly clear. We appreciate his faithfulness and his loyalty to every interest of the church.

Rev. J. W. Ward, district superintendent at Greenville, Miss., places us in his debt by his commendation of the Advocate as one church institution functioning without debt in a day of deficits. We appreciate very much the loyalty and the devotion of our good friend at Greenville.

Mrs. Thomas G. Richardson, Mountain View, Calif., makes us glad for such a place to serve when she sends her subscription to the Advocate which she describes as "The best friend a lonely Methodist ever had." We hope that its weekly visits may be to her a continued source of refreshment.

A good friend in Mississippi shows both her Methodist loyalty and her personal devotion by sending a subscription for the Advocate with the message, "To be sent to some **dear soul.**" We would like to give her credit for this generous deed, but she requests otherwise and we desist.

Bishop Wallace E. Brown died at Portland, Oregon, his home, on November 18, after a two days illness. He was a native of New York, was seventy-one years old, and had been a bishop for fifteen years. We join with many friends in sorrow for the passing of this noble servant of the church.

Rev. J. Henry Bowdon, district superintendent, Baton Rouge, announces that Rev. L. W. Cain, retired, has been appointed to supply the Lottie charge for the year now beginning. We regret to learn of Bro. Bowdon's illness from a cold following the session of the Conference. We are glad to report, however, that he is able to be up again.

Mr. Homer L. Hunt, of Harperville, Miss., favors us with a volume of his poems which we shall be glad to review at the earliest moment possible. The volume bears the imprint of Tucker Printing House, Jackson. It is a neat volume and from a casual glance we feel sure that its contents will reflect credit upon the author and his publishers.

Rev. R. T. Ware, one of the most faithful and effective pastors in the Louisiana Conference, is now Hospital Chaplain in Shreveport. His address is R. F. D. No. 2, Box 508, Shreveport, and he requests that he be notified of any Methodists coming to other than the Charity Hospital, in order that he may have the privilege of rendering such service as they may need.

At the recent session of the South Georgia Conference the reports showed a loss of 430 on profession of faith over the number reported the previous year. The membership in the Conference showed a net gain, but the gain was not in new members. The number of infants baptized, the number of adult baptisms, and Church School enrollment all showed net losses.

A card from Mrs. W. A. Terry, who with her husband took the retired relation at the recent session of the Mississippi Conference, indicates that they will be domiciled soon after Christmas at McComb City, in a home provided by that excellent woman, Mrs. W. O. Sadler. We mention this because we feel that it gives recognition of a worthy service to those who have found it necessary to take the retired relation.

Mrs. Maybelle B. Martin, Advocate representative at East End, Meridian, closed the Conference year with a final mark of loyalty to the Advocate and with an evident hunger in her heart for the joys of service which she had in the years gone by. We desire to acknowledge again her fine loyalty to the paper and her absolute devotion to service in her own church, where she is superintendent of the Cradle Roll.

Mrs. John L. Scales, Jr., prepared a History of First Church, Shreveport

the occasion of the laying of the cornerstone of the new educational building. Her research discloses the fact that First Church in twenty-five cycles of its history has launched great forward-looking programs, and that it has had a steady growth since the founding of the city in 1836. At the organization of the Louisiana Conference in 1847, Rev. R. J. Harp was appointed to Shreveport as station preacher.

A SAINTLY WOMAN GONE

Mrs. Malinda Carpenter Johnston, widow of the late B. L. Johnston, of Enon Church, Black Hawk circuit charge, died Nov. 17, at her old home on Palucia Creek, and her body was laid to rest beside that of her husband, in the Enon cemetery on Sunday, November 19. She was eighty-nine years old and her death resulted from an attack of pneumonia.

The editor has known Mr. and Mrs. Johnston all his life, and never has he known purer, nobler souls than they. Sister Johnston was one of the best women we ever met and she was true to her Lord and to her church. She leaves a large family of children and grandchildren who mourn her going. But she leaves to them a record of faith and the memory of a Christian character which they may emulate without apology. The very recollection of her draws us heavenward with renewed confidence and hope. She will continue to live in the lives of those who knew her.

W. L. D.

A PIECE FROM INVERNESS

It has been my observation through the passing of the years that there is a great deal of difference between a "Gonna do report" and a "Have done report."

My belief is that Inverness and Isola are entitled to a little space to relate what they have done. In conference terminology much ground can be covered by the expression "Everything in Full," which expression is true with reference to our year's work. Therefore, I shall pause to speak only of the "Running over part." The pastor and his family are very grateful for a bonus in excess of $200; for better than a 30 per cent increase in membership; for church debt paid and church dedicated; for church retouch from cellar to ceiling; for the best choir, in proportion to numbers, in Mississippi; and for the best church paper, the New Orleans Christian Advocate, that is published anywhere in the South, coming into more than 80 of [illegible] homes, which number is in excess [illegible] quota.

I would like to say a great [illegible] about what our people have [illegible] fear some unsophisticated [illegible] accuse Bob of boosting [illegible] been given to that [illegible] the "Have dones," I [illegible] tell you that at a [illegible] on last evening [illegible] for the pastor's [illegible] of the amount assessed last year.

We are hoping, Mr. Editor, that we are "gonna" have a good year, and that you will come to see us and bring along one of your best sermons. We bid you welcome to the best church in the conference, and invite you to preach to the finest people anywhere to be found.

R. T. HOLLINGSWORTH.

ELLIS SMITH

Reverend Ellis Smith was born November 27, 1868, at Chireno, Nacogdoches county, Texas, and died following a long and painful illness in the Methodist Hospital, Houston, Texas, on October 2, 1939. His father, G. M. L. Smith, was one of the early educators of Texas, and his mother, Mary Pitt Fowler Smith, was a daughter of Rev. Littleton Fowler, who pioneered in the planting of Methodism in the Lone Star Republic. By ancestry he had, therefore, excellent cultural and religious backgrounds, both of which were reflected in his attainments and in his choice of a career. Bro. Smith was graduated from Southwestern University, Georgetown, Texas, in the class of 1890, and on December 24, the year before his entry into the itinerant ministry, he was married to Miss Pattie Mettauer, of Chireno, Texas, who died in 1911, leaving two sons and a daughter. In 1922, he was married to Mrs. Louise West, of New Orleans, who with two sons, Herbert E. and Holland M. Smith, survive him.

Bro. Smith was admitted on trial into the East Texas Conference in 1891, and his appointment for the first two years was New Birmingham mission. The General Minutes show that he was received into full connection at the Conference meeting at Orange in 1893, but for some reason his name does not appear in the list of those ordained deacon. He was ordained deacon by Bishop Hargrove, and in 1895 he was ordained elder by Bishop Keener. His appointments in the East Texas Conference follow: New [illegible]ham mission, two years; Ga[illegible] circuit, one year; San Augustine [illegible]; Jefferson, two years; [illegible] two years; Crockett two [illegible]acle, Houston, fo[illegible] Dis[illegible]trict, th[illegible] years; [illegible] year [illegible]

transferred to the New Mexico Conference and was at Artesia two years; Roswell, one year; and Albuquerque, one year. At the Conference in 1916, he surrendered his credentials and the following two years were spent in business at Shreveport, Louisiana.

He was admitted into the Louisiana Conference in 1918, and served one year at Amite; four years at Carrollton Avenue, New Orleans; one at Mangum Memorial church, Shreveport; two at Homer; one at Tallulah; five at Bastrop; two at Winfield; four at Abbeville; and his last appointment was Kaplan.

This brief biographical sketch accounts for the seventy years of his earthly sojourn, but it gives no hint of the storms which tried his soul, nor of his brave struggle against circumstances which sometimes threatened to overwhelm him. He had his faults, it is needless to say, but he had his virtues also. In the pastorate, he was a sympathetic, faithful and conscientious minister. As a presiding elder, he displayed the genius of a real leader. Practically the last twenty years of his life were lived under the shadow of the malady to which he at last succumbed. There was a gradual increase of pain and a growing sense of hopelessness which preyed constantly upon his nervous system. We knew him intimately for approximately twenty years. He was a faithful and a dependable friend. We saw him when hope was fast deserting him, and he descended into the shadows with a countenance made radiant by the faith which had sustained him through turbulent years of toil and struggle. He was a real man, a good man, a royal [illegible] and we expect to meet him beyond [illegible] where we shall sit und[illegible] of the Tree of Life, w[illegible] re-[illegible] with [illegible] the [illegible]

ARE YOU IN EARNEST?

Men often bemoan the plight of the retired preacher or the preacher's widow, but how many of them mean what they say?

A friend offers to send $1 for every **new** subscription for the Advocate sent in between now and January 1, to the superannuate preacher or widow designated by the sender. The subscription may be sent to any person, but it must be a **new** subscriber—one who has not been a subscriber for the past year, either himself or other member of the household.

DO YOU MEAN WHAT YOU SAY?

Then here is your chance. If every subscriber would send a **new** subscription for the Advocate, and if every preacher would send five **new** subscriptions, it would mean more than ten thousand dollars as a New Year's Gift to the superannuates and widows, joy to these lonely hearts, and the Advocate a whole year for ten thousand new readers.

WHAT ARE YOU GOING TO DO ABOUT IT?

We dare you to accept the challenge. Will you let it pass, or will you be one to call our bluff?

SEND US YOUR $1.50 WITH NAME AND ADDRESS OF THE NEW SUBSCRIBER, AND THE NAME OF THE SUPERANNUATE TO WHOM THE DOLLAR IS TO BE SENT.

NEW ORLEANS CHRISTIAN ADVOCATE

"DISTRICT SUPERINTENDENTS"

By Rev. James H. Felts

The Wesleyan Christian Advocate, under the above caption, advocates certain changes in the present accepted plan of district work. (See N. O. Advocate of last week.)

1. Limit the tenure of office, allowing but four years except by majority vote of the conference. Also, no return to district work for two or three years. Why not make it the same number of years he served as superintendent?

2. Elect them by a majority vote of the conference. Nice place for wire-pulling, occasionally followed by hair-pulling. What is the brother to do who faces a decrease in salary, or feels that he has been demoted? How will you satisfy his ambition or heal his wounds if the bishop may not appoint him to district work? And that other "good man" who desires to represent his conference at a larger conference. Being "elder," (excuse me, I mean superintendent) is about the only chance he has to get votes. A conference vote on that question might be fatal. And as to new bishops being handicapped, I seriously doubt if they are as much handicapped as the bishop who has learned to lean on one or more men.

3. A uniform salary. My brethren, uniform salaries are just as feasible as uniform ability. We may be born equal, but we certainly do not remain equal very long. I know plenty of men who are my superiors in service and ability to serve because they have worked harder and grown faster. Very recently a new pastor said to his official board, "I am no $2400.-00 man. I must have $3000.00." A pesky steward said, right off the bat, "Brother, the bishop made a grave mistake. This is a $2400.00 charge." THEY MADE IT TWENTY-FOUR HUNDRED.

4. A majority of the cabinet empowered to veto ANY appointment. I doubt the wisdom of this. If the whole cabinet were opposed it might work. I have seen it tried with success. Nothing can take the place of sane, sound appointment making, based on "we be brethren." However, I would see no man made district superintendent who could not put on the whole program of the church, including the work done by the Ex. Sec. Board of Christian Education.

Fulton, Kentucky.

S. M. U. NEWS

Dallas, Texas (Special)—Dr. Albert E. Day, widely-known lecturer and pastor of the First Methodist Church, of Pasadena, Calif. will discuss "The Faith We Live" when he delivers the Fondren Lecture Series during the fifth annual Ministers' Week, Feb. 5-11, at Southern Methodist University.

Other prominent religious educators on the program include Dr. Henry P. Van Dusen, Dean of Students at the Union Theological Seminary in New York City, and Dr. A. J. Walton, Director of the General Board of Christian Education, for the Methodist Church.

Ministers' Week, sponsored by the S. M. U. School of Theology, is built around the Fondren Series, brought to the University through an endowment fund provided by Mr. and Mrs. W. W. Fondren. It attracts annually more than five hundred ministers in this territory. Dean Eugene B. Hawk, head of the School of Theology, invites all ministers in the South Central Jurisdictional Conference to attend the lectures.

Dr. A. J. Walton will have as his theme "The Present Rural Scene and the Church." "Issues in Contemporary Christian Thought" will be Dr. Henry P. Van Dusen's subject.

Ministers' Week will be opened Monday evening with a lecture by Dr. Umphrey Lee, president of the University.

Dr. Day's five lectures will be specifically entitled "The God of Our Faith—Revelation and Experience," "The God of Our Faith—A Look at Some Familiar Portraits," "The Faith We Live—Its Technique," "Mastering Faith's Technique," and "Faith and the Problems of the Deeper Self."

IN MEMORY OF MRS. ALBERT A. McSWAIN, OF NEW AUGUSTA, MISS.

Death invaded the town of New Augusta, Miss., at 4:15 a. m., Nov. 15, 1939, and bore away the sweet spirit of Mrs. Rena E. McSwain, beloved wife of Mr. Albert A. McSwain.

She was born in Carroll county, Miss., March 10, 1880; her father, Mr. Peter A. Hairston; her mother, Mrs. Georgia Fullilove Hairston. She attended the public school in Carroll county, Miss., and one year at M. S. C. W.; taught two years in Perry county, Miss.; then became the wife of Mr. Albert A. McSwain, of New Augusta, Miss., Dec., 1901.

To this union were born seven sons and one daughter; one son, Bernard McSwain, age 28 years, preceded her in death.

She taught the Adult Bible Class of the Methodist Sunday School for about 11 years. She was a good teacher and a good Bible student. To her the Bible was a reality, nothing else but the Word of God.

By her death heaven is made richer and the earth poorer. She was a great helpmate to her husband, a guiding light to her children, ever directing them in the upward walks of life, and doing her best to prepare them to meet life's problems and responsibilities.

She was a close friend and neighbor to me from the time I first met her, the night of December 20, 1918, when she, with others, gave us a welcome to the New Augusta parsonage and charge. From then until her death she was a faithful friend, neighbor and co-laborer in the M. E. Church, South.

She had been feeble quite a while,
But yet she'd labor on and smile.
A useful life, she did her best,
And earned thereby a happy rest.

Let loved ones strive a life to live
For a reunion Christ can give;
To meet mother and loved ones there,
Makes heavenly bliss all may share.

Death came in the early dawning,
Four-fifteen on Wednesday morning.
And her sweet spirit slipped away—
We will meet again some sweet day.

She spent a life of useful toil,
Where duty called, did not recoil.
She labored well with willing hands,
Performing tasks at her command.

She also leaves a sister, Miss Florence Hairston, and two brothers, D. D. Hairston, and C. C. Hairston, of New Augusta, to mourn her passing.

Her six sons were the pall bearers: Russell H., David M., Aubrey A., Clifford C., Wilfred and Elliott.

Dear loved ones prepare to meet her on the other shore.

Her friend amid life's daily walks,

MRS. J. C. ELLIS, SR.

MRS. RUTH SODERMAN

Mrs. Ruth Carter Soderman, 41, of 793 W. 71st street, died in a local sanitarium at noon Sunday, after a brief illness. Funeral services will be held at 10 a. m. today, in the chapel of Osborn Funeral Home, with the Rev. F. M. Freeman, pastor of the Noel Memorial Methodist church; Dr. Dana Dawson, pastor of the First Methodist church; and the Rev. Bentley Sloane, associate pastor of the First Methodist church, officiating. Burial will be in Ruston, La., at 3 p. m.

Surviving are her husband, Alfred E. Soderman; her parents, the Rev. and Mrs. Briscoe Carter, Leesville, La.; a daughter, Elise Soderman; three sons, Alfred E. Soderman, Jr., Briscoe C. Soderman and John Soderman; and three brothers, Charles B. Carter, Ruston; Sam R. Carter, Baton Rouge; and Howard R. Carter, Columbus, Ga.

(Note: We open the forms for the insertion of this notice.—Ed.)

Youth is life's beautiful moment.—Jean Batiste Lacordaire.

LOVE

By Clyde Edwin Tuck

Love is the greatest power, the greatest good;
Of all world forces it alone survives
Time and its changes, teaching brotherhood;
All evil and all hate it has withstood—
It is the impulse molding all our lives.

Love rules the palace and the humble home,
It rocks the cradle and it lights the grave;
Love sends its message from cathedral dome,
Relief ships guides across the ocean foam,
And nations without truth it comes to save.

Love finds the lost sheep in the wilderness,
It smooths the pillow on the bed of pain;
Wherever sorrow dwells, or lurks distress,
Its watch it keeps to comfort and to bless—
Love's bow of hope shines brightly in the rain.

Love will transform all sordid, low desire,
It comes to give the spirit buoyant wings;
It fills the soul with Pentecostal fire
And courage that can nevermore expire—
It fills the universe—from God it springs!

THE SLEEPING CITY

By Olive F. W. Burt

Away out in southern Utah, many miles from the railroad, is a most interesting city. It is called "The Sleeping City," but in truth no one sleeps there—no one lives there. This strange city covers something like ten square miles, and the buildings are entirely of stone. But they were not erected by human hands; they are the result of the untiring work of the wind and the rain, the sand and the gravel, and the other forces of nature. These in combination have accomplished the work of a great builder.

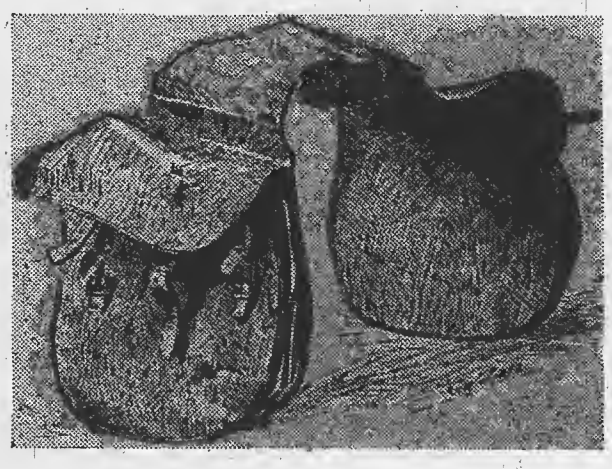
Long, long ago—so long that nobody knows when—this little city was begun. All that the Builder had was an enormous block of sandstone. This must be cut up into various shapes and figures to fashion the "Sleeping City."

The wind blew over it, lifting up tiny particles of sand and carrying them away. The heat of the summer days made the rock spread ever so little. The cold of the winter nights made the rock draw together. And so cracks appeared. Into these cracks the water could run, cutting away more and more of the rock.

And this is the way the towers and peaks that suggest a city were carved from the solid rock. The beauty of the city is enhanced by the wonderful colors that adorn it. Red, orange, yellow, tan, brown, every variation that sandstone may know is seen here. It is in very truth a fairy city, and every year thousands of people travel over many miles of weary desert to look upon it and marvel at the untiring energy that made Bryce Canyon.—Selected.

CHRISTMAS FUND FOR RETIRED PREACHERS AND WIDOWS

The saddlebags of the pioneer preacher used to be both his wardrobe and his library. Today the old saddlebags hang on the wall and the old preachers and the widows of preachers linger just outside the Golden Gate. They have all too little of this world's goods. Wouldn't you like to share with these at Christmas—see



that none of them are deprived of the New Orleans Christian Advocate? Send us your contribution and we will see that the Advocate goes to all of them.

"HE MADE THE STARS ALSO"

By J. M. Schultz

"Two prisoners looked out from behind the bars.
One saw the mud—the other saw the stars."

This typifies the universal soul of man! To some, even though clouds of grief and tragedy sweep across their lives, the vision of stars is beautiful. Others, even though life pours continued blessings into their hands, see only mud. How bleak and desolate their lives are.

You—whose life is full of darkness and shadows, who never see the beauty of God or experience an unselfish desire to do for others, know this—you become aware of mud and evil only by knowing that the very word star means purity and peace. He is the bright and morning star!

Suppose the wise men, nearly two thousand years ago in the little country of Judea, had not seen and followed the star? Suppose the shepherds had paid no heed to the voice that spoke to them out of the brightness? A voice that told the majestic and deathless story of the birth of a Saviour. They could have said: "No—it's so cold—we won't leave our fires—anyway we can't abandon our flocks"—Ah! but they did no such thing. The story reads—"They came with haste." Can't you see them hurrying over the hills and dales, to kneel at the feet of a Saviour?

God flings stars across our lives daily, but we do not see and follow with haste. The demands of the world have so cluttered our living that our vision is blinded by fear and strife, and today as never before the world has a vital need of star visibility.

There are stars of unselfishness. Most of us are so engrossed with our own futile living that we never realize the vacancy in our lives. We do not see the deep need of universal man, the lives we could fill with beauty, and the matchless power we could set to work if we followed the star of unselfishness.

Look! Do you see the bright star just ahead? That's the star of humility! Are the clouds of arrogance and malice so black in your sky that you do not see this star, and has materialism pushed aside the sense of dependence on God? Pray for awareness. If you follow this star of humility you will acquire patience and gentleness. You will learn never to judge or criticize a person because you do not know what circumstances forced that person into the position he assumes. The fault might lie with you. Instead of giving vent to the rising bitterness or criticism you feel in your heart, follow the star of humility and whisper with sincerity, "Help me to understand," or simply murmur a blessing on them, then soon, and very soon you will understand and you will find that you have achieved an inner radiance that reflects and shines with a burning light, and all who know you will warm themselves at the intangible flame of your life. Because—"He that humbleth himself shall be exalted." Follow this humble yet brilliant star instead of yielding to arrogance and hate.

Then we have those two radiant stars whose brilliance overshadow others, stars that are close together, so close they really are one large star. One is no good without the other—the stars of faith and service. The tired and disturbed hearts and lives in the world today are eagerly reaching for the flaming courage and hope you could pour into their lives by following the stars of faith and service. The kind of faith and service that only God within you can set to work. Maybe some of you are bitter, cynical and envious. Maybe you see only the mud. Try lifting your eyes unto the hills and look for the stars instead. Listen, you have this faith inside you, it only needs to be set to work.

Look for others, there are so many. Love, charity, peace, wisdom, its glorious fun finding which star is beckoning you. The bright and morning star, from which all other stars have their being, says: "Follow me and I will make you [illegible] of men." He has placed stars [illegible]

of us can find them if only we look up instead of down.

I know that the stars are sometimes brighter than at other times, and now and then there are clouds across our sky, and it is very dark; but keep seeking, keep looking up and asking, keep knowing that the sky will soon be clear, beautiful and bright with brilliance, and if you follow with haste, your life will flame and glow and clouds, not of darkness but of glory, will transform your life.

IS THIS TRUE?

"One of our colleagues recently, in returning to us a poem in manuscript, remarked sadly that 'poetry is becoming quite a problem. Every time I print a poem the author sends on five or six more.' We have noted that characteristic. Religious poetry in particular is frequently uninspired. A paragraph in the **New Outlook** quotes T. S. Elliott, the eminent literary critic, on the reason for this. He believes that little religious verse achieves the summit because of 'a picus insincerity.' 'People who write devotional verse are usually writing as they want to feel, rather than as they do feel.' Hence it seems that the poets, like the rest of us, need a revival!"—The Christian Advocate (Pacific Edition).

FREE TITHING LITERATURE

The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.—The Layman Company, 730 Rush Street Chicago.

We do not honor the missionary pioneer by rigidly following in our day the methods which they found useful in theirs. They were free enough and daring enough to discover new ways for doing Christian work, ways that were expressive of their convictions and adapted to their situation. In just the same way and with their spirit we must be [illegible] turesome enough to find new [illegible] ter ways of expressing our [illegible] and better adjusted to the [illegible] this baffling modern age. [illegible] spirit we cherish: their [illegible] were not made for our [illegible] must make a bra[illegible] path'd waters.—[illegible]

Good habits [illegible] for Christian [illegible] The worksh[illegible] life.—Malt[illegible]

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 3, 1939

By Dr. J. R. Countiss

CROSS-BEARING IN CHRISTIAN SERVICE

Matt. 10 (Matt. 10:24-39 printed)

Golden Text.—Let him that heareth say, Come.—Rev. 22:17.

Matt. 10:24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

These words of high devotion and complete sacrifice were not addressed to the masses, but to that innermost circle of disciples, the twelve apostles themselves. Whatever their later experiences may have been, they could never hark back to their call as misleading in its promise of ease or comfort. The very entrance upon their highway was marked with a cross and none could take the first step of a follower until he volunteered to accept that instrument of shame as his badge of service. The call to duty was imperative and the demand for consecration was absolute, but the enduement of power was ample and the commission to preach, teach, heal, and give life was one that archangels might well have coveted.

The cause was urgent, the time was short, the field was limited, and the number of workers comparatively insignificant. Restriction of their ministry to the Jews was not evidence of narrowness or of prejudice against Gentiles and Samaritans, but a masterful strategy by which the good seed would be so safely implanted in prepared soil that no adverse conditions or scheming enemies could ever wholly destroy it. The twelve were sent to their own people for the same reason that the Gadarene convert was sent to his own household. His own relatives and friends could most clearly discern the marvelous change in his condition and best appreciate the good news that fell from his lips. If we wonder at the later Jewish opposition to the gospels as compared with its success among the Gentiles, we must not forget that but for the knowledge, zeal, and loyalty of those Jews who had seen and believed the pagan world would never have heard so much as the name of Jesus. The best method of evangelism is still to reach first those best prepared—to teach the teachers.

The disciples were sent on a dangerous mission, but one fraught with thrilling adventure. It called for wisdom, tact, energy. Not a moment was to be lost in search of ease, in providing comforts, or in education of the recalcitrant. Those who questioned, quibbled, or rejected the proclamation were themselves to be rejected so speedily that they would behold only the dust of the departing messengers. Enemies who had called the Master Beelzebub would not scruple at doing violence to the disciples, but these heralds were to speak with the conviction of prophets, knowing that God was with them as they proclaimed the message he whispered to them, and that their slightest interests were forever dear to his great Father heart. Only the greatest God could be thought of as caring for a sparrow's fall or for hurt done to one hair of his servants. In Jesus they are all received into the family of God and so identified with the Son that whatever is done to them is accepted as done to him, whether they be received or rejected.

The mission of Jesus was a mission of universal unity. For that he lived, and worked and prayed, but that is the last virtue to find room in the human heart. Nothing divides so sharply or bitterly as a question of unity. It severs the dearest ties of friendship and breaks the bonds of nearest kinship. Rather than let the heart go out in universal love and brotherhood the son will turn against the father and the daughter against the mother, but those who put flesh above spirit and honor ties of blood more than bonds of righteousness are not worthy to be called followers of Christ. Life is expansive. It takes large room to blossom and burgeon at its best. It withers and dies in the narrow cell of selfishness, but thrives deep-rooted and immortal in sacrificial service rendered for the sake of the ever-living Christ who "counted not life dear unto himself."

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WAS IT GOD'S WILL?

Some years ago in an Illinois town there occurred a pitiful tragedy. Down by the railroad tracks in the humbler section there lived a family with a bright little four-year-old boy who spent a goodly portion of his play with a large shepherd dog. The little fellow loved nothing better than to fasten a rope in the dog's collar and pull him about, and sometimes the dog took the initiative and pulled the little fellow about.

Mr. Jones

One morning in early fall the boy was out with his playmate as a long freight train was passing through the yards nearby the little chap's home. For some reason the dog ran toward the moving train, darted under one of the freight cars safely to the other side. But his little master, still holding the rope, followed the dog under the car, fell, and the wheels took off the four-year-old's legs just above the knees; mercifully, he died within an hour.

The funeral services were conducted by two ministers, one young, just beginning his career; the other, a man who had been in the community for a quarter of a century, much beloved, a thoughtful, well-informed man. The service opened with a prayer from the young preacher, who after invoking comfort and strength from the Heavenly Father, prayed: "O God, help this stricken family to bow before Thy will; help them somehow to make Thy will their own, and so walk by faith in this sorrowful experience."

There was a hymn and then the older minister spoke. "My young brother," he said, "will forgive me if I take a different view from that expressed in his prayer. I cannot believe it was God's will that this little boy lose his life when and as he did. God is in better business than killing little children. This little fellow's death came about by the will of man, not purposely or consciously, but through carelessness and indifference.

"If God's will were done in this community, it would not be necessary for any family to bring up their children in so dangerous a locality—there would be a safeguarding of these railway tracks such as there is not now and will not until the quickened conscience of a community requires it."

HOODSIE

By Rev. Vivian T. Pomeroy, D. D.

At various times in my life, friends have done their best to persuade me to ride a horse. Not practical jokers or mockers; but well-intentioned people. I have never ridden—at least never in any way I like to remember. But this does not mean that I am indifferent to horses. Like many onlookers, I often see much of the game.

Watching some superb horses and admirable riders this past summer, I was reminded of a horse I was interested in and often saw over some years in Adams Street here in Milton. A most intelligent horse. I privately called him Hoodsie, because, before a motor truck displaced him some time ago, he used to come every morning up the street, pulling a cart of the milk and cream firm. He knew all the patrons of Messrs. Hood and Son, and never by any chance did he slow up at houses where other cream was taken. All up Adams Street he came, slowing up, waiting and listening for the step of the milkman, running up and back each driveway.

Hoodsie was an amusing horse. For, although extremely glossy and well-fed, he always calculated the exact stop, and with great eagerness would seize a bunch of rather inferior grass which the less careful of us allowed to grow beyond our gates. He did not linger. He was not at all lazy. But he chose the perfect moment, and tore off a mouthful wherever he got a chance.

And I saw him doing this often, and thought to myself: "How touching a sight! I suppose he rarely gets a chance to sport in the field or roam idly. How splendid it would be to see him in a large, rich, green field, so that he could eat where he willed and have no work to do. No more little snatches between hard duty. Only freedom in [illegible] lush, green field of grass."

Then oddly enough [illegible] thing happened. It so fell ou[illegible] very horse in [illegible] him on [illegible] field. [illegible] desi[illegible]

stoop to the rich, green grass. Never did he cease to prick up his ears at the sounds and sights of the road.

I can see him in my mind's eye still—not caring about the grass so rich, not caring about his freedom; but looking over the gate at the road, like the roads of his daily round.

And so I left him; and, as I went away, it occurred to me suddenly that I understood him better than before.

It is one's serious work that makes the grass so sweet.

It is in limitation that one really savors freedom.

It is the daily round that makes the stops so welcome.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

SCULPTORS

What sculptors we all are! Every day we are shaping the clay or marble of other lives. Now we are cutting out something we think should not be there; tomorrow we are trying to bring out something we think should be there. Our chisels are in our hands always, the sharp instruments of words, deeds, attitudes.

If this is true, would it not be the part of wisdom to do our shaping consciously and with an end in view—an ideal of a beautiful statue of every character we touch? Who would attack a block of marble at random with his chisel and mallet, would have a sorry result. Is it strange that some of our sculptering does not look better in the light? What careless strokes we give, and what damage we do to the statue! The ideal would be to look for, and try to bring out, the best in every piece of human marble on which we work. A woman is reported to have said, "I know I am a lot nicer inside than out, that I think lots nicer things than I say, and have dreams never hinted at to the rest of the world; so why shouldn't it be the same with everyone else? I take it for granted that it is." What an attitude for a sculptor of human life!—C. J. W., in United Presbyterian.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria

Splendid reports have come to us from the very fine retreat that was held in the Shreveport District recently. Mrs. Sudie J. Lingle, district chairman of Spiritual Life, reports as follows:

"The Shreveport District Spiritual Life Retreat was held at Camp Margaret, Y. W. C. A. camp, October 26-27, 1939, eighteen miles south of Shreveport.

"Mrs. G. W. Dameron and Mrs. H. H. Bain had charge of the registration at the First Methodist Church, at 2:30 p. m., October 26, when under the direction of Mrs. S. J. Davies, the delegates were provided with transportation to and from the camp.

"The auxiliary presidents were instructed to send their Spiritual Life Leader, President, or some one else as their delegate. Twenty-one registered.

"The program opened at four o'clock with the Scripture, 'They that wait upon the Lord shall renew their strength,' Isa. 4:31.

"Purpose: The enlistment of persons in quest of a deeper spiritual life and of a better understanding of Christian living.

"Theme: 'What is a Christian?'

"The afternoon session was directed by Mrs. George S. Sexton, Jr., Mrs. Ira Campbell, and Mrs. Wiltz Ledbetter, who directed the worship and led a study of 'What is a Christian?'

"A period of relaxation followed, giving each person an opportunity to go alone indoors or among the trees for meditation.

The supper meditation was given by Miss Susie P. Foster, a missionary from Korea. This was indeed a rare treat, as she told of her call to service and her joy in service. And how easy it was for her because her parents supported her in her determination of her life work.

"We moved outside for the Vesper period, which was led by Mrs. James C. Whittaker. This was surely another highlight on our program. Informal hymn singing was led by Mrs. W. C. McCord and Mrs. Roy Scales, pianist, assisted by Mrs. P. J. Stevens. Soft music from within the building, and the beautiful moonlight through the trees made a most beautiful setting for a most inspiring message.

"We retired with the first verse of Phoebe Brown's Hymn:

"I love to steal awhile away
From every cumbering care,
And spend the hours of closing day
In humble, grateful prayer.

"The morning watch was led by Mrs. Mary Freeman (Deaconess), using the picture, 'Go Teach,' 'Go Preach,' with lighted candles on opened Bible. This was a contribution of great value.

"Mrs. H. B. Wren gave the breakfast meditation.

"Worship period was led by Mrs. Sudie Lingle.

"Mrs. R. E. Smith and Mrs. Mary Freeman conducted the Love Feast, with Mrs. Jack Cox at the piano.

"At 11 a. m. the closing hymn was 'God of Grace and God of Glory.'"

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Sidon, Price Memorial Missionary Society, met in the Sidon church Monday, with the all-day "Retreat" program, in observance of the Week of Prayer, being presented by Mrs. Mattie Kent, of Price Memorial, and Mrs. J. A. Ward, of Sidon.

Highlights of the Annual Conference were given by the Rev. W. S. McAllily. At twelve thirty the society was invited to the home of Mrs. J. S. Sanders for a delicious luncheon. Twenty-five women were present. Assisting the hostess were: Mrs. R. M. Pickett, Mrs. R. M. Swaney, Mrs. T. V. Jones, Mr. W. S. McAllily and Mrs. S. M. Hendricks.

Following luncheon Mrs. Harris sang two solos, accompanied by Mrs. Sanders. Mrs. T. V. Jones led a contest, and the vice-president, Mrs. Scott, led a short business session, after which the society adjourned to meet at Phillip, the first Monday in December.

MRS. J. A. WARD.

* * *

The missionary society of First Church, Columbus, had a Scarritt program in each of the organized classes in the Sunday School, and secured seven Scarritt Associate members.

All six circles of the missionary society made a study of the Fall topic, using both the text "Through Tragedy to Triumph," and the "Report of the Madras Conference." Some of these will receive Council Recognition. At the close of the study, the last topic was presented at the preaching hour by representatives of each circle taking part on the program. At the close, a consecration service was conducted by Mrs. J. D. Wroten, who has been study superintendent this year. Over fifty women gathered around the altar at old First Church and reconsecrated themselves to bring about a World-wide Christian Community. Another feature of the service was the presentation of a Life Membership by Circle One to one of its members, Mrs. N. C. Gunter.

MISS MARY STOKES.

* * *

The Davis Chapel Missionary Society observed the Week of Prayer Nov. 7th., in the Century Old Church, beautifully decorated with chrysanthemums. The regular business meeting, with Mrs. Arnold Bonner in charge, began with the song "Lead on O King Eternal," followed by the roll call and payment of dues. After the song, Jesus Calls Us, Mrs. Dick Curd gave "Enlarging Christian Horizons," using Romans 9-28, 39. This was followed by an interesting article from the World Outlook by Mrs. Freeman Irby. The President's Message from the Bulletin was followed with a report of the Madras Conference by Mrs. Dart.

Lunch was eaten in the church.

Quiet music opened the afternoon meditation with a spiritual talk and sentence prayer by Mrs. Audley Dorr. Mrs. Bonner led a discussion and Litany. Mrs. G. G. Hay gave a timely talk on Prayer. Mrs. John Ward recited a lovely poem, "Sanctuary."

Mrs. Damon Page, visitor, led the consecration service, using "The Litany on Brotherhood," and "How Beautiful Is My Brother." After a prayer for open purses, hearts, and minds, the offering was taken. All the members stood for the song "Blest Be The Tie That Binds," which was used as the benediction.

MRS. T. M. GARROTT.

THE REVELATION

Once there was a man who wanted very much to go to heaven. When he died an angel took him by the hand and led him to wonderful places.

He saw majestic mountains lifting their lofty peaks into the blue sky. He walked through mighty forests where spirelike trees raised their heads above the green meadows far below, and through whose branches the wind of God played entrancing melodies. He beheld great rivers winding their course to the sea, fed by brooks and streams from the secret places of the land. Fragrant flowers lifted their faces everywhere. The wild things played unafraid upon the mountainsides and in the valleys. Happy children laughed and shouted along the way. Everywhere there was joy, peace and serenity.

The man feasted his weary soul on these scenes as the angel led him. And he said: "Ah, this is heaven indeed! How magnificent it is!" And the angel replied: "No, this is the world in which you lived, and you never saw."

—Michigan Christian Advocate.

One incorrect expression growing in use is "pastoring" a church. No man can "pastor" a church. The word is a noun.

—Selected.

ALDERSGATE—AN APPEAL

Dear Friends: We are preparing a book in which we inscribe the names of all those who give $10 or more. All checks made payable to the **Aldersgate Methodist Church,** may receive full credit by the Federal government as part payment on income tax. We will greatly appreciate your help. Checks may be sent to Patrick Miller, 6119 Charters St., or the pastor.

WM. B. VAN VALKENBURGH,
29 St., Claude Court.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its second meeting for the fiscal year, closing March 31, 1940, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, January 16, 1940, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 10, 1940. No application will be entered on the Calendar after this date.

T. D. ELLIS,
Secretary.

IMPORTANT NOTICE LOUISIANA CONFERENCE

To Members of the First Quarterly Conference, Louisiana Conference:

At the recent session of the Louisiana Conference an amount equal to six per cent of the pastor's salary was placed upon each pastoral charge for superannuate support. In the past support for the superannuates has been taken from the general benevolences. Since this is true it is assumed by some that an amount equal to the six per cent can be deducted from the amount assumed for general benevolences without affecting the other interests of the conference. Such an assumption is very erroneous, and if generally followed will prove detrimental to the other conference interests.

Let us assume that an amount equal to six per cent of the pastor's salary in your case would be one hundred dollars. But this amount is more than twice as much as your charge has paid to superannuate support under the old plan. If the full amount of one hundred dollars is deducted from the amount assumed for general benevolences, you would be taking away approximately sixty dollars from the other conference inte[illegible] which they would receive under [illegible] plan. Such a procedure, if gen[illegible] lowed, will prove disastrous [illegible] conference program. The [illegible] conference should be very [illegible] reducing the amount assumed for benevolences below the level of the past year.

R. R. BRANTON,
Ch. Com. on World Service and Finance.

MISSISSIPPI CONFERENCE

Hattiesburg District—First Round

Broad Street, Dec. 3, 11 a.m.; Q. C. Dec. 14, 7 p.m.
Court Street, Dec. 3, 7 p.m.; Q. C. Dec. 12, 7 p.m.
West Laurel, Dec. 10, 11 a.m.; Q. C. 1:30 p.m.
Moselle, at Moselle, Dec. 10, 4:30 and 7 p.m.
Bay Springs, at Bay Springs, Dec. 17, 11 a.m. and 1:30 p.m.
Montrose, at Garlandsville, Dec. 17, 4 and 7 p.m.
Bonhomie, Dec. 24, 11 a.m. and 1:30 p.m.
Petal, Dec. 24, 4 and 7 p.m.
Richton, Dec. 31, 11 a.m. and 1:30 p.m.
Sumrall, at Sumrall, Dec. 31, 4 and 7 p.m.
Avera-Neely, at ....., Jan 3, 11 a.m.
Hattiesburg Ct. and Oak Grove, Jan. 7, 11 a.m. and 1:30 p.m.
Magee, at Magee, Jan. 7, 4 and 7 p.m.
Main Street, Jan. 9, 7 p.m.
Heidelberg, at Vossburg, Jan. 10, 7 p.m.
Laurel Circuit, at Laurel, Jan. 12, 7 p.m.
Collins, Jan. 14, 11 a.m. and 1:30 p.m.
Mt. Olive, Jan. 14, 4 and 7 p.m.
Laurel, Kingston, Jan. 16, 7 p.m.
Laurel, First Church, Jan. 18, 7 p.m.
Perry Co. Circuit, at Sweetwater, Jan. 20, 7 p.m.
Williamsburg, at Williamsburg, Jan. 21, 11 a.m. and 1 p.m.
New Augusta, at Beaumont, Jan. 21, 4 and 7 p.m.
Bucatunna, at Bucatunna, Jan. 28, 11 a.m. and 1:30 p.m.
Clara, at ....., Jan. 28, 4 and 7 p.m.
Taylorsville, at Taylorsville, Feb. 4, 11 a.m. and 1:30 p.m.
Seminary, at Seminary, Feb. 4, 4 and 7 p.m.
Ovette Circuit, at ....., Feb. 11, 11 a.m. and 1:30 p.m.
Ellisville, Feb. 11, 4 and 7 p.m.
Waynesboro Ct., at Hiwanee, Feb. 18, 11 a.m. and 1:30 p.m.
Waynesboro, Feb 18, 4 and 7 p.m.

The District Stewards, Lay Leaders and Pastors are called to meet at Court Street Church, Hattiesburg, December 8, at 10 o'clock a. m.

W. B. ALSWORTH, D. S.

Vicksburg District—Rirst Round

Fayette, Nov. 26, 11 a.m.; Jan 9, 4 p.m.
Lorman, at Lorman, Dec. 3, 11 a.m.; Jan. 9, 2 p.m.
Port Gibson, Dec. 3, 7 p.m.; Jan 28, 4 p.m.
Eden, at Eden, Dec. 10, 11 a.m. and 2 p.m.
Yazoo City, Dec. 10, 4 p.m. and 7 p.m.
Oak Ridge, at Oak Ridge, Dec. 17, 11 a.m.
Edwards, at Edwards, Dec. 17, 3 p.m. and 7 p.m.
Rolling Fork, at Rolling Fork, Dec. 31, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Dec. 31, 3:30 p.m. and 7 p.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 7, 11 a.m. and 2 p.m.
Silver City, at Silver City, Jan. 7, 3:30 p.m. and 7 p.m.
Woodville, Jan. 14, 11 a.m.
Centerville, at Centerville, Jan. 14, 2 p.m.
Gloster and Crosby, at Gloster, Jan. 14, 3:30 p.m. and 7 p.m.
Amite Circuit, at New Hope, Jan. 15, 10 a.m.
Mayersville, at Mayersville, Jan. 21, 11 a.m.
Vicksburg, Crawford Street, Jan. 21, 7:30 p.m.; Feb. 20, 7:30 p.m.
Hermanville, at Hermanville, Jan. 28, 11 a.m. and 2 p.m.
Satartia, at Satartia, Feb. 4, 11 a.m. and 2 p.m.
Vicksburg, Gibson Memorial, Feb. 4, 7:30 p.m.; Feb. 21, 7:30 p.m.
Natchez, Feb. 11, 11 a.m. and 2 p.m.
Washington, at Maple Street, Feb. 11, 3 p.m. and 7 p.m.
Roxie, at Roxie, Feb. 18, 11 a.m. and 2 p.m.

District Stewards of the Vicksburg District, will meet in Gibson Memorial Church, Vicksburg, Miss., Tuesday, Dec. 5, 1939, 10 a. m.

The pastors of the District are asked to meet at the [illegible] time and place.

H. A. GATLIN, D. S.

Meridian District—First Round

[illegible] Central, Nov. [illegible] and Jan. 9, 11 a.m.
[illegible]an Cir., at 34th Ave., Nov. 26, 3 p.m.
[illegible]ngo Cir., Nov. [illegible] a.m.
[illegible]all Cir., N[illegible] 30, 2 p.m.
[illegible] and [illegible] Mills, at Scooba, [illegible] 11 a.m. [illegible] p.m.
[illegible]ville, [illegible]ville, Dec. 3, 3 and [illegible]
[illegible], Dec. 10 and Jan. [illegible]
[illegible]n, 10, 3 p.m.
Hawkins Mem., Meridian, Dec. 10 and Jan. 12, 7 p.m.
Wesley, Meridian, Dec. 17 and Dec. 19, 11 a.m.
Marion, Dec. 17, 3 p.m.
Enterprise and Stonewall, at Enterprise, Dec. 24, 1:30 p.m.
Chunky, at Lost Gap, Dec. 24, 3:30 p.m.
Fifth Street, Meridian, Dec. 31 and Jan. 17, 11 a.m.
DeSoto, at DeSoto, Jan. 7, 11 a.m.
Quitman, Jan. 7, 3 and 7 p.m.
Porterville, at Porterville, Jan. 14, 11 a.m. and 2 p.m.
Poplar Springs, Meridian, Jan. 14 and Jan. 24, 7 p.m.
Shubuta, Jan. 21, 11 a.m. and 1:30 p.m.
Matherville, at Poplar Springs, Jan. 21, 3:30 and 7 p.m.
Philadelphia Cir., at Mars Hill, Jan. 27, 11 a.m.
Harmanuel, at Harmanuel, Jan. 27, 3 p.m.
Philadelphia, First Church, Jan. 26, 7 p.m.; Jan. 28, 11 a.m.
Hope, at Longino, Jan. 28, 2:30 p.m.
Union, at Union, Jan. 28, 4:30 and 7 p.m.
Cleveland, at Hopewell, Feb. 4, 11 a.m. and 1 p.m.
Newton, Feb. 4, 3:30 and 7 p.m.
Pachuta, at Pachuta, Feb. 11, 11 a.m. and 2 p.m.
DeKalb, at DeKalb, Feb. 18, 11 a.m. and 1:30 p.m.
Lauderdale-Daleville, at Andrew's Chapel, Feb. 18, 3:30 and 7 p.m.
Rose Hill, at Homewood, Feb. 25, 11 a.m.
Vimville, at Bonita, Feb. 25, 3 and 7 p.m.
Decatur and Hickory, at Decatur, Mar. 3, 11 a.m. and 2:30 p.m.
Meridian Station, Mar. 3, 7:30 p.m.

W. B. JONES, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round

Booneville, Nov. 26, a.m.
New Albany, Nov. 26, p.m.
Guntown-Saltillo, at Saltillo, Dec. 3, a.m.
Fulton, Dec. 3, night.
Mantachie Circuit, at Mantachie, Dec. 4.
Ashland Circuit, at Ashland, Dec. 6.
Ripley, Dec. 6, night.
Chalybeate Circuit, at Chalybeate, Dec. 7.
Booneville-Wheeler Ct., at Carolina, Dec. 8.
Blue Mountain, Dec. 10, a.m.
Holly Springs, Dec. 10, night.
Potts Camp Ct., at Potts Camp, Dec. 11.
Kossuth Ct., at Kossuth, Dec. 12.
Corinth, First Church, Dec. 13, night.
Golden Hill Ct., at Jumpertown, Dec. 14.
Baldwyn, at Baldwyn, Dec. 17.
Belmont Ct., at Belmont, Dec. 18.
Sherman, at Sherman, Dec. 19.
New Albany Ct., at Wells Chapel, Dec. 20.
Corinth, South Side, Dec. 20, night.
Rienzi, Dec. 22, night.
Christian Education Institute, at Holly Springs, Jan. 2.
Christian Education Institute, at Ripley, Jan. 3.
Christian Education Institute, at Booneville, Jan. 4.
Christian Education Institute, at Belmont, Jan. 5.
Myrtle, at Bethlehem, Jan. 7.
Oxford, Jan. 7, night.
Waterford, at Waterford, Jan. 8.
Abbeville, at Abbeville, Jan. 9.
Iuka Ct., at Snowdown, Jan. 10.
Iuka Station, Jan. 10, night.
Rocky Springs Ct., at Hopewell, Jan. 14.
Burnsville Ct., at Burnsville, Jan. 17.
Corinth, West Side, at Mt. Carmel, Jan. 21.
Marietta Ct., at Marietta, Jan. 23.
Tishomingo Ct., at Tishomingo, Jan. 24.
Hickory Flat, at Bethel, Jan. 28.
Lowery Ct., at Lowery, Jan. 29.
Dumas Ct., at Paynes Chapel, Jan. 30.

W. R. LOTT, D. S.

Christmas Classics and Gift Books

BLUE FLOWER. *By Henry van Dyke.* A collection of some of the best stories of Henry van Dyke. The contents are: The Blue Flower; The Source; The Mill; Spy Rock; Wood-Magic; The Other Wise Man; A Handful of Clay; The Lost Word; and The First Christmas Tree. (92) $1.50

CHRISTMAS RECORD BOOK, No. G-963
A book we have all been waiting for. Nothing like it has ever been published. There are several pages on which to list the names and addresses of friends we send cards to, and the same amount of pages for a record of the cards we receive. Also space for the gifts we send and receive, as well as other pages for interesting birthday information. Combined with all this, is some very beautiful sentiment on many of the pages making this a very wonderful new Christmas record book. Cloth binding. (116) ..... 50 cents

HOME FOR CHRISTMAS. *By Lloyd C. Douglas.* This delightful novelette by one of the most popular of living novelists tells the story of five prosperous and widely scattered brothers and sisters who return to the old homestead prepared to celebrate Christmas by living for a few days as they had done in childhood, remembering the hardships and pleasures of those years. Handsomely illustrated by David Hendrickson and filled with the spirit of Christmas, it is the perfect gift book for the holiday season. (55) $1.00

THE LIFE OF OUR LORD. Children's Edition. *By Charles Dickens.* Illustrated by Rachel Taft Dixon. A simple retelling of the story of Jesus written by Charles Dickens for his own children. The manuscript was kept secret from the world for three-quarters of a century and is now published in a beautiful edition for the children of today. The book, 7¾x9½ inches in size, 72 pages, contains twelve full pages in color with twelve additional illustrations in black and white. (47) 50 cents

A CHRISTMAS CAROL AND THE CRICKET ON THE HEARTH. *By Charles Dickens.* A beautiful edition of these two famous stories printed from brand-new plates on fine paper. Bound in deluxe cloth with gilt stamping and with an embossed cameo set into the front cover. Size, 5½x8¾ inches. Wrapped in cellophane and in a beautiful slip box. A wonderful gift book. (47) 69 cents

GENTLEMEN—THE KING. *By John Oxenham.* An inspiring interpretation of the meaning of the life of Christ, written in verse of exceptional dignity and spiritual power. Eighteen exquisite line drawings by Langford Jones. (83) .....50 cents

1001 CHRISTMAS FACTS AND FANCIES. *By Carl Hottes.* A unique book on the ever-new subject of Christmas, including history, legends, carols and their origin, recipes, decorations, celebrations, Christmas cards, pleasant superstitions, toasts. With over 100 excellent illustrations from scratchboard drawings by Lindsay Lockerby Field. (333) $2.50

THE BIRDS' CHRISTMAS CAROL.
A beautiful story for Christmas. It is a Christmas classic that has been enjoyed by thousands for a generation. (55) 75 cents

THE RED STOCKING AND OTHER CHRISTMAS STORIES. *By Margaret Eggleston.* A collection of Christmas stories that may be used in the home, church, or school. All these stories are true; some of them have come out of the author's experience, others from friends. All are fundamentally true to the Christmas spirit of sacrifice and service. (50) $1.50

THE MASTER OF THE INN. *By Robert Herrick.* One of the more popular of the old Christmas classics, this story radiates the Spirit of Christmas. (92) .....75 cents

CHRISTMAS IS COMING! *Selected by Manley Jones.* A colorfully illustrated book of selected stories, poems, and rhymes about Christmas. The subjects are those closest to the child's heart during those weeks before Christmas, toys, Christmas trees, and Santa Claus. Among the contributors are Gelett Burgess, John Farrar, Gertrude Smith, Maud Lindsay, and Clement Moore. Ages 3 to 6. (55) $1.00

AT CHRISTMAS TIME THE WORLD GROWS YOUNG. *By Amy Bruner Almy.* A book of Christmas Stories in which the Christmas Carol finds a large place, for again and again, the Story and Carol are naturally interwoven. Each story is written to bring Christmas actually into the mind and heart, making the spirit of Christmas real and enjoyable. A gift book suitable for a wide range of readers, representing all ages from childhood to old age. (87) $1.50

PRECIOUS JEOPARDY. *By Lloyd C. Douglas.* This Christmas story has a message of inspiration for everyone who wishes to get the deepest satisfactions from life. (55) 75 cents

SONG OF OUR SYRIAN GUEST. *By William Allen Knight.* A beautifully written booklet on the Shepherd's Psalm. An ideal gift booklet for individual or class use. Attractive paper cover in colored envelope. (83) .....35 cents

YULETIDE IN MANY LANDS. It would be hard to find a more delightfully different gift for friend or class members—and at the cost of little more than a greeting card. Interesting Christmas observances, stories, poems, photographs, carols; all illustrated in many colors. Size, 10⅜x13¾. 32 pages of beauty! Complete with presentation envelope. (262)
35 cents; 3 or more, 25 cents each

WHY THE CHIMES RANG AND OTHER STORIES. *By Raymond MacDonald Alden.* Fascinating stories with medieval settings, colorful and appealing. "Why the Chimes Rang" tells of a little boy whose small but sacrificial gift proves greater than that of a king's crown. This collection also gives the story of "The Knights of the Silver Shield" and nearly a dozen other equally well loved stories. (17) $1.50

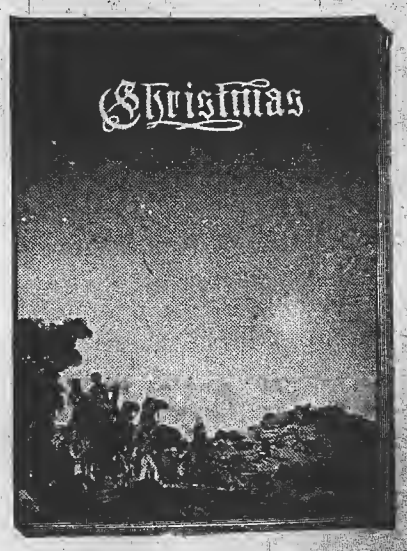
WHY THE CHIMES RANG. *By Raymond M. Alden.* This famous story is dearly beloved of children. Parents welcome the book in their homes as eagerly as do the little ones.
It is immensely popular in kindergartens, Sunday schools, and children's rooms or libraries.
Sweet and wholesome, carrying a message of a child's self-sacrifice and tenderness for suffering. (17) ..... 75 cents

THE STORY OF THE OTHER WISE MAN. *By Henry van Dyke.* Dr. van Dyke's poetic but reverent and tender imagination has created a story which lives and teaches a moving lesson. It is probably the most famous Christmas story of our time. (50) 75 cents

THE MANSION. *By Henry van Dyke.* John Weightman was a financier whose religion was an investment for future profit. There is pathos and humor in this story of a discovery he made on a certain Christmas. It has been a favorite for years. (50) 75 cents

THE LITTLEST ORPHAN AND OTHER CHRISTMAS STORIES. *By Margaret E. Sangster.* Children, parents, and grandparents alike will enjoy these six Christmas stories. The book, bound in special gift binding suitable for gift presentation, includes: The Littlest Orphan and the Christ Baby; Reaching into Emptiness; Four Storied Christmas; A Truce with the Years; Small Things; In the Shadow. (260) $1.50

CHRISTMAS. An American Annual of Christmas Literature and Art. Ninth Annual Volume. *By R. E. Haugan, Editor.* Christmas Stories, Articles, Photographs, Art Reproductions, Poetry, Carols, Legends, and Yuletide Observances—all these are skilfully woven together, producing not only an amazing value for $1.00 but a gift much appreciated and long treasured by anyone and everyone in the home. 72 pages, 10½x14, inclosed in pictorial gift box. (242) $1.00



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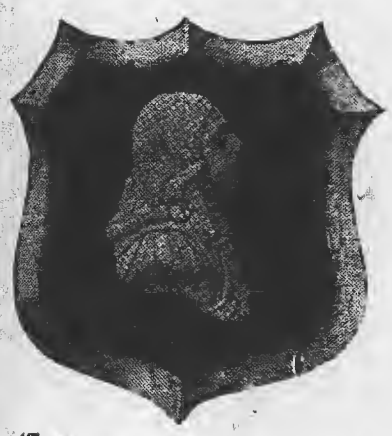


"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

No darkness is so gross that it can blot out light. The tiniest light can hold its own, pierce darkness and dispel some of it. No darkness can stop light. And we know that whatever horrors darken the world, beauty will always remain, even if only a memory, in human minds; and if we could never see beauty again, the memory of beauty would keep us from being overwhelmed.

—Leslie D. Weatherhead.

THE PRAYER-ROOM TODAY

O Lord, grant that, with hope continually renewed by fellowship with Thee, I may move among my fellows with a good courage, bringing to them also a sense of confidence, leading them to Thee, the God of hope. Amen.

Vol. 86. No.

NEW ORLEANS, LA
THURSDAY, DECEMBER

"You Cannot Set Fire to a Vacuum

By Bishop W. T. Watkins

"Mass evangelism has been a powerful spiritual weapon in the history of our church. But the effectiveness of any mass appeal in the future will depend on what has been already accomplished through the educational method. You cannot set fire to a vacuum. Unless the hearts and the minds of men have been trained in the meaning of the Christian religion—and this is an educational task—conversion will have little depth. The conversion experience is an hour of commitment, but it can only be commitment to the Christian conceptions which have been planted in a life through some kind of educational process. No man can dedicate himself to anything except that which he understands, no matter how powerful an emotional experience may be. The power that was unloosed in England when John Wesley was converted was not due alone to the fact that fire came, but equally to the fact that through an educational process there had been put into Wesley's life that which could take fire. What we accomplish through other types of evangelism depends on what has been already accomplished through educational evangelism. That is why I am irrevocably committed to the program of religious education, and why also I am so concerned that nothing shall impede us in our efforts greatly to increase the enrollment in our church schools."

Wallet of the Week

THE SAMARITANS, numbering a little over one hundred persons, live at Nablus, on the site of the ancient Shehem, in Palestine, and their synagogue is on Mt. Gerizim. According to the **Jewish Examiner**, they are the only people who still observe the law, as written in the Pentateuch, literally in all its precepts, including animal sacrifices. The Samaritans are not allowed to marry outside their own little group, and the prospect is that they will never again become a numerous company.

* * *

FIRST CHURCH OF THE VETERANS is the name of a religious organization sponsored by the American Legion of Los Angeles. This interracial and intercreedal combination was conceived by C. A. Newman, commander of the American Legion post of that city. The first meeting was attended by more than five hundred people. A common shrine of worship with no intolerance, bigotry or prejudice, is certainly a worthy ideal but, judging by the experiences of the past, its attainment will require much more than interracial and interreligious leaven.

* * *

THE CONSCIENTIOUS OBJECTORS, pastors Henri Roser and Philippe Vernier, are being made to feel the edge of French military authority in a prison for resisting the call to the colors for service in the army. Vernier, who was engaged in church work in Lille, was called for service and refused to respond. Thereupon he was sentenced to serve eighteen months in solitary confinement with an added year of non-military duty in Morocco. Since his imprisonment his wife had not known his whereabouts until a child was born and then he was only permitted to write a postal card. Priests and the clergy are not exempt from military duty in France.

* * *

THE VENOM OF THE COBRA has been discovered to be a narcotic drug which may be used to relieve severe pain such as that produced by neuritis, arthritis and cancer. According to Dr. David I. Macht, of Baltimore, it relieves the pain more effectively and for a longer time than other preparations. The venom is secured by making the cobras of India strike a piece of gauze. It dries in yellow-brown scales about the size of granules of sugar. Certain elements are filtered out and a chemically exact strength is secured which makes exact dosage possible. Theoretically one cobra may supply twenty thousand doses a month. After effectiveness has been established, patients require relatively small doses two or three times a week.

THE CONSERVATION OF THE ALASKAN REINDEER is to be undertaken through an appropriation made by Congress for that end. It is proposed to purchase one hundred and eighty thousand reindeer now owned by non-natives. The average price to be paid for the ordinary animals is to be not exceeding four dollars. It is the plan to restore the reindeer range, an area about the size of Texas, and to provide a means of subsistence for the many natives who have been unable to maintain themselves.

* * *

THE TULIP, LONG REGARDED AS A DUTCH FLOWER, was actually first cultivated in Turkey, according to Sitwell. It appears frequently in early tile and textile designs of Turkey, and it may even be traced in the tulip shape of Turkish garments, especially the turban. The tulip has been so long grown and exported by the Dutch that most people have come to think of it as native to the low countries. The gorgeous hybrids of the present day are probably Dutch rather than Turkish developments of the parent stock.

* * *

THE SPANISH CLERGY have been granted a restoration of incomes by the state, a practice put in effect by the Vatican Concordat of 1851, and suspended by the Spanish Republic after the revolution of 1931. The decree of Franco's government provides for the reinstatement of the annual payment of more than six million dollars to the priests, and also a sum of money to restore the damage done to church property during the civil war. According to Franco, the award is in the nature of compensation for damage and reward for the "sacrifices of the clergy who so effectively cooperated in the Nationalist crusade."

* * *

MRS. SUSAN WHITNEY DIMOCK, the widow of Henry Farnum Dimock, and sister of the late William C. Whitney, bequeathed her estate, valued at two hundred thousand dollars, to George Washington University. The gift is to be a memorial to her daughter, "Susan," and to be used "in a manner which shall be of lasting benefit to the community and in accordance with the wishes of George Washington for the general diffusion of knowledge." Mrs. Dimock was president of the Memorial Association, which failed in its effort to raise five million dollars for a Washington Memorial, to be erected on the site now occupied by the Mellon Art Gallery. Her bequest was probably influenced by that unsuccessful effort.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

PAUL'S PREPARATION FOR HIS MINISTRY

The experience of Saul of Tarsus on the road to Damascus was simply the initiatory aspect of his Christian commitment. In the solitudes of Arabia, he meditated for three years upon the marvelous experience which had so completely changed his course, and then he went to Jerusalem for the final preparation for that ministry which was destined to give the church its missionary impulse. He writes the Galatians (1:18-20), that he started on his ministry after a fifteen-day sojourn with Peter in Jerusalem. Our English translation gives little intimation of the vividness of his thought and the interpretations are for the most part not more informing. He uses the word, "historasai," a word used nowhere else in the New Testament. He means that he rehearsed with Peter, the most intimate eyewitness, the facts concerning Jesus, whose ministry and sacrifice were to be the foundations of his missionary work. It is impossible to think of Paul as making a pilgrimage to see Peter out of curiosity, the very tenseness of his character makes such an interpretation impossible, and what follows in this passage shows that he was making himself certain as to the facts concerning Jesus.

One cannot help but wonder if the passion for certainty as to facts concerning Jesus and the resurrection may not have become a lost quest with too many of those who bear a crusader label. Paul was lost in solitude for three years and then he went to the most dependable source of information then in existence to make himself certain of his [illegible]. How different are the standards of minister[illegible] fications which we frequently find! W[illegible] emphasis upon personal popularity—[illegible] back-slapping, stale jokes, and o[illegible] escapes from the responsibili[illegible] ful ministry. Yes, and how [illegible] such a ministry as com[illegible] did more than any [illegible] Christianity a [illegible] chaff, bets o[illegible] and takes [illegible] flock, [illegible] theirs. In such ideals and practices, we face one of the major tragedies of the Christian Church. Some of us are dying by inches in mistaken efforts to make ourselves and our ministry popular.

MALIGNANT DOCTORITIS

Two recent incidents happening on opposite sides of the Atlantic have had the effect of reviving in our thinking a very definite conviction with reference to the promiscuous dubbing of every minister, "doctor," regardless of the legitimacy of such a designation. The first instance relates to Archbishop Temple who had as his guest for a night, Rev. Jack Singleton. In the course of the visit at Bishopthorpe, Singleton was somewhat embarrassed by the friendship which had made the visit possible—it was neither easy, nor was it natural to say "Your Grace" at the end of every sentence. So he inquired of the archbishop what was permissible with an archbishop in private, and the great man gently placed his arm around his shoulder and said, "Call me Billy." The other incident was the adoption of resolutions of protest by the Ministers Association of Lansing, Michigan, in which they resolved to discard all titles except "mister," with permission to omit even that.

These recent instances recall a resolution introduced in the General Conference of 1832, upon the petition of the preachers of Philadelphia and of other sections of the Church against "our ministers accep[illegible] the honorary degree of D. D." It did not [illegible] but those [illegible]isters of more than a hun[illegible] ago [illegible] the iniquitous drift which has [illegible] nauseating practice of a patroniz[illegible] 785, John Wesley [illegible] utterance to [illegible] t touching and revealing statements [illegible] am become, [illegible] ot how, an honor[illegible] e scandal [illegible] ceased." In [illegible] of these [illegible], may we not [illegible] ly inqui[illegible] of "doctors" if [illegible] us to fame [illegible] tained [illegible] rightful claim to [illegible] share in the responsi[illegible] existing. Covetous ad-

ministrators have deliberately courted leadership by surrendering academic standards and an honest appraisal of ecclesiastical preeminence. Our bishops are by no means without blame for this unseemly practice. To few men with a degree, does it mean anything to be called "doctor," and to dub ministers "doctor" without any reference to degrees, strikes us as being artificial. To say that ministers are or should be teachers is to beg the question. Our preachers rant about the Declaration of Independence and the Bill of Rights, but suffer themselves to be patronizingly dubbed, "doctor," and thus destroy the apostolic equality symbolized by "brother."

"Yes, Call me Billy," and let me be the brother of all. Let me forget patronizing friends and, though humble be my lot, let me sing in the triumphant faith of Count Zinzendorf:

"He leads us on
By paths we did not know;
Upward He leads us as though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on."

SUCCESS DISCOVERS ITS OWN WITNESSES

For five years the **New Orleans Christian Advocate** has followed with great success the plan of giving district prizes in the Advocate campaign. We carefully calculated the effect of the plan upon our financial returns, and we have no doubt as to the promotional wisdom of the method. Now comes the **Nashville Advocate** with an adaptation of our plan —an eloquent tribute to our success and to the soundness of our policy. We are glad to have the Nashville adopt our plan and to share with our friends the very best that we have.

This paper expects to achieve an even greater campaign success in the year now beginning. We sincerely hope that every district in our three Conferences may win the prize and every indication points that way. Any district superintendent who organizes his forces and begins now can win. Send every new subscriber that you can secure now and keep up with your renewals in the months ahead. REMEMBER, this paper was the first to reward teamwork in the districts, we are five jumps ahead in the race, and **your only competition is with yourself—every district can win.** There are three that bear witness to our success: Our friends, our ledger, and our partners of the church press.

A GOOSE'S THANKSGIVING

By Dr. H. T. Carley

We are observing tomorrow (this is written on Wednesday evening, November 29) as Thanksgiving Day at our house. We had a kind of tentative plan to observe last Thursday; but, as the day approached, the prospect was so skimpy that we decided to take a chance a week later. We knew it couldn't be any worse—and it might be better.

And so it turned out. When we went down to the farm last Friday, one of the colored brethren made us a present of a goose—"specially for Thanksgiving dinner," he said. He didn't have to say that—it was exactly what we had been hoping for. We brought the goose home and put him in a pen, to complete the fattening process.

But that goose had a different idea. He must have known by some intuition what was ahead of him, for he refused to eat a bite. We placed before him all the goose dainties we could think of—but to no avail. For three days we kept him in that pen, hoping that he would come to his senses and help us to make Thanksgiving a day worth remembering; but he continued his fast.

Then we thought that, being a range-raised goose, the close confinement of the coop had upset his nerves, and he was pining for ampler quarters. So we clipped one of his wings and turned him loose in the garden. (There was nothing in the garden that he could hurt.) But he persisted in his self-imposed fast. We could see that he was getting poorer and poorer, instead of fatter and fatter, as we had fondly hoped. We had expected a deceased goose, come Thursday, but not by suicide.

So yesterday we took him back where he came from. When we went to catch him in the garden he put up just enough resistance to be polite—as much as to say, "I am having a wonderfully fine time and don't care to be moved." But he submitted quietly to having his feet tied and having a sack slipped over his body, leaving only his head and neck out. It may have been imagination—but we thought we saw a gleam of triumph in his beady eye.

When we got that goose back home, we took him out of the sack, cut the strings off his feet, and turned him loose. As he waddled off to join the flock, he turned his head and looked straight at us, deliberately flapped that clipped wing two or three times, and said, "Honk, honk." After he had joined his mates they all set up a gabble that sounded as if they were laughing at a funny joke somebody had just told.

Nobody is a fool unless he acts like one.

A good joke on the goose: We are going to have turkey for dinner tomorrow.

There's not much credit in being outwitted by a goose.

IMPORTANCE OF RELIGION IN SCHOOLS

By H. H. White

The importance of religious instruction in the public schools of Louisiana was emphasized in an address prepared for delivery by H. H. White, Alexandria, President of the State Board of Education, at the second general session of the Louisiana Teachers' Association convention in Bolton High School last night.

Mr. White, unable to attend the session, forwarded his address to James N. Poche, of New Orleans, president. Mr. Poche announced that he would not attempt to read the speech as he did not believe he could read it with the "feeling" of its author, but that it would be published in a record of convention proceedings. The address follows:

RELIGOIUS INSTRUCTION IN THE PUBLIC SCHOOLS

Much pressure has been brought to bear on the Louisiana State Board of Education to provide some sort of religious instruction in the public schools of the state.

The views here expressed are personal to me and are not to be considered as a statement on the part of the board of which I am the president. I think, however, that it can be safely said that the members of the board fully appreciate the fact that the youth of the state should be brought during their school years, as well as before and after, under strong, intelligent and persuasive religious influences.

Religious instruction and influence might be supplied from three major sources—the home, the church, and the state.

The influence of the religious home is almost omnipotent, but many homes are not religious.

The influence of the church is very powerful, but a large percentage of the people is unchurched. Besides this, it may be said that church instruction is generally through the Sunday school, is meager in the period of instruction and frequently the teachers, while devoted, are untrained.

The state emphatically expresses the purpose of its existence in the preamble to the constitution:

"We, the people of the state of Louisiana, grateful to Almighty God for the civil, political and religious liberties we enjoy, and desiring to secure the continuance of these blessings, do ordain and establish this constitution."

The state is fully committed to the [illegible] ligious idea. How then can it pro[illegible] the religious instruction of its [illegible]

As concerns state public s[illegible] colleges, various plans have [illegible] but they all have to square [illegible] stitutional provisions [illegible] tablishment of relig[illegible] tion against sect or [illegible] ing of public mon[illegible] in aid of any church, sect or denomination of religion. (Constitution of Louisiana, Article I, section 4; Article IV, section 8).

Among the plans that have been suggested and tried may be mentioned the following:

(a) Reading the Bible daily by the teacher with or without comment.

(b) Classes for public school pupils, conducted on released time, the courses to be taught either in or out of the public school premises and either by regular public school teachers or by teachers of the particular faith to which the parents of pupils may adhere.

(c) The division of the school funds in such way that each sect which maintains its own schools shall receive its pro rata share.

Let us examine these plans briefly.

(a) READING THE BIBLE IN PUBLIC SCHOOLS

This is expressly required by statute in eleven states; it is permitted expressly in five states and is permitted by implication in twenty states.

In twelve states, Bible reading is regarded as unlawful. In twelve states supreme court decisions have held it to be lawful. In four states, viz: Wisconsin, Illinois, South Dakota and Louisiana, there are state supreme court decisions adverse to Bible reading in the public schools. (Bulletin 930, No. 14, U. S. Department of the Interior.)

The Louisiana case is that of Herold vs. Parish Board of School Directors of Caddo Parish, 136, La., 1934; 68 So. 116.

It is, therefore, impossible, insofar as Louisiana is concerned, to have Bible reading in its public schools without first having a constiutional amendment permitting or directing same.

As an abstract proposition it has been doubted whether or not the reading of the Bible without comment would be of any religious value. It might depend on who did the reading, from what translation, and what passage would be selected. These questions seemed to govern the reasoning of the supreme court in the Herold case above cited.

(b) CLASSES CONDUCTED ON RELEASED T[illegible]

This plan has been [illegible] with [illegible] doubtful benefit in [illegible] ber of [illegible] and states. It off[illegible] approach to [illegible] ing [illegible] erally could or would teach without pay, and few of the smaller sects could burden their budgets for this additional expense without difficulty and hardship. There is perhaps only one denomination in this state which is equipped to give such instruction in a manner satisfactory to its membership.

It is doubtful if under the Herold decision such classes could be held in the public school houses, and the difficulty of sending classes to the respective churches would be great on account of the elements of time and distance.

The plan has been tried in a number of cities, most of them large, where the prospects of success would be best, and in none of them, so far as I can learn, with any great success. The difficulties would be greatly increased in small towns and country schools.

(c) DIVISION OF SCHOOL FUNDS AMONG THE VARIOUS DENOMINATIONS WHICH MAINTAIN COMMON SCHOOLS

The constitutional objection which was found to apply in the Herold case to Bible reading would certainly apply with greater force in this case. As a matter of fact, only one denomination in this state supports such a system of schools and that only partially and in the larger centers.

Among the aforesaid "57 varieties" it would be impossible.

I have been a Sunday school teacher for more than fifty years and realize how insufficient is the religious instruction given our youth by home, church or state. I have sought light from many sources, and have consulted many authorities. Replies from eight or ten presidents of colleges and universities indicate as a consensus of opinion that no satisfactory plan has yet been devised to accomplish the desired purpose.

The same result flows from consultation with distinguished clergymen of many denominations, among them Protestants, Catholics and Jews. The religious and educational publications of the several churches throw no certain light on the perplexing matter.

As showing how controversial the subject [illegible], attention is called to the Re[illegible] Education Bibliography, published [illegible] the office of education, United States Department of the [illegible], pamphlets 33 and 37, [illegible] four hundred books di[illegible] question.

I [illegible] decision of the Board of [illegible] York:

[illegible] main- [illegible] pur- [illegible] of the [illegible] with- [illegible] tending [illegible] schools [illegible] be allowed [illegible] any [illegible] the [illegible] of [illegible]

[illegible] on page [illegible]

Conference News and Personals

Rev. T. C. Cooper writes that he has received a warm welcome at Petal, Miss., and that he confidently expects a great year in his new charge.

Rev. W. R. Goudelock, whose new appointment is Reinzi, Miss., has had a fine reception and begins his new year's work with hope and confident expectation.

Dr. E. K. Means, well known throughout Louisiana, was changed at the recent session of his Conference from Helena to Rogers, Arkansas. His new address is 404 South Fourth Street, Rogers, Ark.

Rev. C. H. Strait, recently appointed to Hawkins Memorial, Meridian, reports a grand reception by the people of his new charge, and a good start for the new year.

Rev. J. Early Gray returns to Port Gibson for the fourth year, and he reports a happy relationship, a warm welcome, and prospects for a report next year not less significant than that which the church made at the recent Conference.

Rev. George Pearce has been elected adult counselor of the Shreveport City Union, according to information reaching this office. Bro. Pearce is pastor of the newly organized Broadmoor church in Shreveport.

Dr. James I. Vance, who died at Glowing Rock, North Carolina, at the age of seventy-eight years, was for thirty-two years of his active ministry pastor of First Presbyterian Church in the United States, at Nashville, Tenn.

Rev. W. R. Lott, district superintendent at Corinth, begins the new year with painstaking consideration of the details of his work, especially the carrying forward of the interests of the Advocate, and in making it possible for the paper to serve his people in the largest way.

Rev. T. D. Lipscomb was changed to Church Point, La., after the session of the Conference and has moved to his new place and is already at work. He says that he is satisfied with his new appointment and that the outlook is good for a successful year.

Rev. H. B. Hysell, now pastor of Gentilly Methodist Church, in New Orleans, is domiciled at his new address, 4051 Piedmont Drive, and his telephone is Franklin 1975. Bro. Hysell writes, "I enter my new work with great faith and enthusiasm."

Dr. W. L. Doss Jr., district superintendent at Monroe, reports that things are starting off in good order and that he has not heard a single complaint from the district. We hope that this may be the foreshadowing of a great year for that district.

The Advocate acknowledges its sincere appreciation of the loyalty and interest of Mrs. W. T. McDonald, of Bailey, Miss. We are always glad to know that there are those who look forward to the coming of the Advocate with pleasant anticipation and who read it with increasing interest.

Dr. A. M. Shaw, who retired at the recent session of the Louisiana Conference, will make his home in Lonoke, Arkansas. The editor of this paper has high appreciation of Dr. Shaw and will carry tender recollections of him, as will many others who have served with him in the Louisiana Conference.

A wide circle of friends will regret to learn of the serious illness of Miss Mary Werlein at her home in New Orleans. She has been critically ill and her eighty-seven years will make recuperation slow at best. We share with many friends the hope that she may be spared for many years of Christian service.

Friends of Rev. K. W. Dodson, a veteran member of the Louisiana Conference, who retired at the recent session in Ruston, may reach him at El Dorado, Ark., care of K. W. Dodson, Jr., Lion Oil office. Prayers of many friends will follow this loyal servant of the Church in his retirement. We understand that he will live at Ruson, La.

Friends of Rev. H. Mellard, who retired at the recent session of the Mississippi Conference, paid beautiful and tender tribute to him for the splendid service which he rendered to all, and especially to the sick of the Kreole charge. Bro. Mellard will hold a sacred place in the hearts of those whom he has so faithfully served.

Dr. N. C. McPherson, Jr., member of the General Board of Education, is to be the speaker during Religious Emphasis Week at Millsaps College, Dec. 3-8. Dr. McPherson will speak before the student body each morning at the assembly hour and at night will hold group or individual conferences. The meetings are under the supervision of Dr. H. M. Bullock and the Millsaps Christian Council.

Rev. Louis Hoffpauir, pastor at Haynesville, begins the new year with a material remembrance for the New Orleans Christian Advocate, which we greatly appreciate, the more so because through his interest we are finding connection with the former Methodist Protestant group, whom we hope to make fast friends of the paper through our service to them.

Mrs. L. M. Carre, member of First Methodist Church, New Orleans, is reported to be in the Baptist Hospital for surgical attention. Sister Carre has not been well for some time and we sincerely hope that her hospital experience may result in turning the tide toward the recovery of her health. We tried to get a late report on her condition, but failed to get a response to our calls.

Mr. R. T. Douglas, one of the staunch and worthy laymen of the Shreveport district, and a man well known for his sterling Christian character, is a candidate for the State Senate in the Caddo-DeSoto district. If such men as he might be elected to the legislative councils of the State it will do more than anything else to clear the atmosphere of political suspicion and to lift the name of our State from the stigma of scandal and corruption.

At the Methodist Conference on Christian Education in the Local Church, to be held in Nashville, Tenn., Dec. 14-20, the conferences in our territory will be represented by the executve secretaries, the board presidents, children and adult workers, and directors of Christian education in the local churches. In view of the Methodist Advance and the realignment of our Methodist forces this is expected to be one of the significant conferences of the year.

AN APPEAL

(The following letter has been mailed to the preachers and church school superintendents in the Ruston, Monroe and Shreveport districts. They were not sent to the other districts because of the distance away. However, I am sure there are those of you who will be glad to help. If you can send us anything it will be deeply appreciated, for we need offerings of this sort badly at this time.)

Dear Brother: Last year our people responded quite well to our appeal for contributions of farm produce, groceries and canned goods. This year we are in even greater need than last year. The prolonged drought cut our summer and fall crops to less than half normal. Unless we receive a number of truck loads of hay, corn, syrup, groceries and canned goods, we cannot possibly meet our expenses.

The Harvest Day offering this year was less than last year. With 174 helpless and homeless children to feed, clothe and educate, we cannot possibly see our way through unless we receive a liberal offering of such items as mentioned.

I am sure this great cause is near your heart. I know you will help us. Please appeal to your people. The appointment of a special committee, to

solicit and place the products at a central point, will greatly help.

The Jordon Truck Lines, which operates from Shreveport to Ruston, from Monroe to Ruston and from Marion-Farmerville to Ruston, will haul free of charge, all offerings along this route. The Ritchie Grocer Company, of Monroe and Ruston, has also promised to haul free of charge. We have a large truck here at the Home and will gladly send it anywhere off these routes if a load is possible. Those points in and around Monroe should send their offerings to the Jordon or Ritchie warehouse in Shreveport.

We could not make this appeal in time for Thanksgiving, due to it interfering with the Harvest Day offering and the Conference. Please get under this worthy cause and give us help between now and Christmas.

Thanking you for this help, and praying God to bless you in your work, I am

Gratefully yours,
C. B. WHITE,
Supt., Louisiana Methodist Orphanage.

A LETTER WHICH WARMS THE HEART

Dr. W. L. Duren,
Dear Sir:

This afternoon I have been all alone except for books, sitting before a good wood fire—cold outdoors, but warm and cozy within.

There was a copy of the Advocate on the table and I picked it up and began to read. There was the usual Wallet of the Week, all good reading; an article, "Methodism Must Evangelize"; the Advocate campaign; "Ministerial Greatness," by Bishop Dobbs; "Personal and Otherwise"; and other news of the Conferences. I was thinking what a fine copy it was and happened to spy the date, July 21, 1938. Morals—1st, the Advocate is ever new; 2nd, the thing you don't know or have forgotten is always news, regardless of when it happened. Save the old copies of the Advocate and read them!

Yours truly,
R. T. DOUGLAS.
Gilliam, La.

KREOLE CHARGE EXPRESSES ITS LOVE AND SYMPATHY FOR BRO. MELLARD

Dear Dr. Duren: We are in deep sympathy for Rev. H. Mellard, whose son has recently passed away. Bro. Mellard has for the past three years served as our pastor and we have grown to love him.

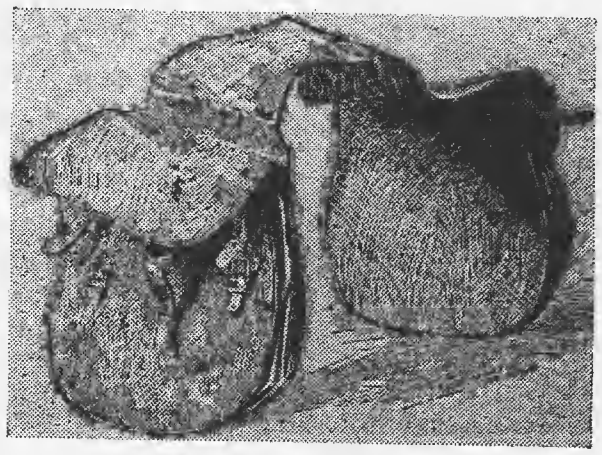
We're sorry he couldn't have served another year as he was sincere and loyal both to our church and people. There will never be another so faithful through sickness and trouble, and we greatly honor him for this.

Now that he has been retired, after serving the Lord and his people for fifty years, we pray that God may bless him and give him health and happiness through many more years. He will be missed by many and we won't forget him soon for the service he has rendered us while pastor of this charge.

TWO MEMBERS.

CHRISTMAS FUND FOR RETIRED PREACHERS AND WIDOWS

The saddlebags of the pioneer preacher used to be both his wardrobe and his library. Today the old saddlebags hang on the wall and the old preachers and the widows of preachers linger just outside the Golden Gate. They have all too little of this world's goods. Wouldn't you like to share with these at Christmas—see



that none of them are deprived of the New Orleans Christian Advocate? Send us your contribution and we will see that the Advocate goes to all of them.

WORTH THINKING ABOUT

By Rev. James H. Felts

During the recent session of our Conference at Cleveland, I was talking with one of the older men. He made a few interesting observations that caused me to examine the minutes. The result is indicated in the following statements.

There are six districts in the North Mississippi Conference. "Boys" are serving two of these districts. One has an "experienced youngster," one an inexperienced middle-of-the-roader, while two superintendents are deep in middle life despite the fact that they are cutting their eye teeth as district superintendents. Of the last two one is thirty years in the active ministry, one thirty-five. A very well balanced cabinet, thank you.

The Aberdeen District has six charges paying two thousand dollars or more. Not an old man serving even one of them. The Columbus District has six charges paying two thousand dollars or more. Of the six pastors, I presume four of them might be listed as "getting on in years." They have been members of the Conference from thirty-eight to forty-five years. Not one of them manifests age in his work or reports. The Corinth District has six such stations. The preponderance of young men is easily noted. The Greenville District has seven two thousand dollars or more charges. The seven men serving these charges have been in the conference from fourteen to twenty-nine years. The Greenwood District has six like charges. The oldest man among the six is vigorous, active, more than acceptable. The Sardis-Grenada District has but three such charges. The oldest of the pastors serving these charges has been in the conference twenty-four years, the youngest seventeen years. Sardis pays so nearly two thousand dollars that it might be listed. The "Old Man" serving Sardis has been in the conference NINE years.

Much of the talk one hears about giving the young man a chance is just halitosis air. Granted that a very capable young man is occasionally overlooked; granted also that an occasional old man may be serving in an unsatisfactory way, it remains true that petty jealousy, unholy ambitions, thwarted desires, false pride, or some such element is in evidence.

Parody

Well, old preacher, I should like to know
what you intend to do?
Why don't you give the boy a chance to
serve a big charge, too?
If things continue as they are, I'll labor
all my life,
And never serve a D. D. charge, or pacify
my wife.

IMPORTANCE OF RELIGION IN SCHOOLS

(Continued from page 5)

ill feeling, jealousy or dissension, or to lead to misunderstanding, should be rigidly debarred. By pursuing this policy in the past our public schools have maintained the confidence and respect of all elements, classes, creeds and factions. The public schools are supported by the whole body of citizens; within their walls assemble the children of the rich and the poor, the children of parents of every shade of religious belief or unbelief. The children of almost every race and color. Therefore, nothing that will tend to foster intolerance, bigotry, animosity or dissension should be allowed to inject itself into the public school system of this great state."—Law Pamphlet No. 6, University of State of New York Press—1936.

Here is the best that the education department of New York, law division, could do as expressed in a resolution of May 19, 1939:

"Voted, That the board of regents, wishing to meet the request of parents that their children in the public schools may be excused for instruction in religious education under duly constituted religious bodies of the parents' choice, recommends to the commissioner that the department issue a bulletin to the public school officials of the state expressing the view that if the local school officials, with whom the power is lodged, wish to authorize the excusal of children from the public schools for instruction in religious education during school hours and outside school buildings and grounds for not exceeding one hour a week of school time at the close of a session, the commissioner will not consider such diminution of school time to be a violation of the compulsory education law, provided that the superintendents and teachers charged with the administration of the school program approve the particular hour or hours of release as not interfering unduly with the administration and scholastic work of the schools."

This is certainly "milk to babes" and skim milk at that.

This matter came before the Louisiana State Board of Education at a meeting on October 30, 1939, and was referred by the board to its committee on education for investigation and early report.

The Times-Picayune of November 7, 1939, reports that conferences are going on in New Orleans between representatives of the Protestant Ministerial Union and the Catholic and Jewish leaders for the discussion of religion in relation to the public schools. It is sincerely to be hoped that some constructive recommendation can be made by those conferences.

I fain would hope that the committee on education can see more light "amid the encircling gloom" which shrouds this subject than I can.

My personal view is that where and when any denomination offers to supply week-day religious instruction under competent instructors, such instruction should be allowed and credit given on released school time. Beyond this I do not believe that under the present state of the law, and the uncertainty of expert opinion on the general subject, we can or should go.

After all, should not the home fires on the religious altars be rekindled and kept more brightly burning? Should not the church give increased study and devotion to the religious instruction of its youth? Is not the attempt to throw this burden on the state, through its educational system at least a partial abdication of the duties of parents and church teachers?

The subject is important, very important. I have merely opened the matter for your consideration. My views are not those of an expert.

May the devoted and able teachers of this state help with their experience and study in a solution of this great question which will redound to the intellectual and spiritual welfare of our youth. —Alexandria (La.) Daily Town Talk.

WILLIAM CHRISTOPHER ETHERIDGE

On the evening of September 29, 1939, William Christopher Etheridge closed his eyes for that last long sleep.

Mr. Etheridge was born November 15, 1852. He was an active member of the Marion Methodist church, having served in the capacity of Sunday School superintendent and steward. His health failed him but his interest was just the same.

His father died in the war and a large family of children were left to be cared for. His mother was an invalid, in bed for three years, and it was necessary for these children to be placed in different homes. This weighed heavily on his young heart. He longed for them to be together again, and at the tender age of 12, he assumed the responsibility for supporting the family, having gotten them all together again. Even at that tender age he was a successful tiller of the soil. He planted such foods as would keep those he loved from being hungry. It was remarkable how the Lord blessed his efforts. After the first year it was easy to get by financially.

He was 86 years, 9 months and 15 days old. His wife preceded him to the other world 33 years ago. He seemed to feel that "all things work together for good to those who put their trust in Him." His home life was ideal and he was never as happy as when he was surrounded by his children, grandchildren and friends. His mind was clear and already he seemed to be near his companion and child that he loved so well. At the end he was surrounded by his loved ones, four sons and three daughters survive him. He spoke of the beautiful songs that were being sung. It is our privilege to know that he was one of those who so lived that when the final summons came, "he wrapped the drapery of his couch around him and lay down to pleasant dreams." Death had no terror, he merely crossed over to be with those he loved and lost for just a little while.

May every one who sheds a tear because of his going away, so live as to meet him in that "Land of Unclouded Day."

"Servant of God well done,
Rest from thy loved employ—
The battle fought—the victory won,
Enter thy Master's joy."

A FRIEND.

COMMITTEE ON GENERAL REFERENCE AND RESOLUTIONS

Whereas, we believe that millions of the common people of the world are in this hour anxiously hoping that some way may be found to end the terrible conflict in Europe; and

Whereas, the President of the United States has frequently expressed the opinion that efforts toward World Peace should be non-political, and believing that Herbert Hoover, by reason of his internationally known record as a director of relief for all nations involved in the first World War, is the one international figure eminently qualified to call the leaders of Europe to a reconsideration of the tragic steps which lie before them if the war is continued; therefore be it

Resolved, that we, the Board of Home Missions and Church Extension of the Methodist Church, respectfully request President Franklin D. Roosevelt to appoint a special commission of which Herbert Hoover shall be the chairman, to endeavor to call a truce in this bloody conflict and to summon a peace conference of representatives of the warring powers.

BISHOP JAMES C. BAKER,
Chairman.
DR. ALBERT M. WITWER,
Secretary.

"The real issue today does not center on the ten commandments but on the eleventh commandment, 'A new commandment I give unto you that ye love one another.' The salvation wrought by Christ must be interpreted through the Sermon on the Mount and not in detachment."—A. D. Belden.

BOOKS

Methodism in the Mississippi Conference. By J. B. Cain. Parthenon Press. Price, $2.

In writing the history of "Methodism in the Mississippi Conference," Rev. J. B. Cain, pastor, Hazelhurst, Miss., has done a work of patience and love. Only a son of Mississippi, devoted to his state and really knowing and loving the people and preachers, could have done such excellent work.

An historical society formed by sons of Mississippi, has long studied and written much about the Methodists in that great state. Mr. Cain, by appointment of his conference, has entered into their labors.

Having studied the history of Methodism in my own native state, Missouri, and having written a few sketches, I can appreciate the labors of Mr. Cain. I can the more appreciate the enthusiasm with which he entered on his studies and zeal through eight years in the preparation and writing of this most interesting volume.

I regret an intimate acquaintance prevents me giving a proper appraisal of the fruits of his labors. Sons and daughters of Mississippi, and Methodists in particular are more competent to appreciate his writings.

I wish I might give a list of the good and worthy sons of Mississippi, who have shared in this development. Suffice it to say that a church begun by such a man as Tobias Gibson, a pioneer Methodist itinerant in Mississippi, and continuing after more than a century, must have had a strong spiritual impetus and enduring qualities. To have produced such men as William Winans and B. M. Drake, who stood by the Church in the trying days of the organization of the Methodist Episcopal Church, South, and other saints who carried the Church through the Civil War years, is evidence of the intelligence, faith and devotion of a goodly company. Certain historic churches have many references. The story of John R. Lambuth and his great son, J. W. Lambuth and wife, missionaries in China, is well told.

The form of Mr. Cain's narration around persons and events is most pleasing. He has subordinated the details of conferences and annual growth to the life stories of men and women who made the Methodist Church in Mississippi. The sketches and paragraphs are well condensed and carry only vital facts.

This historical writing will be invaluable to the Church and all persons interested in the personalities that made the Methodist Church and their great state.

There is a complete list of conference members for the years 1846-1870 covered in this volume. Each chapter has notes concerning source materials. There is also an extensive bibliography.

Prepared by Dr. Charles O. Ransford, Associate Editor of the Christian Advocate.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has called to her eternal home, our friend, our neighbor, and our co-worker, Mrs. Susie Park Callicott; and

Whereas, the Woman's Missionary Society, of Park Memorial Church, of Alligator, Miss., feels deeply this loss; therefore be it

Resolved, that we recognize her absence as a solemn reminder of her kind spirit and her whole-hearted sincerity;

That we would do well to emulate her high ideals of right, and her loyalty thereto, her support of the church, and all its institutions;

That a page in our minutes be dedicated to her memory, that a copy be sent to her family, and that a copy be furnished the New Orleans Christian Advocate for publication.

Respectfully submitted: Mrs. Rosa W. Burton, Mrs. J. L. Nichols, Mrs. P. W. Smith, committee.

Be old when young, that you may be young when old.—Archbishop Whately.

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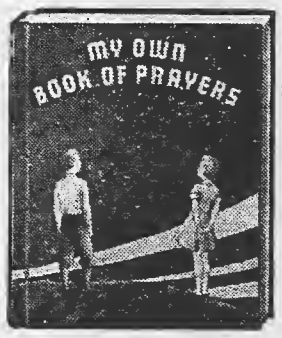

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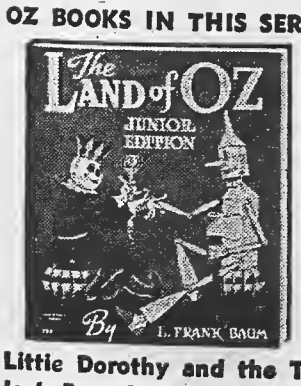

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Christian Education

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CHURCH SCHOOL LESSON DECEMBER 10, 1939

By Dr. J. R. Countiss

WHAT SHALL WE DO FOR CHRIST'S KINGDOM?

Matt. 11 and 12 (Matt. 11:16-30 printed)

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:28-30.

Matt. 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

As surely as action is followed by reaction so surely is good opposed by evil, so surely does the teaching and preaching of truth arouse a spirit of falsehood. There can be no fellowship of light with darkness, no concord between Christ and Belial. On this account did Jesus caution his disciples from the beginning that they were sent forth as sheep among wolves and that their opponents would not only be found among the deliberately and wilfully wicked, but also among those who conscientiously believed they were doing God's service. In spite of the high hopes of the early disciples, their very success provoked opposition and persecution. Their gospel interferred with iniquitous personal habits as well as with even more pernicious social customs and business standards. The presence of such prophets interferred with profits and discounted the high rating of many of the socially and religiously prominent. The more gladly their teaching was received by the common people the more bitterly it was rejected by the leaders.

The less reason the leaders had for opposition the more diligently they searched for excuses, some of which were as farcical as those of stubborn and partisan children of the marketplace, who refused to play because neither wedding march nor funeral dirge suited their mood. They were determined not to be pleased and not to play the game. To the austere and ascetic John they ascribed a devil, while the genial and companionable Christ they charged with being a glutton and a winebibber, a friend of publicans and sinners. The good in these people had become enemy to the better—not to mention the best. They were overwhelmed by the tyranny of custom, crushed by the tragedy of the status quo.

The enemies of Jesus were under a double condemnation because they belonged to a privileged generation. They lived in an age to which all previous generations looked forward and all later generations looked back, the former with longing to participate in its joys and the latter with regret that they could not have shared its heroic activities. Esteeming themselves as good enough, they closed all doors to improvement. The self-righteous are dissatisfied only with their neighbors, hence they settle on their lees or drift into a deadly lethargy. Rejected privilege becomes a blighting curse, a testimony of condemnation. Measured by their day and opportunity, Tyre and Sidon, Sodom and Gomorrah were cities of light and righteousness beside Bethsaida, Capernaum and Chorazin. The grace and mercy of God are not exclusive, draping the shoulders of the wise and the great while the ignorant and obscure shiver in cold neglect. His goodness is hidden only from the proud and arrogant while it is clearly discerned by the meek and the lowly who are content to walk in his way.

Jesus always made human values supreme—while moral qualities meant nothing to his enemies. They could save an ox on the Sabbath and let a human being die. They could seek a sign from heaven in flaming sky or trembling earth and denounce him who went about doing good as Beelzebub, the chief of devils. They could punctiliously tithe mint, anise and cummin, while neglecting the commandments of God—could demand the crucifixion of Jesus and clamor for the release of Barabbas. Human welfare meant more to Jesus than elaborate ceremony or costly sacrifice and kindred purpose more than common blood. He found himself a stranger to his own people and an alien in his own land, but very near of kin to those who clothed the naked, fed the hungry, visited the sick, and ministered to the needy. That Christ abides the same yesterday, today and forever. We build his kingdom when we go and do likewise.

In former times certain ministers of every rank considered leadership in church building worthy the devotion of a lifetime as a special vocation.

—Selected.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SERMONS

The minister of a good-sized church sent out a questionnaire asking his hearers what kind of sermons they liked best. He received in all about one hundred replies, and a few of these are listed here:

Mr. Jones

"I like sermons which help me to meet life as I must face it daily; such subjects as 'Temptation,' 'Prayer,' Sins of the Tongue,' 'Forgiving our Enemies,' appeal to me."

"I need sermons that comfort and console. Life has been hard. I am lonely, and my heart aches. Death has taken away my prop, the dear one on whom I leaned."

"The kind of sermons I most enjoy are those related to life. What has Christianity to say about a living wage, decent housing conditions, clean politics, good citizenship? Sermons on these subjects keep me awake."

"What I want in sermons and what I need do not always harmonize. I can listen to a thoughtful sermon on any text with profit, but the sermons I need are those that show me my own weakness and do not gloss over my congenial sins."

"I am an old man about ready to go home. Preach to me the all-sufficiency of the love of God in Christ. I need it."

"I welcome sermons that pep me up. I want to be challenged to something better than I have ever known. Hit me where I am living selfishly as often as you can and I'll take my medicine."

"I prefer Biblical themes, the great doctrines of the Church. I never tire of listening to such sermons provided they deal with the subject in a fresh and revealing manner. I'd like a series on Faith, Repentance, Confession, the Atonement, and the Resurrection."

"Preach on Justice. I have never heard a sermon devoted solely to that subject. Religion without justice is a farce and a makeshift; preach justice, without which civilization cannot endure."

These replies are revealing. What would be YOUR answer to this question?

MALIGNANT "CONVENTIONITIS"

Editors, The Presbyterian Tribune:

I have just written a letter to a brother presbyter in response to his invitation to attend a "retreat"—two days away from my field. I wonder if there is any other presbytery so afflicted with the malignant disease of "conventionitis" as is ours out here in the Pacific slope. Well, it is time that somebody acted as the spokesman for a growing group of us who would like to be let alone to work out our own salvation our own way in our own parishes, and think that the grace of God is quite sufficient to enable us to do this, and without benefit of so much ecclesiastical propaganda and interference with the peace of mind of the average pastor. I suggest a new prayer for the Prayer Book:

"From the plethora of meaningless meetings good Lord deliver us!"

Well, Sir, I have elected myself to the chairmanship of the Committee on Protestation against Meetings for every Pretext and Purpose whose only function is to bedevil, to befuddle, and to bewilder with their conventional platitudes and wearisome discussions.

I invite your attention to the closing words of Dr. John Mackay in his article in the **Christian Century** in the series, "How My Mind Has Changed." He writes:

"A word about conferences. I have had in my time my own share of conference going. . . . One of the greatest dangers now confronting the Christian Church is that many of her choicest spirits are becoming universalized to death. . . . A peril which organized Christianity has to deal with is the peril of the professional conference goer. He passes his days in an unreal world of ideas and resolutions which never reach the masses."

J. SHERMAN POTTER.

P. S. And now, I've just got time to catch the bus for Berkeley to attend the Ministers' Conference of the Evangelical Fellowship of Northern California. I must [illegible] that eloquent and persuasive [illegible] Dr. Lyman Hough!

[illegible] Calif.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The missionary women of this generation are enjoying a privilege that did not come to the women of a former generation. We are living to see the results of our missionary efforts. No finer example of this can be found than seeing Christian nationals taking places of leadership in their own countries. The following interesting news comes from Korea.

Dr. Helen K. Kim, outstanding woman Christian leader in Korea, has recently been chosen as president of Ewha College, and the Ewha Kindergarten Training School, Seoul, Korea. She is the first Korean woman ever to be elected president of a college, and she has become president of the first college for women ever established in Korea.

Dr. Kim, who has been dean and vice-president of Ewha College since 1926, succeeds Miss Alice R. Appenzeller, who has given up the presidency of the school at her own request, but who has been made Honorary President by the Board of Managers. Dr. Kim was recommended to the Board by Miss Appenzeller as her successor.

In her letter of resignation, Miss Appenzeller said: "Dr. Kim has proved herself a keen scholar, an able administrator, a trusted leader, an understanding friend, and a great Christian. I believe she will bring to this task not only her best powers, but also such an obedience of God's will as to assure a worthy future for our beloved college."

Dr. Kim was graduated from Ewha in 1918, the only member of her class. In 1922, she came to America and entered Ohio Wesleyan University, where she took her A. B. degree two years later, and was elected to Phi Beta Kappa. Taking her Master's Degree at Boston University in 1925, she returned to Korea, and in 1926 became dean of the school, the first dean of the registered Ewha, which had just received government recognition. Returning to America in 1930, she took her Doctor's Degree at Columbia University.

Following her resignation, Miss Appenzeller had planned to leave the college campus, but Dr. Kim would not hear of it. She will, therefore, remain and continue much the same work as before.

It is believed that the election of Dr. Kim marks a new era in Ewha history—a larger, finer Ewha, led by one of her own daughters. Miss Appenzeller says: "The college has taken a great step forward, placing faith in her brilliant and beloved daughter and in the good hand of our God upon us."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dear World Outlook Superintendents: Christmas is well on the way again, and I am sure you will be wanting to remind the people of your church that WORLD OUTLOOK makes an unsurpassed Christmas gift for any Methodist friend. What more fitting way could you find to observe Christ's nativity than by giving a year's subscription to a magazine that devotes all of its pages to the glorification of God by telling of those who so faithfully carry on His work throughout the world?

Please remember that if gift subscriptions are to begin with the December issue of the magazine, we must receive the order not later than November 20th. If the subscriptions are to start in January, the orders should reach us not later than December 15th, if Christmas cards reach the persons intended before December 25th.

We do not know yet what the name of the general missionary magazine for the Methodist Church will be. We do know that there will be a magazine similar to the World Outlook and that the new magazine, whatever its name, will be even better than the one we have today. In addition to that, you may say that WORLD OUTLOOK guarantees to its subscribers that if it is changed, the unexpired portions of all subscriptions will automatically be transferred to the new magazine so that there will be no loss. Misunderstandings in regard to this matter have been responsible for a rather heavy loss of subscribers. We need your help in meeting the new quotas which are given below.

Subscribers, October 20, 1939, and district goal set:

Aberdeen District, 230—230; Columbus District, 211—225; Corinth District, 182—200; Greenville District, 383—420; Greenwood District, 252—315; Sardis-Grenada, 197—200.

I honestly believe WORLD OUTLOOK is the most fortunate magazine in the world. I do not know of any other magazine which has such a devoted hard-working group as we have. Because of your love and your devotion to your task, you are having a vital part in the spread of Christian influences around the world. Without you, WORLD OUTLOOK'S distribution would be dangerously shortened, missionary interest, intelligence and giving on the part of church people would lag far behind what it is today, and the spread of the Gospel would be cut correspondingly short. I hope each of you feels the importance of what you do, and knows how grateful we are for each of you.

Sincerely yours,
NOREEN DUNN,
Circulation Manager.
MRS. C. A. PILKINTON,
World Outlook Chairman, N. Miss. Conf.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it had.—Gordon Graham.

KILLING THE PREACHER

A church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told us of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as a neighbor, father. Finally they called on me to speak. I said, "All you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable power to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done." And it was true.—Dr. L. O. Lawson, in Preaching Today.

LOUISIANA CONFERENCE

Raton Rouge District—First Round

Baton Rouge, First Church, Dec. 27, a.m.; Q. C. Jan. 17, p.m.
St. Francisville, at St. Francisville, Dec. 3, a.m.; Q. C. 2:30 p.m.
Jackson, at Jackson, Dec. 3, p.m., Q. C. following service.
Greensburg, at Greensburg, Dec. 10, a.m.; Q. C. 2:30 p.m.
Loranger, Dec. 10, p.m., Q. C. following service.
Clinton, at Clinton, Dec. 17, a.m.; Q. C. 2:30 p.m.
Baker, at Baker, Dec. 17, p.m., Q. C. following service.
Denham Springs, at Denham Springs, Dec. 24, a.m.; Q. C. 2:30 p.m.
Istrouma, Dec. 24, p.m.; Q. C. Jan. 10.
Gonzales, at Carpenter's Chapel, Dec. 31, a.m.; Q. C. 1:15 p.m.
Natalbany, at Natalbany, Jan. 7, a.m.; Q. C. 2 p.m.
Hammond, Jan. 7, p.m., Q. C. following service.
Pine Grove, at Montpelier, Jan. 14, a.m.; Q. C. 1:15 p.m.
Zachary, at Slaughter, Jan. 14, p.m., Q. C. following service.
Walker, at Walker, Jan. 21, a.m.; Q. C. 2 p.m.
Blackwater, at Live Oak, Jan. 21, p.m., Q. C. following service.
Lottie, at New Roads, Jan. 28, a.m., Q. C. following service.
Plaquemine, Jan. 28, p.m., Q. C. following service.
Springfield, at Springfield, Feb. 4, a.m.; Q. C. 2 p.m.
Ponchatoula, Feb. 4, p.m., Q. C. following service.
Bogalusa Cir., at Columbia Road, Feb. 11, a.m.; Q. C. 2 p.m.
Bogalusa, Feb. 11, p.m., Q. C. following service.
Kentwood, Feb. 18, a.m.; Q. C. 2:30 p.m.
Amite, Feb. 18, p.m., Q. C. following service.
Angie, at Mt. Hermon, Feb. 25, a.m.; Q. C. 1:15 p.m.
Franklinton, Feb. 25, p.m., Q. C. following service.

J. HENRY BOWDON, D. S.

Monroe District—First Round

Stone Ave., Nov. 26 a.m.; Q. C. to be set.
West Monroe, Dec. 3, p.m.; Q. C. to be set.
Tallulah, Dec. 10, a.m.; Q. C., Jan. 25.
Rayville, Dec. 10; Q. C. 3 p.m., preaching 7:30 p.m.
Bonita, at Bonita, Dec. 17; Q. C. 2:30 p.m.
Gordon Avenue, Dec. 17, p.m.; Q. C. to be set.
Mangham, Dec. 31, 9 a.m., preaching; Q. C. 4 p.m.
Winnsboro, 11 a.m.; Q. C. 2 p.m.
Sterlington, 7:30 p.m.; Q. C. after service.
Gilbert, at Gilbert, Jan. 7, a.m.
Oak Ridge, at Oak Ridge, Jan. 14, a.m.; Q. C. 2:30 p.m.
Bastrop, Jan. 14, p.m.; Q. C. after service.
Grayson, at Grayson, Jan. 21, a.m.; Q. C. 2:30 p.m.
Columbia, Jan. 21, p.m.
Waterproof, at Waterproof, Jan. 28, a.m.; Q. C. 2:30 p.m.
Wisner, Jan. 28, p.m.; Q. C. after service.
Columbia Ct., at Bosco Feb. 4, a.m.; Q. C. 2:30 p.m.
Monroe, First Church, Feb. 4, p.m.; Q. C. to be set.
Pioneer, at Epps, Feb. 11, a.m.; Q. C. 2:30 p.m.
Lake Providence, Feb. 11, p.m.; Q. C. after service.
Mer Rouge, at Mer Rouge, Feb. 18; Q. C. 2 p.m.
Oak Grove, at Oak Grove, Feb. 18, p.m.; Q. C. after service.
Swartz-Girard, Feb. 25; Q. C. after service.
Delhi-Crowville, at Delhi, Feb. 25; Q. C. 3 p.m., preaching 7:30 p.m.
Sunrise Ct., dates to be set.

At this round of conferences delegates will be elected to the District Conference. Please read the section in the new discipline on members of the District Conference, and be ready with nominations of additional members from each charge. The conference rule is that each church is entitled to one delegate and that every charge is entitled to at least five delegates.

Please take note of the following dates:

Methodist Advance Mass Meeting in Shreveport, Jan. 24.

Youth Crusade Rally for district, Jan. 30, the place to be announced.

District Missionary Institute in Bastrop, Feb. 14.

W. L. DOSS, JR., D. S.

New Orleans District—First Round

Napoleon Ave., Dec. 1, 6:30 p.m.
Reserve and Lutcher, at Lutcher, Dec. 3, 11 a.m.
Open, Dec. 3, 7:30 p.m.
District Stewards, Dec. 6, 7:30 p.m.
Eighth Street, Dec. 7, 7:30 p.m.
Second Church, Dec. 10, 8:30 a.m., preaching.
Carrollton Ave., Dec. 10, 7:30 p.m., preaching.
Church of Redeemer, Dec. 10, 11 a.m.
St. Marks, Dec. 13, 7:30 p.m.
Houma Heights, Dec. 17, 11 a.m.
French Mission, Dec. 17, 2 p.m.
Union Communion Service, First Church, Dec. 31, 3 p.m.
Munholland Mem., Dec. 31, 7:30 p.m.
Algiers, Jan. 3, 7:30 p.m.
Chalmette, Jan. 4, 7:30 p.m.
Second Church, Jan. 5, 7:30 p.m., Q. C.
Donaldsonville, Jan. 7, 11 a.m.
Houma, First Church, Jan. 7, 4 p.m.
Golden Meadow, Jan. 14, 11 a.m.
Lockport, at Lockport, Jan. 14, 4 p.m.
Open, Jan. 14, 7:30 p.m.
City Board of Mission, Jan. 16, 8 p.m.
Gentilly, Jan. 17, 7:30 p.m.
Franklin, Jan. 18, 7:30 p.m.
Morgan City, Jan. 21, 11 a.m.
Parker Mem., Jan. 21, 7:30 p.m.
Epworth, Jan. 24, 7:30 p.m.
First Church, Jan. 28, 11 a.m., preaching.
McDonoughville, Jan. 28, 7:30 p.m.
Lakeview—Open.
Carrollton Ave., Jan. 31, 7:30 p.m., Q. C.
Pearl River, at Pearl River, Feb. 4, 11 a.m.
Slidell, Feb. 4, 7:30 p.m.
Port Sulphur—Open.
Covington, at Covington, Feb. 11, 11 a.m.
Rayne Mem., Feb. 18, 11 a.m., preaching.

Dec. 22, a program as a part of the City Community Christmas Celebration, Canal St. All Methodist churches participating.

Dec. 29., Banquet with Evangelistic Program, First Church, 7 p. m. 300 plates.

Dec. 31, Day of Prayer and Consecration. Union Communion Service, First Church. Watch night services in all churches of the district. Methodist Advance Movement.

ELMER C. GUNN, D. S.

It is estimated that one-half of the so-called Jews in Germany that are being persecuted are Christian converts and members of a Protestant Church.—Ex.

Gift Suggestions

No. 752—Size, 5⅛x7⅛ inches. **75 cents**

"BIT-O'-SUNSHINE" PLAQUES

These wall plaques are made of a non-warping, new, patented material. Beautifully colored floral and landscape designs are mounted by a special secret process and coated with a sparkling substance. Non-breakable. Each plaque, excepting No. 752, carries a friendly, inspirational message. Come in artistic boxes. Just the thing for birthday, wedding, or Christmas gift. Sizes and prices will be found under each illustration. Order by number. (216)

No. 752—Size, 5⅛x7⅛ inches. **75 cents**
No. 494—Size, 3¾x5¾ inches. **50 cents**
No. 472—Size, 3¾x5¾ inches. **50 cents**
No. 495—Jesus Never Fails. Size, 11¾x3¾ inches. **$1.00**
No. 496—Prayer Changes Things. Size, 11¾x3¾ inches. **$1.00**

No. 472—Size, 3¾x5¾ inches. **50 cents**

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No. 495—Jesus Never Fails. Size, 11¾x3¾ inches. **$1.00**
No. 496—Prayer Changes Things. Size, 11¾x3¾ inches. **$1.00**

THE LORD'S PRAYER BIBLE LOCKET

In this beautifully designed and artistically fashioned Bible Locket, the dignity of simple, reverent lines is combined with the very finest of the jeweler's art to portray realistically a straight-edged Holy Bible with extended covers and ample Bible bulk. The thin-shafted and properly proportioned cross design is backed by a field of stippling indicative of a morocco Bible cover. The stock used in both the Bible Locket and the accompanying 18-inch chain is 1/20 of 12 carat. Excellent workmanship throughout. The Lord's Prayer in two colors is inserted inside the Bible Locket. The Lord's Prayer may be removed and picture inserted. (340)

No. 1010. Size, ½x⅜x⅛ inch, in gift box. **$2.00**
No. 1111. Similar to No. 1010, but having mother-of-pearl mounting for cross, size, ½x⅜x⅛ inch, in gift box. **$3.00**
No. 1210. Mother-of-pearl mounting for cross, size, ⅝x9/16x3/16 inch, in gift box. **$3.50.**

RELIGIOUS ART MINIATURES

This is a new series of pictures, beautifully lithographed in colors and mounted by a new process on a heavy composition wood backing. This new process brings out the colors and details clearly and in rich tones. The pictures have black and gold borders. They have a smooth, hard, glasslike finish which is washable and indestructible. Size, 3¾x4¾ inches; furnished with metal hangers and packed in attractively colored individual gift boxes. There are six subjects. Order by number and title. (118)

No. 501—Head of Christ (Hofmann)
No. 502—Christ in the Temple (Hofmann)
No. 503—Christ in Gethsemane (Hofmann)
No. 504—The Good Shepherd (Plockhorst)
No. 505—Christ Blessing the Children (Plockhorst)
No. 506—Sistine Madonna (Raphael)

Price, 35 cents each, three for $1.00

MINIATURE GOLD CROSSES

Midget size gold crosses are becoming increasingly popular for daily wear in men's or boy's lapel or on women's or girls' frocks. Ideal, inexpensive gifts or rewards. The first four numbers are for men or boys, each with wheel-screw, which holds the cross firm and prevents loss. (340)

No. 9363. Gold Plated, ¼x⅛ inch. **15 cents each; $1.50 a dozen**
No. 9668. Solid Gold, ¼x⅛ inch. **50 cents each; $4.80 a dozen**
No. 8418. Gold Plated, ½x¼ inch. **25 cents each; $2.40 a dozen**
No. 9902. Solid Gold, ½x¼ inch. **60 cents each; $6.00 a dozen.**
No. 8438. Gold Plated, ⅜x½ inch. For women or girls. With ring attachment for use with chain or ribbon. **15 cents each; $1.50 a dozen**
No. 8420. Gold Plated, ½x¼ inch. Pin type with safety catch. **30 cents each; $3.00 a dozen**
No. 8638. Solid Gold, ½x¼ inch. **75 cents each; $7.20 a dozen**

A BEDTIME PRAYER PLAQUE

No. PG120

This plaque is made of unbreakable bronze metal with a composition filled-in fiber backing. It has round corners and comes complete with sturdy metal hanger. The revision of "Now I Lay Me Down" prayer will serve as a helpful step in teaching the child the true meaning of prayer. Size, 7½x12 inches. Complete in a beautiful gift box. (96)

No. PG120. For a girl
No. PG115. For a boy
Special price, $1.15 each

GOLD CROSS AND CHAIN NECKLACE

Popular gold cross and chain necklaces. The prices vary according to the size and amount of gold and silver. Please order by number. (340)

No. 8442. ½ inch cross, gold plated (engraved). **75 cents**
No. 8443. ¾ inch cross, gold plated (engraved). **90 cents**
No. 9190. ¾ inch cross, gold plated. **$1.10**
No. 9191. ⅞ inch cross, gold plated. **$1.10**
No. 8317. ⅞ inch cross, sterling silver cross with rhodium plated chain. **$1.25**
No. 8610. 1 inch cross, sterling silver cross and chain with engraving and special tooling on face of cross. **$2.50**

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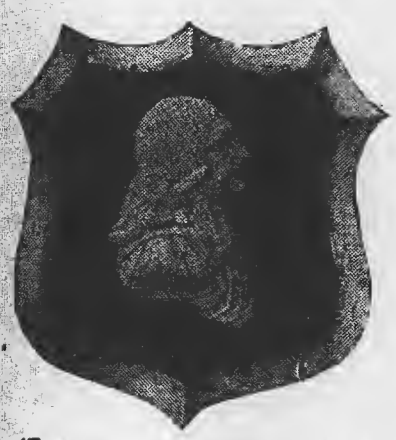


"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

In no sense is it unimportant to believe in God. One who persistently refuses to know God with his mind cannot know Him well. Persistently living in the atmosphere of repudiation must have its effect even if the deeds of a man are noble. It is important to know God with the top of the mind as well as with the bottom of the heart.

THE PRAYER-ROOM TODAY

My Father, I thank Thee as I remember all the days wherein Thou hast blessed me, and for whose changing needs Thy grace has proved sufficient. Teach me to travel onward through the days with Thee, content to see only one step before me, thankful to be given strength for one more day's journey, thankful when Thou bringest me to another day's end without dishonour, and sure that wherever the road may lead Thou wilt still be with me, and that Thou wilt not put to shame Thy child whose trust is in Thee. Amen.

—Selected.

Vol. 86. No. 50.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 14, 19[illegible]

Great Peace

Yes, a true love for the great Book will bring us great peace from the great God and be a great protection to us. Let us live constantly in the society of the law of the Lord, and it will breed in our hearts a restfulness such as nothing else can. The Holy Spirit acts as a Comforter through the word, and sheds abroad those benign influences which calm the tempests of the soul.

Nothing is a stumbling block to the man who has the word of God dwelling in him richly. He takes up his daily cross, and it becomes a delight. For the fiery trial he is prepared, and counts it not strange, so as to be utterly cast down by it. He is neither stumbled by prosperity, as so many are, nor crushed by adversity, as others have been; for he lives beyond the changing circumstances of external life. When his Lord puts before him some great mystery of the faith which makes others cry, "This is an hard saying; who can hear it?" the believer accepts it without question, for his intellectual difficulties are overcome by his reverent awe of the law of the Lord, which is to him the supreme authority to which he joyfully bows. Lord, work in us this love, this peace, this rest, this day.

—Spurgeon.

Wallet of the Week

CLAUDE McKAY, the author of Home to Harlem, Banjo, Banana Bottom, Gingertown and other books, is the writer of an interesting article on Negro participation in the struggle on the Rhine. He says that the Germans, who made an issue of policing the Rhineland with black troops, are again face to face with African troops on the western front, where they fight side by side with French **poilus** for democracy and the liberation of Christian and Jew from the horrors and tragedy of the dictatorship which seeks to dominate Europe.

* * *

THE LEGAL ENSLAVEMENT OF HUMAN BEINGS is considered a thing belonging to the barbarous past in the civilized nations of the earth, but, according to **Living Age,** there are still at least five million slaves in the world. The greater number of slaves are in Ethiopia, China and Arabia. Two million Chinese girls are held in servitude, and Arabia is said to have seven hundred thousand slaves. Many of the Arabian slaves are children of pilgrims to Mecca, who sell their children to pay their debts and to secure money to return home.

* * *

PASTOR NIEMOLLER, according to the statement of **Svenska Morgenblad,** a Swedish newspaper, is being subjected to "the severest disciplinary punishment" in the concentration camp where he is held as a prisoner. He is said to have been "most fearfully maltreated," and fellow prisoners allege that it is a miracle that he has survived the ordeal through which he has passed. This report is attributed to a refugee from the camp. Only a short time ago, Pastor Niemoller was said to be in the service aboard a German submarine. We doubt the wisdom of attaching too much importance to rumors.

* * *

NEAR DIXMUDE, BELGIUM, is a Flemish shrine, dedicated to peace and international reconciliation. The structure was erected in 1930, is one hundred and sixty-five feet high, and bears the inscription: " A. V. V.—V. V. K.," which stands for "All for Flanders and Flanders for Christ." On the base of the shrine, are the words, "No More War" in four languages; and in a large room on the first floor thousands of war medals have been arranged so as to spell "Bloek den oorlog" ("A Curse on War"). The shrine has already become the center of enormous pilgrimages at which anti-war pledges are recited in unison.

THE COUNTRY OF NORWAY has maintained unbroken peace with the nations of the world for one hundred and twenty-two years, and it has earned thereby the designation, "The quiet corner of Europe." In the flags of the four Scandinavian countries, Norway being one of them, is the cross. It is both a symbol and a challenge—a symbol of the predominant faith of the Scandinavian countries and a challenge to bring the cross of Christ into the hearts and lives of the people.

* * *

THE CITY OF BOMBAY, India, went dry on August 1. Some have said that for a time at least this will mean what it says—the city will be absolutely dry. Much interest centers upon this dry move of India. It is being said that it will mean a large loss in immediate revenues, but the equally confident response is that it will ultimate in an era of great prosperity. Some time ago, Mr. Gandhi was quoted as saying that India would accomplish that in which America had failed. Let us devoutly hope and pray that such may come to pass.

* * *

THE STATUE OF LIBERTY, which stands in New York harbor, is a gift to America from the people of France, and it is intended to be a perpetual reminder of the desire of the French people for peaceful relations with the great Republic of the West. The statue cost a quarter of a million dollars, sixty men worked on it for more than ten years, and the gift certificate bears the signatures of more than one hundred thousand individuals. The contributors include all faiths and shades of thought, and the inscription on the pedestal of the statue was written by a Jewess, Emma Lazarus.

* * *

HARVARD UNIVERSITY, according to the **Watchman-Examiner,** had a very modest beginning. In 1637, the Massachusetts General Court voted two thousand dollars to found a college, and in the same year, a part of the Cow-Yard Row, where the cattle of Cambridge were herded at night to protect them from the prowling Indians and ravenous beasts, was purchased as a site for the institution. In 1638 the General Court "ordered that the colledge agreed upon formerly to be built at Cambridge shall be called Harvard Colledge." Today the institution erected upon a foundation of two thousand dollars has an endowment of about one hundred and forty-two million dollars.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

BENEVOLENT RADICALISM

In certain respectable quarters there is quite a little loose talk, suggestion, in which the wish seems to us to be clearly father to the thought. We note, for instance, that the American Committee on Religious Rights and Minorities charges organized religion with showing a lack of adequate support for racial minorities in their struggle for fair treatment, and it expressed the opinion that religious and racial persecution is threatening to spread in the United States.

Another case in point was a daily newspaper headline, whether justified or not we do not know, which read, "Intolerance Purge Urged by Speakers." This was said of a group which is conscientiously working for justice and fair play for racial and religious elements who have suffered greatly at the hands of cruel oppressors.

Another example which we chanced to notice was that of a Negro clergyman who told a gathering of Detroit citizens that the hope of his race might possibly be in the present European war and that, since the white man kept the Negro in submission, it possibly would be a good thing for that race if the white man should destroy himself.

All three of these bits of propaganda came to our desk in a single day. We are sure that they were not intended to be as bald and inflammatory as they sound in print and separated from the context of what may have been said. But the underlying suggestion of a violent wishing is not calculated to popularize a cause already on the defensive. We say this without the least conscious antipathy toward any of the groups involved. The titles assumed and the interests represented give such expressions the cast of benevolent radicalism. The smoldering embers of passion are stirred when they should be left alone. The Church has its faults, but by and large it is the most militant friend of righteousness and justice. Purge is a word which is utterly alien to democratic or Christian thinking, and only a short-sighted reformer would [illegible] suggest such a thing. To mention the adv[illegible] of one race by the destruction of another—well it is not benevolent, nor is it even decently disinterested.

MAGNA CHARTA

A news account carried in the daily press announces that the Lincoln Cathedral copy of the Magna Charta has been deposited in the Library of Congress for safekeeping during the war now in progress in Europe. This is the most sacred political document of the British people and is, in a sense not true of any other paper, the foundation of English personal and political liberty. It may very properly be regarded as the charter of democratic government among English-speaking people. The twelve original copies of the document were signed at Runnymede on June 15, 1215, when the English barons forced King John to affix his signature to the instrument, and this is said to be the best of the four existing copies. The paper then signed was an amplified and enlarged form of a document which had been signed by Henry I, about 1100 A.D. There were a number of modifications made during the thirteenth century, but no essential provision revoked.

It is a sad commentary upon our civilization that such a document must be transported thousands of miles for the sake of shielding it from the vandalisms of war. It is an eloquent proclamation of the fact that war holds nothing sacred and it respects nothing which stands in its bloody and desolating path.

THE WORLD'S IDEAL OF JUSTICE

The Journal of Education quotes W. C. McGinnis, Superintendent of Schools, Perth Amboy, New Jersey, thus:

"The Jew may be driven up and down the face of the earth; he may be driven out of his homeland as he has been driven out of Germany; he may be placed upon a ship upon the face of the deep with no port where he is allowed to land, but nothing can ever erase from the pages of history the fact that it is to the Jew that the world owes its ideal of justice."

This statement is remarkable for its cumulative effect and for its dramatizing the sufferings of the Jews throughout the world today, but the declaration that to the Jew "the world owes its ideal of justice," seems to us to need some little explanation. As we read the story, the Jewish ideal of justice was national or racial and in no sense universal. We are perfectly willing to admit that Hebrew religion furnished the matrix for a concept which Christianity has expanded into a world ideal of justice. But, remembering ancient Jewish attitude toward the Gentile world, we feel that such enthusiasm fails to take all the facts into consideration, and we do not mean by this to speak depreciatingly of the Jews. We merely question the exactness of such a sweeping statement.

OUR MISSIONARY OUTLOOK

It is likely that the cause of Christian missions is facing one of the most difficult situations in the history of the enterprise. It is a situation resulting from two distinct elements. First is the failure of the bases upon which it has depended for support. Second is the possibility that the war now in progress may result in an attitude of hostility to the cause of missions which might practically destroy the foundation of the work as now projected. Missions supported by Britain and her dominions will necessarily suffer. Mobilizaton and war conditions in France have already disrupted the missionary forces on the field, and at home the support has fallen to one-fourth of the pre-war volume. In addition to all this, the tenseness of the international situation prevailing throughout Europe and the Far East makes the prosecution of missionary work extremely difficult even in neutral countries.

In the very nature of the case, the churches of the United States will have to stand in the breach if the cause of Christian missions is to be saved from a disastrous setback. It is a situation which calls for absolute self-sacrifice and uncalculating consecration upon the part of all the forces of righteousness. It is certainly not the time for retrenchment upon the part of any congregation. It will be much easier to hold the line now than it would be to recover the prestige and to rebuild the foundations after they have been destroyed. In this particular, the situation now existing creates as much a problem for American missions as for those projected and supported by war-stricken Europe. We simply must keep open for Christianity the lanes which lead to the ends of the earth.

Editorial Miscellany

By Dr. H. T. Carley

RIDE, OR WALK?

Our house is situated on a block of several acres in the village of Satartia. There is a nice pond, fed by an artesian well, a small grove of pecan trees, and abundant pasturage during the spring and summer for four or five head of cattle.

For their own benefit, as well as to lighten the pressure on the pasture down on the farm, we brought several yearlings up last spring to keep the grass under control. They did a good job of it, too, meanwhile adding satisfactorily to their own weight.

But the cold winds of autumn came, the frosts fell, and the grass withered away. At the same time, the crops having been gathered, the fields, with their ample supply of forage, were opened for the stock. So we decided to send the yearlings back to the farm.

Believing that the familiar adage about killing two birds with one stone expresses a sound principle of economics, we arranged for the wagon that was hauling wood from the farm to take the cattle back. All went well—with one exception. That exception was a semi-whiteface heifer.

In the lot, this heifer is as gentle as the proverbial dog. She will eat from your hand and follow you around like a pet. It was no trouble to put the rope over her horns. But that was all.

When we tried to lead her to the wagon, she stood still. When we tried to pull her along, she braced herself. When we pushed, she pushed back. When we pushed and pulled, she "sulled"—lay down and refused to budge an inch.

Finally, however, by superior man-power, we got her to the wagon and in it. We thought our task was done. How simple we were! She stood for a moment as quiet as a lamb. But it was the quiet before the storm. She gave a bawl. (Did you ever hear a mad cow bawl?) She humped her back and began to buck. We've seen a few bronchos go through their exercises and a few rodeo steers put on their performance—but we never saw anything like the exhibition that heifer gave. The only question in our minds was whether she would break her neck before she could tear the wagon to pieces. At last, though, we got the back of the wagon open and let her fall out. She promptly got up, walked away, and began to graze.

There she stands out in the lot now, as innocent-looking as a peeled potato. She could have had a nice ride to the farm; as it is, she's going to have to walk those five weary miles.

The hard-headed, obstinate, know-it-all kind of man generally has to pay for his own meanness.

THE SUPPORT OF THE BENEVOLENCES NOT OPTIONAL

By R. Ira Barnett

How well do I remember the day! I was quite young, but I had been conscious of the Infinite. I had felt the presence of God. I could not describe my experience then as I cannot now make plain to others the deeper mystic experiences that are mine in these my latter years. But O, how real God was to me! How imperative was my duty as I conceived it! How happy I was in my awareness of the great Savior and Friend I had found in Christ! Yes, there are a number of fine things I can truthfully say about that early experience that was mine on that memorable day when I was received into the membership of the Methodist Church, but only one more will I mention here. A preacher deliberately and impressively asked: "Will you promise faithfully to keep its (the Church's) rules, to attend its services, to be loyal to its doctrines and government, and as God shall prosper you, to support it by your means?" As I gave the affirmative answer to that question, it was with lively emotion. Not only did I sense the fact that I was taking a very important step in life. I was stirred by the belief that the Church was something of tremendous significance and worth, and that the vow I was taking to support it was to be binding on me always.

You were an adult when you joined this great Methodist Church of ours, were you? Well, tell us (I am sure you will be glad to do so) just how you regarded your promise given in your answer to the question, "Will you be subject to the Discipline of the Church, attend upon its ordinances, and support its institutions?"

It is clear, isn't it, that, whether we become members of the Methodist Church as children or as adults, we pledged to it and its institutions our financial support according to our several abilities. We must admit that. Then, in the light of this admission, let us pause and reappraise such words as these: "faithful," "loyal," "dependable," "true." Contemplated objectively, we all admire these attributes in a life; and, in our best moments, aspire after these virtues for ourselves. Can we be "faithful," "loyal," "dependable" and "true," and fail to keep this solemn vow we took at the Church's altars? Is it too much to say that we cannot be real Methodists and refuse to support the "institutions" of the Church, these Kingdom interests represented in the apportionments for the benevolences?

Again. Am I a Christian? If I am, is my support to the benevolences optional? What was the character of that vow I took when I was inducted into the membership of the Church? Did I make it to man or to God? Vivid and powerful is the memory which comes back to me through the channel of retrospect: it is of a sacred and solemn pledge to the mighty God. Regretfully, I confess that I have not always kept that vow. I am brought to penitence when I come across words like these from the wise sage of the ancient Hebrews: "When you vow a vow to God, pay it without delay (for the vows of fools displease Him). Pay your vow; better not vow at all than vow and fail to pay." (Moffatt). By indirection, the author of First Peter (3:7) declares that a man cannot be Christian and fail to pay to benevolences: "Whoever possesses this world's goods and notices his brother in need, and shuts his heart againt him, how can love to God remain in him?" (Moffatt). I can refuse to support the great and sacred causes of Methodism's Kingdom program if I choose to do so; but the moment I decide upon such a course of unfaithfulness and disloyalty I cease to be Christian in my attitude and purpose. When once I have made my choice to be a Christian, I no longer have any option as to whether or not I shall give my support to the Church's benevolent program. I must support them. My paying to them is not optional.

While not optional to the true Christian, giving to the benevolences is to him voluntary. The love of God shed abroad in his heart prompts him to the glad-hearted giving of his substance to the work which is carrying salvation and all the blessings of the Gospel to God's needy children. Indeed, the joy with which we part with the material treasure we hold in order that our fellowmen may have that "abundant life" in Chirst is a good test of the genuineness of our Christian profession. An aged friend of mine tells of an experience he had when he was a small boy. His father was shearing sheep in the barn lot. An idea struck him. He got hold of some shears, picked out a small goat, caught it, threw it to the ground, and proceeded to apply the shears to its side. It kicked and twisted and bawled in lively fashion until it was turned loose. The sheep took their shearing without any protest. Jesus likens us to goats and sheep, and He says that it is more blessed to give than to receive. While it is not optional with me as a Christian to give or withhold my support from Kingdom causes, it is a joyous privilege to give of myself and of my possession to these causes.

What we need is a sensitive conscience toward God, a realization that this obligation to support the benevolences is a God-imposed obligation which we dare not refuse to discharge. "To have is to owe, not to own," one has said. There is a story which has been told as true. A preacher had poured out his very soul in an appeal for one of the Church's great institutions. The collectors were passing to the congregation the plates and cards for cash and subscriptions. It was evident that the response was not good. The preacher called to the collectors and asked them to stand still for a moment. As they paused, he said to the congregation: "My friends, as you put your [illegible] subscriptions on the plates, remember that what you are giving you are placing in the nail-pierced hand of the Savior of us all." Just one simple sentence, but it struck home to many hearts. One woman, dressed in her silks and bedecked with jewels, had already lifted a fifty-cent piece from her gold-beaded purse before that added word came from the preacher's lips. She quickly dropped the fifty-cent piece into her purse, drew out her check book, and hurriedly wrote a check for $50,000. The realization of the fact that what she was giving she was giving to her Savior, who had hung on a cross on Calvary for her, made this big difference between what she was about to give and what she actually did give. There is need that all of us who profess love for Christ shall be brought to a fuller and more vivid realization in all of our giving that, as of old, today Jesus is always, speaking figuratively, sitting over against the treasury taking particular notice of how we cast money into His treasury. A clear, profound sense of our obligation to support the Church's benevolent program, will lead us toward and into a blessed sense of privilege, as we discharge this obligation as God's stewards.

God, who constituted all of us His stewards, knew what was necessary for our highest good. He knew what we so often have been too slow to learn, that "money makes the man while man makes the money." He knew what one of His followers long afterward came to know, that "Acquisition makes the money, and that distribution makes the man; that distribution without acquisition dissipates the money, and that acquisition without distribution dissipates the man." He has so made us that we can grow into His likeness only as we give our support to the causes which represent His outreach of love for the good of His children. And He has made us so that we, when we allow ourselves to think through to the truth, really rather save a million men than a million dollars. The fact is that obligation is always privilege in the experience of God's children.

Lakeland, Florida.

W. J. BRYAN'S REPLY TO A HECKLER

William Jennings Bryan was once lecturing on peaceful methods of ending war when a heckler arose in his audience and took issue with him, declaring that the only way to conquer force was by more force. "Don't you believe in fighting the devil with fire?" asked the heckler. Whereupon Mr. Bryan replied: "Let's think about that a little. I don't believe, my friend, that you'd better try to fight the devil with fire. In the first place he knows more about fire than you do; and, in the next place, it costs him less for fuel."

This sage remark by Mr. Bryan is as wise as when he uttered it—perhaps wiser. If there is anything in [illegible] which we can fitly call devilish [illegible] war spirit.—Bishop F. J. McConnell, in the War Cry.

Conference News and Personals

Rev. W. C. M. Baggett has been cordially received by the people of Monticello charge, Mississippi Conference, and is looking forward to a good year.

Rev. E. Eliot Jones reports that he is happy in his new work at Bogue Chitto, Miss., where he is already organizing and planning for a great year.

Rev. S. A. Seegers says that he has been kindly received at DeRidder, La., and that he finds the prospects hopeful for a good year.

Rev. F. J. McCoy, recently assigned to Lecompte, arrived at his new post on Thursday, following the Conference adjournment, and has been well received.

Rev. E. B. Chaney, pastor at Franklinton, writes hopefully of his work and is manifestly beginning in earnest in order that he may come to the end of the year with a good report.

Rev. M. S. Robertson, who was transferred to North Georgia at the recent session of the Louisiana Conference, is located at Redan, Georgia, according to announcement received in the office.

Mrs. J. S. Pigott, Route 1, Zachary, La., has been a subscriber for the Advocate for thirty years, and she says that she looks for its coming as she would for the visit of an old friend.

Rev. and Mrs. Carl Lueg, Hammond, La., are happy in the arrival of a nine-pound son whom they have christened David Noel Lueg. The Advocate joins in congratulations and good wishes.

Bishop and Mrs. Hoyt M. Dobbs are visiting in Shreveport, where they will remain until Christmas. We are happy to learn that Bishop Dobbs is steadily improving in health.

The Methodist Conference on Christian Education in the Local Church, which meets at Nashville, Tenn., Dec. 14-20, will present a program of fifty speakers and leaders from outside the South, and a large attendance is expected.

Rev. Dan P. Yeager, who was recently assigned to Williamsburg circuit, writes that he is happy in his new field of labor and has been received with marked cordiality. Naturally he is looking forward to a good year.

Rev. W. T. Griffin, retired member of the Mississippi Conference, writes that Mrs. Griffin has veen very ill in a McComb hospital, but was better at the time of his writing and was at the home of their daughter in Long Beach, Miss.

In a letter to the office, Chaplain Albert F. Vaughan makes some interesting reflections upon what he didn't and what he did find in the report of the Louisiana Conference. Chap. Vaughan is now located at Fort Clark, Texas.

We regret to learn that Miss Bettie Prichard, of Sharon, Miss., has had illness in her home. We hope that the worst may be past and that throughout the year the Advocate may be a continuous bearer of a message of good cheer.

Rev. J. O. Leath, who took the retired relation at the recent session of the Mississippi Conference, is living at Route 4, Waco, Texas, where he may be reached by his friends. Bro. Leath hopes to be able to regain his health and to resume active relation in the Conference.

The editor and the office have received one of the characteristically friendly and encouraging letters which Rev. W. M. Sullivan, of Benton, is accustomed to write. No charge ever had a more faithful pastor and no man a more worthy friend than W. M. Sullivan.

Dr. W. A. Smart, Professor of Biblical Theology in Candler School of Theology, is to be platform speaker in conjunction with Ministers' and Religious Emphasis Week at Emory University. Dr. Smart is one of the most widely used men in youth programs throughout the country.

Mrs. Brown, widow of the late Rev. P. M. Brown, and mother of Mr. Paul Brown, at Shreveport, died on December 4. She had been ill for quite a while. The funeral was conducted from Noel Memorial Church by the pastor, with interment in the family plot in DeRidder, La.

Miss Mary Werlein is reported to be in a serious condition still, and the outlook for her recovery is not so bright as it might be if she were a younger woman. Much solicitude is felt and many prayers will be offered for the recovery of this faithful servant of the Church.

Rev. B. C. Taylor, recently assigned to First Church, Alexandria, writes that he had a wonderful reception by his congregation and he reports the reception of ten new members at his first service. Bro. Taylor says that a fine spirit prevails among the people with every evidence of good days ahead.

Mrs. L. M. Carre, New Orleans, whose illness was reported last week, is still in the hospital and her condition is said to be unchanged. Mrs. Carre is one of the worthy women among New Orleans Methodists and we hope that her condition may show a favorable turn in the near future.

Friends in East Mississippi will regret to learn of the sorrow of Mrs. Omeria McBeath Denison, in the loss of her husband, at 10372 Ilona Avenue, Westwood Hill, Los Angeles, on December 1. Mrs. Denison was long a resident of Columbus, Miss., and is a graduate of M. S. C. W., where her distinguished father was long a teacher of mathematics.

Rev. and Mrs. J. C. Whitaker were callers at the Advocate office on last Friday. They report that they have been delightfully received and are happy in their new appointment at St. Marks, New Orleans. They are anticipating the occupancy of their apartment, which is being renovated, in a few days, when they will begin the program of the year in earnest.

TO FRIENDS IN LOUISIANA

Being happily retired and temporarily returned "to the rock whence I was hewn, and to the hole of the pit whence I was digged," and indulging in a bit of autobiographal scribbling, I indite this screed for the benefit of interested friends. Mrs. Shaw and I are visiting my sister, Mrs. E. L. White, at Lonoke, Ark., where, from my window, I look across the street to the old home of the late Senator Joe T. Robinson. But it is not of this that I wish to write.

A little data may interest our friends. Our youngest son, Rev. Joseph C. Shaw, First Church, Port Arthur, Texas, is the eleventh Methodist preacher of our immediate family, representing the fourth generation—and he and I are the surviving representatives of 217 years of ministerial service, from my grandfather's forty years (as a local preacher) to my forty-five years—the longest period yet served by one of our clan. My grandfather, father, five uncles, one brother and one cousin are the nine who have preceded us.

I have served in three Conferences: twenty-one years in the Little Rock Conference, two years in the Pacific, and twenty years in the Louisiana Conference. My first year as a local preacher was spent as supply Junior preacher on the Star City circuit, Little Rock Conference, and the second year as supply on Little Prairie Mission. This appointment was given me by Bishop Haygood, autumn of 1895, at a conference meeting in Lonoke, the town where this is written. A year later, at Camden, Bishop Joseph S. Key presiding, I was admitted on trial, and appointed to Murfreesboro circuit. I was ordained deacon in Winfield Memorial Church, Little Rock, by Bishop H. C. Morrison, in 1898. The princely young Jas. M. Hawley, my presiding elder in 1899, with more than four years in the Chair of English in Hendrix

College behind him, contravened all rules, orders and committee precedents by guiding me through four years of English literature and general study—in which the remaining two years of my conference course of study were included; and at Benton, Arkansas, 1902, I was ordained elder by Bishop E. E. Hoss.

I have served twenty-five pastoral charges and had twenty-eight presiding elders; not that I have moved so often, but presiding elders have, and boundaries of charges have changed, making new ones of my old ones. They represent all varieties, from six circuits and missions of from four to eight appointments, to eight full-time stations; and all kinds of communities, from rural Oma post office to Oakland, California, in 1905, a city of a hundred thousand inhabitants. In rural places I have treated the sick when no better doctor was available—and never lost a patient! Twice I have appeared in Magistrate's courts as attorney: once for the defense, and once for the prosecution—winning the former case and losing the latter. I have twice been drafted to serve as mayor, in the towns of Vandervoort and Crossett, in Arkansas. And, believe it or not, I once served, illegally, as deputy sheriff for fifteen minutes in Georgia—where I was not a citizen—guarding a murderer while the sheriff was buying tickets. It was midnight in Helena, Ga.

In one particular at least, I have followed my Master, who "went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom." Teaching apart from evangelism is but cold, dry light at best: evangelism apart from teaching is mere froth.

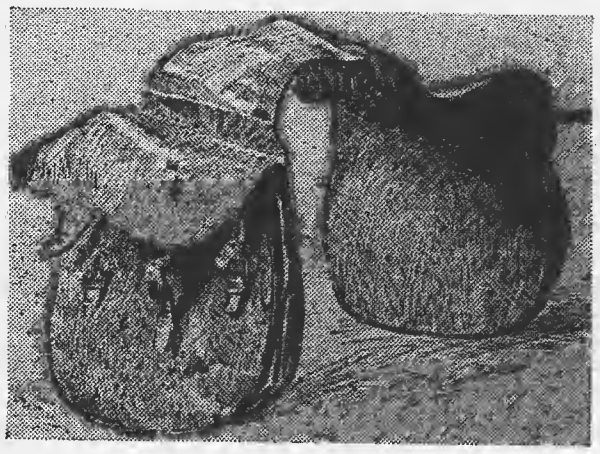
I have crossed swords with Dr. S. A. Steel and a senior bishop on unification, and with other great leaders on the issue between formal orthodoxy and vital liberalism, and have lived to attend the family reunion of Methodism and to lay a wreath on the grave of an unyielding, anti-liberal nominal orthodoxy.

I have conversed during the present year with an old couple who attended the first revival I ever held, in which sixty-four souls were received into our church, and there were numerous non-Methodist converts.

Doubtless every preacher has had some experiences unparalleled in the work of any other. My most cherished experience of the kind was in the first of three revivals which I conducted at White's chapel near Bunkie, La. I administered baptism and the vows of membership to Mother Campbell, 81 years old, two of her sons, two of her grandchildren, and a thirteen-year-old great granddaughter, four generations of one family at a single service. Our latest victory came as we closed a fifteen-day revival, October 15 this year, with eight accessions on profession of faith, [illegible] attendance of about four hu[illegible] night. I am now uneme[illegible] not be idle.

CHRISTMAS FUND FOR RETIRED PREACHERS AND WIDOWS

The saddlebags of the pioneer preacher used to be both his wardrobe and his library. Today the old saddlebags hang on the wall and the old preachers and the widows of preachers linger just outside the Golden Gate. They have all too little of this world's goods. Wouldn't you like to share with these at Christmas—see



that none of them are deprived of the New Orleans Christian Advocate? Send us your contribution and we will see that the Advocate goes to all of them.

CONFERENCE CLAIMANTS ASSESSMENT

Each pastoral charge is assessed an amount equal to 6% of the pastor's salary for the superannuates and widows of deceased members of the Conference. The assessment has the same status as the assessment for the district superintendent. If the pastor's salary is placed at $1,500, and the district stewards fix the salary for the district superintendent at an amount equal to 13% of the pastor's salary, then the total amount to be raised on the charge for the support of the ministry will be as follows: Pastor, $1,500; District Superintendent, $195; Conference Claimants, $90, or $1,785. Taking the pastor's salary at 100%, D. S. salary at 13%, and C. C. assessment at 6%, then the $1,785, would represent 119%.

How to Divide the Amount Raised

Let's say during one quarter $357 has been paid for the support of the ministry. Divide $357 by 119, the dividend is $3. Multiply $3 by 100 for the pastor's salary. Multiply $3 by 13 for the superintendent's salary. Multiply $3 by 6 for Conference Claimants portion. The results are $300, $39, and $18 respectively, totaling $357.

Where to Send Conference Claimants' Money

Send all money for Conference Claimants to Mr. Paul M. Brown, Continental-American Bank, Shreveport, La.

Our suggestion is that each charge raise the full amount of the assessment for the Claimants at Christmas time, and send it in to Mr. Brown, then there will be no difficulty about dividing the other amount raised for the support of the ministry. Divide it between the district superintendent and the pastor, just as has been done before.

SIDNEY A. SEEGERS,
Sec., Board of Conf. Claimants.
De Ridder, La.

APPOINTMENT CHANGES

A message from Rev. H. W. Ledbetter, who was read out at the Athens charge, Ruston district, notifies us that he has been changed to Merryville, which is now his post office address.

Rev. A. S. J. Neill, who was changed from Athen, La., to Glenmora, has been reappointed to Athens in an after-conference shift, according to notice from Bro. Neill.

Nothing but a good life here can fit men for a better one hereafter.—Anon.

An old Geman proverb goes like this: "A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves."—Selected.

Another good reason for doubting that people live on Mars—they haven't tried to float a loan in this country.—Selected.

CORINTH DISTRICT NOTES

By Rev. Marlin McCormack
District Reporter

Under the leadership of Rev. W. R. Lott, district superintendent, the Corinth District, North Mississippi Conference, has made an auspicious beginning for the new year. District-wide meetings have been unusually well attended, and reports from the various charges reveal fine progress in all phases of the work of the church.

The November pastors' meeting was held at Ripley in conjunction with the district stewards' meeting. Every charge in the district was represented. The pastors elected Rev. R. R. Scott, of New Albany, as chairman; Rev. J. Noel Hinson, as secretary; and Rev. Marlin McCormack, as district reporter. A program committee composed of Rev. C. A. Parks, Rev. Seamon Rhea, and Rev. W. H. Mounger, was named by the chairman. A fine spirit prevailed at the meeting among both pastors and district stewards. The laymen's organization in the Corinth District is one of the strongest and most effective in the church. It is headed by Mr. W. R. McCormack, of Corinth (an adopted cousin of the writer), who is district lay leader. Prominent also in laymen's work are Mr. John Rankin, of Corinth, and Judge Hugh Clayton, of New Albany. The former is secretary of the district stewards, and the latter treasurer of the Conference Board of Missions.

The December meeting of the pastors was held at New Albany. Attendance at this meeting was fair and the program fairer. Rev. W. L. Robinson preached a sermon that turned out to be one of those great spiritual feasts where one's soul is fed and one is made to wish that many others were present to benefit from it. The sermon was followed by an appropriate solo by Rev. W. R. Hammontree.

In the afternoon Rev. E. B. Sharp gave a helpful discussion of the new legislation of our church. The writer also appeared on the program, but was unable to proceed very far from that. Bro. Lott outlined the program of the district, emphasizing matters of immediate importance, including the Advocate quotas for the various charges. He has the knack of going directly to the point and presenting the district goals in such a way as to enlist the whole-hearted cooperation of both pastors and laymen, and this fact is largely responsible for the splendid progress being made throughout the district.

On December 1, the district staff met in Corinth. Present were Bro. Lott, Prof. A. F. Fugett, of Booneville, director of adult work; Rev. W. R. Hammontree, director of young people's work; Mrs. C. A. Parks, director of children's work; Rev. J. Noel Hinson, district missionary secretary; Mr. W. R. McCormack, district lay leader; and Mrs. L. R. Carlton, district secretary of the Woman's Missionary Society.

At this meeting district missionary and educational plans were made. The district was divided into four regional areas—(1) the Holly Springs-Oxford area, (2) the Fulton-Iuka area, (3) the Ripley-New Albany area, and (4) the Booneville-Corinth area.

The sub-district educational institutes are as follows: January 2, at Holly Springs; January 3, at Ripley; January 4, at Booneville; and January 5, at Belmont.

At Booneville and Fulton there have been substantial increases in pastors' salaries and other financial goals for the year.

Rev. R. R. Scott is enjoying a successful pastorate in New Albany, and is enjoying a mutually helpful association with Rev. W. M. Hester, his friend and colleague, who is pastor of the New Albany circuit.

Rev. C. A. Parks is leading First Church, Corinth, in a great work at this strategic point in the district. No interest of the church is neglected under the administration of Brother Parks.

Rev. J. A. George, although serving one of the largest pastorates in the Conference, always finds time to attend every district-wide meeting. Brother George has the interests of the mission preachers at heart, and never loses an opportunity to improve their welfare.

This writer finds it delightful to be associated with Brothers W. N. Dodds, Seamon Rhea, W. R. Hammontree, H. R. McKee, W. H. Mounger, J. Noel Hinson, W. R. Goudelock, E. B. Sharp, C. A. Parks, G. H. Ledbetter, A. M. West, and E. M. Allen, with whom he has been associated in years past in other districts.

A fine spirit prevails in the Corinth District, with no trace of defeatism resulting from the disastrous crop failure in Northeast Mississippi this year, and we are confidently expecting to go to Conference next fall with the greatest report in the history of the district.

THE ADVOCATE EMPLOYS NO AGENTS

A number of our church papers are finding it necessary to warn their readers against imposters who represent themselves as employed representatives. We have heard of no such persons in our territory, but we take the occasion to say that we employ no solicitors. The pastors are our agents and this includes the representatives whom they name for their charges. Rev. Charles E. Downer is by appointment of the Conference our promotional representative in Louisiana and Mississippi, and he will give receipts of the Advocate for all collections whether advertising or subscriptions. Do not pay money for the Advocate to any person other than these. If any stranger should represent himself to be our agent, remember our warning.

WISE AND OTHERWISE

By Rev. James H. Felts

You are likely to get more milk by patting the cow on the back than by twisting her tail.

There is at least a question mark in front of the value received part of the multitudinous conferences that are supposed to instill power, pep and piety.

"The less you have to do with some people, the less you are worse off." Yes, and the more you have to do with some other people, the more you are better off.

Most of us prefer the inconvenience of old age to the shock of dying young.

Will some Solomon please tell me why a perfectly courteous man or woman, socially and otherwise, often becomes impolite and positively discourteous when driving a car?

If we would work as hard to remove cause as we do effect this would be a better world in which to live.

Scattergood Bains says, "You can't tell the size or strength of an engine by the toot of the whistle." No more can you tell the ability of a preacher by the noise he makes.

"Youth is life's beautiful moment." Yes, and old age is life's tranquil moment.

The morning after is not so serious, it is the night before that needs surgical attention.

How is this for the "retort courteous?" A teen age boy to an offender of like age, "You are no gentleman, and none of your relatives are, either."

Jesse H. Jones, of Arkansas, the man who has lent more than ten billions of government money, says, "A man may have all the assets in the world, but without character he is a poor risk."

A questionable statement about a dead man: "I hope he has gone where I know he ain't."

Termites, like the secret sins of men, eat the heart out, leaving only the hull of what had been.

True or false? Whisky is good for snake bite.

IN MEMORY OF MRS. WM. LANE AUSTIN

On Nov. 1st, 1939, Mrs. Eley D. Campbell Austin passed into the life beyond. She was the daughter of Mr. Rufus H. Campbell and Mrs. Martha Helen Eley

Campbell. Early in life she gave her heart to God, made a profession of her faith, and joined the Presbyterian Church. On Dec. 29, 1900, in Forest, Miss., she was married to Hon. Wm. Lane Austin, who is now Director of the Census in Washington, D. C. She has since lived there. She joined the Methodist Church with her husband and was a charter member of the Francis Asbury Church in Washington. She loved her Lord and His church. Was an active member. To her husband and other loved ones, who sorrow because she is no longer visible here on earth, the Master, speaking through his disciples, gives the comforting assurance they need not "sorrow as those who have no hope," but that they may, with confidence, look forward to a blessed reunion in that land, the glories of which Paul tries to impart to our minds when he tells us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Her body was brought back to Forest, Miss. Funeral services were from the Methodist Church, on Friday, 3 p. m., Nov. 3, 1939, conducted by Revs. J. H. Morrow and D. Mounger. Interment was in the Eastern cemetery.

Every day the Father calleth some loved one to endless rest,
And our hearts, though filled with anguish,
Can but cry, "He knoweth best."

ONE WHO LOVED HER.

TO LOUISIANA METHODISTS

By Rev. W. W. Holmes

Heretofore we have tried to provide for our retired peachers by carrying an assessment for them in the "conference collections." The return from this has been wholly inadequate to meet the need. The Uniting Conference of Methodism, at Kansas City, took the old preacher out of the "conference collections" and placed him beside the regular pastor, and to be supported in the same manner the pastor is supported. The Louisiana Conference, at Ruston, endorsed this action of the Uniting Conference, and by vote eliminated the superannuate quota from the conference collections and brought it over to the column, "Ministerial Support." This amount was just about equal to six per cent of the salary of the pastors of the conference; so it became the order of the conference to ask the churches to pay to the superannuate fund an amount equal to six per cent of the pastor's salary. If the pastor's salary is set for $1,000, the superannuate fund would be $60; if $2,000, the superannuate fund would be $120, etc. The preachers and laymen attending the conference agreed that the full amount for each church should be raised at the Christmas time, if at all possible. In this way the superannuate quota would be raised in the beginning of the Conference year [illegible] in a lump sum. If the full amount [illegible] raised at Christmas, the remainder [illegible] be prorated along with the pastor's salary and would be easy to raise.

I believe there is not a church in Louisiana that would be unwilling to put forth an extraordinary effort to provide in this way for our retired preaches. If we raise the full amount, it will mean that a preacher who has served forty years will get fifteen dollars a service year, which would mean fifty dollars a month. The very least we could do in justice to, and in proper appreciation of these soldiers of the cross, would be to make possible this fifteen dollars per service year. Even then our church would not measure up to what several of the other churches are doing.

It is to the discredit of our Methodism that we have waited so long to make adequate provision for these men of God, who have given a lifetime in service for the church. Many of them during active service received a pittance of a salary.

NO PAPER ON DECEMBER 28

Following our custom of recent years, no paper will be issued on Thursday of Christmas week—the issue that would ordinarily come on Dec. 28. Please remember this and it will save your writing us for an explanation of the failure to receive your paper.

There was no possible chance to provide for the "rainy day." Now they have been retired without a home, and on account of age and infirmity they are unable to keep the wolf away from the door. Not only does the old preacher suffer, but his good wife suffers with him.

I sincerely hope that every pastor, every good man and every good woman who read these lines will see to it that your church does not fail "these men of yesterday who made possible the church of today." Raise your full quota Christmas and send at once to Mr. Paul Brown, Treasurer, Ardis Building, Shreveport, La.

BOW AND ARROW SOLDIERS

When David fought Goliath the armies of Israel fought the armies of the Philistines—with bows and arrows. That was all that either had. Now may we imagine that after a few thousand years the two armies again meet. But—in the meantime one army has learned to fly, has invented tanks and motorized equipment, submarines and long range guns, while the other army has just stuck placidly to its bows and arrows saying, "No, we will not copy the new methods. They belong to the enemy." How many seconds would the bow and arrow army last? What do you think?

One hundred years ago the army of the Lord fought Satan by opening its church doors once or twice a week with preaching and services. Satan fought back with somewhat similar methods. But—during this last hundred years Satan has been using his brains as well as his heart and now—**for seven days of the week** (day and night) he is teaching our boys and girls crime, impurity, marital disloyalty and gangsterism by use of the most potent, the most powerful moulder of impressionable youth that has yet been invented—the moving talking picture, while the church serenely builds one hundred thousand dollar churches, opens its doors one or two nights of the week, preaches (mostly to the old folks), sends its youth nightly to the devil's school house, and then wonders what is the matter with this generation.

Please do not misunderstand. Nothing can ever take the place of preaching, and God bless our stalwart, towering preachers, every one, but what about the other five or six nights of the week? What sane business firm would pour thousands of dollars on a modern plant and then lock its doors five or six days of the week? How much faster would our churches rot down if they were used seven days out of seven?

Now the moving picture, in itself is neither bad nor good, but the moving picture, in itself is one of the most powerful machines for either bad or good that has ever been invented. And what mortgage does the devil have on this modern powerful engine that the army of the Lord does not have? Why not use it —on the enemy? Why not a powerful Church Film Corporation to teach righteousness, pure, wholesome living and God-given fun and happiness to our wonderful boys and girls? Why not use our expensive church buildings every night for the glory of God? If I am wrong please tell me.—Paul W. Cox, Indianapolis, Indiana.

THE DEAD IN FLANDERS FIELD

By M. M. Winkler

We still lie in Flanders Field,
And Mothers still before us kneel.
Would that we might rise and tell
The truth that War is Hell.

We fought with hope and trust,
We now lie deep in dust
That a new peace would be begotten.
Has that already been forgotten?

Think not, O Men of later year,
Peace can be won only with spear.
It can be won without strife.
Peace comes from Perfect Life.

REV. H. C. NORSWORTHY REPORTS

As it has been my privilege for several years to make a report of my work when I pay for the Advocate, I am doing it again this year. We are pleasantly located here, and members of Noel Methodist Church like Dr. Freeman fine. I have been active during the past year as local preacher. I am teacher of the young married people's class at Noel and enjoy them very much. I have held services during the year for Brother Jolly Harper, at 66th Street Methodist Church; Brother Ware, at Park Ave. Methodist Church; Brother Freeman, at Noel; Brother Roy, at Blanchard Methodist Church; at the school house in Forbing; and I have a regular appointment at Carroll's Mills, close to Keatchie, La. The people of Noel Church are well pleased with Dr. Freeman, and are planning to erect a church school building some time in the near future. We are always glad to receive the Advocate, and are wishing the editor and his staff a most successful New Year.

Yours very cordially,
H. C. NORSWORTHY, L. D.
3021 Samford.
Shreveport, La.

NOTICE

The General Board of Christian Education will meet at the Methodist Publishing House, Nashville, Tennessee, Wednesday, December 20th, at 2:30 p. m. The meeting of the Board will follow the closing service of the Educational Conference.

This will be a most important session and it is expected that all members of the Board will be present.

WILLIAM F. QUILLIAN,
General Secretary.

SHOP NOW AND MAIL EARLY FOR DELIVERY BEFORE CHRISTMAS

Postmaster Ferguson suggests that mail for the various States be deposited as follows:

December 13th — Washington State, Oregon, Nevada, Utah, California, Montana, Wyoming, Idaho, Arizona, North Dakota, South Dakota, Colorado, New Mexico, New Hampshire.

December 14th—Minnesota, Wisconsin, Iowa, Nebraska, Vermont, Delaware.

December 15th—District of Columbia, Pennsylvania, Michigan, New York, Massachusetts, Connecticut, Rhode Island, New Jersey.

December 16th—Ohio, Indiana, Illinois, Oklahoma, Kansas, Maryland, Florida, Kentucky, Virginia, West Virginia, Texas.

December 18th—Missouri, Tennessee, South Carolina, North Carolina, Alabama, Arkansas, Georgia.

December 19th—Louisiana, Mississippi.

Mail intended for delivery in the City should be in the Post Office not later than December 20th.

There will be no mail delivery Christmas Day, Monday, December 25th, therefore, mail early for delivery before Christmas Day.

Wrap all parcels securely. Use strong paper and heavy twine.

Address all mail completely with house number and name of street, post office box, or rural route number, typed or plainly written in ink. A return card should be placed in the upper left corner of every piece of mail.

DO NOT MAIL GREETING CARDS IN RED, GREEN OR OTHER DARK COLORED ENVELOPES, OR IN VERY SMALL ENVELOPES.

PRESERVE THE DIGNITY OF YOUR CHRISTMAS CARDS. SEND THEM FIRST CLASS MAIL—2 CENTS IN THE CITY—3 CENTS OUTSIDE.

POSTAGE MUST BE FULLY PREPAID ON ALL MAIL.

FOR FURTHER INFORMATION MAKE INQUIRY AT POST OFFICE, OR LETTERED STATIONS.

BOOKS

God and Man, by Emil Brunner. Student Christian Movement Press, London (released in America by Macmillan Co.) pp. 180, price $2.00.

Emil Brunner is the distinguished professor of theology at the University of Zurich, Switzerland. He and Karl Barth are co-founders of that noteworthy and influential theological movement known as the theology of crisis. While it is true that in the development of their thoughts Barth and Brunner have of late parted company on some important aspects, we may say that in the significant theological doctrine they represent, Barth has been the prophet and Brunner the philosopher.

This book: God and Man, consists of four suggestive essays on the essence and the nature of personality from the Christian point of view. These studies are entitled:

1. Philosopher's idea of God, and the Creator God of Faith.
2. Faith and Justification and the Problems of Ethics.
3. Church and Revelation.
4. Biblical Psychology.

The plan of exposition in the first two and in the last essay is practically the same. It can be outlined something like this:

1. An outline and analysis of the secular views on the subject under discussion. In the first essay, this subject is philosophy, in the second, ethics, and in the fourth, psychology.
2. The contrast between the secular views and the tenets of the Christian faith.
3. An exposition of the Christian view.
4. The superiority of the Christian explanation over the secular.

The third essay—Church and Revelation—at first does not seem to be related to the theme of the book, which is personality. However, a discussion of the place of Revelation, to which Brunner makes all other standards amenable, and on the other hand the vital function of the Church in the process of the development of personalities, comes within the purpose undertaken by Dr. Brunner.

Another valuable chapter of this book is the informative and able introduction by Dr. David Cairn.

This is an excellent book to read and to study.

A. M. S.

Christianity and Morals, by Edward Westermark. The Macmillan Co., pp. 427 with Index. Price $5.00.

This is another product of British scholarship which adds great credit and honor to an already honorable tradition of painstaking and thorough erudition.

This book is truly an encyclopedia on the subject of the ethical aspects of the Christian religion, and we dare to predict that it will endure for many years to come as a most able and authoritative text. It is so rich and solid; it represents such an accumulation of thoroughly documented material that the space available for this review does not lend itself to an adequate summary or criticism.

Briefly speaking, the book may be divided into two parts. The first ten chapters give us a view of the development of the ethics of religion from Jesus

through Paul, Augustine and the main theological strands of the Christian Religion. This consideration of the Christian Ethics is preceded by about forty pages, packed with facts, of the ethics of the primitive people.

The second part of this book deals with the actual application of the Christian Ethical principles through the centuries, which Dr. Westermark discusses under the heads: "Regard for Human Life," "Economics," "Slavery," "Truthfulness," "Marriage," "Divorce," "Sexual Relations" and "Kindness toward Animals." It is in the story of the impact of Christian Ethics on the behaviour of man in these various phases of human conduct that lies perhaps the most valuable contribution of this book. There we have a complete and fascinating record of the influence of the Christian religion in the history of the race.

This is a very important book which will have a permanent place on the shelves of our libraries.

A. M. S.

IN MEMORY OF MRS. SARAH COLEMAN HEARD

Whereas, on the sixteenth day of November, 1939, God called from our midst our very beloved friend and co-worker, Mrs. Sarah Coleman Heard; therefore be it

Resolved, by the Woman's Missionary Society of the Itta Bena Methodist Church,

(1) That we, the members, shall always hold dear her memory, who beautifully and devotedly lived for her Master and went about His work untiringly;

(2) That we shall miss her, but bow in submission to the will of Him who is both loving and wise;

(3) That we extend our sympathy to the bereaved loved ones, praying that through trust in God they will find grace to sustain them in this sad hour;

(4) That a copy of these resolutions be placed in the minutes, one be sent to the New Orleans Christian Advocate, and one to the family.

MRS. C. C. MOORE.
MRS. H. H. NABORS,
MRS. JOE PUGH.

RESOLUTIONS OF RESPECT AND LOVE TO THE MEMORY OF JO ENID CARRUTH

Inasmuch as our heavenly Father, in His infinite wisdom, has called from our midst little Jo Enid Carruth, who answered the summons Sunday, October 29, 1939; be it

Resolved, by the members of the church school, that we realize the great loss of one of our most loyal and beloved members of our church and community and cherish the beautiful memory of Jo. Many times she has sung with her little friends "I'll Be A Sunbeam for Him," and truly she was a sunbeam of God's love, for she blithefully scattered sunshine into the hearts of all who knew her. "We cannot say, we will not say, that she is dead," for she remains a shining example in our memory; be it further

Resolved, that as we are thankful that she was permitted to smile into our lives for a while, we humbly bow in submission to God's will, knowing it was best. We extend our sympathy and love to her family and commend them to His infinite care; be it further

Resolved, that a copy of these resolutions be sent to the family and a copy to the New Orleans Christian Advocate for publication.

Signed,
FRANCES SESSIONS,
Meth. Church School Soc.
Kentwood, La.

A man who attempts to read all the new productions must do as a flea does—skip.—Samuel Rogers.

Three per cent of the country's adult population have graduated from college, and four per cent more have attended some college.—Selected.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 17, 1939

By Dr. J. R. Countiss

WHAT THE KINGDOM OF HEAVEN IS

Matt. 13:1-53 (Matt. 13:3-8, 31-33, 44-46 printed)

Golden Text.—Incline your ear, and come unto me: hear, and your soul shall live.—Isa. 55:3.

Matt. 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

31 Another parable put he forth unto them, saying The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The kingdom of heaven defies human definition. Jesus himself did not define it, though he gave his life to explain it. It is like unto many things but identical with none. While in all ages some have thought of it as limited to their own tribe or race, church or creed, it transcends them all and embraces all that is good. It sweeps the past, the present, the future. It is behind, ahead, within, about us. It is internal, but is not to be confused with the dreamy mysticism that exhausts itself in contemplation. It is external—but is much more than a highly specialized type of human activity conforming to the customs of the time through activities and courtesies demanded by friendship and neighborliness. It is eternal, but is not to be relegated to a distant future state within jasper walls and gates of pearl. It is where God is—everywhere! It is fellowship with God and with the godly of every age and station. As internal it finds its fruit in the external; as eternal it embraces all time, including the present. No matter what phase or facet of the kingdom men may contemplate, it is higher than their thought and broader than their group.

The kingdom of heaven is like things that are alive. It is organic, not inert; dynamic, not static. The more noble and vigorous the form of life with which it is compared, the greater the number of similarities. Being alive, it possesses an unbroken connection with original life. In that sense it is unchanging, but since all living organisms are subject to growth it is never quite the same today that it was yesterday. It meets the needs and satisfies the ideals of each succeeding generation. It nourishes childhood, inspires youth, sustains manhood, and comforts age. It affords room and incentive for every person to live at his best.

The kingdom originates with God and is perpetuated through men. Four things come from God as direct and unconditioned gifts— seed, soil, sun and shower —all free without so much as asking. Four things are required of men—sowing, cultivation, harvesting and use, and without this cooperation on the part of men the marvelous gifts of a generous God are in vain. The divine kingdom depends upon human instrumentality. God supplies all nedded power and equipment, and we sin against him when we imagine that he shows favoritism by granting special aid in any age or sphere on any basis except that of need and of capacity for its use. As an earthly father suits his gifts to infants, adolescents and youth, so does God supply his bounty to the needs of the small and the great, to men and to angels.

Being alive, the kingdom will come to its maturity as a seed makes leaf and stalk and ear, or as leaven transforms the unpalatable mass into wholesome food. It will not come with the subtle mystery of magic nor with the sudden completeness of a mechanical explosion. Its coming is neither local nor spectacular. We may well beware of alarmists with their sensational shouts of, "Lo here! Lo there!" Good men are forever sowing good seed, some of which fall by the wayside, some on stony places, some among thorns, and some on good soil. Always some will prosper, grow and bear fruit, even though there are differences of yield on the good soil. We may never be able to penetrate that darkness under cover of which the enemy has sown tares among the wheat, but it is not ours to judge, to condemn, uproot and cast out. Under the alchemy of God's love it is possible to transform personality, to change the bad into good, to enter "the land of beginning again" and start anew. As the nature of the kingdom is shown by life, its worth is set forth under the figures of a priceless pearl and of goodly treasure, something to be sought at the cost of all earthly goods.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE CHURCH

I believe in the church! The church never has been perfect, was not in the great old days of first century Christianity, could not be in the nature of things. It will never be perfect in this world. It is made up of men and women and little children drawn from every station of society, struggling toward the Truth and Light.

Mr. Jones

I believe in the church despite its limitations, handicaps, weaknesses, complacencies, strange inconsistencies. It is the only institution in the world that provides a place where human beings can regularly come together to worship God. It is the only institution we know that seeks to provide for the whole family spiritual and social needs from childhood to old age.

I do not believe in the present church as much as I believe in the church that is to come, but my belief in the church of the present is such as to lead me to invest my life in it and to find an immense satisfaction in a ministry that has never attained my ideal. I conceive of my ministry as within the church and for the church in order that the church may minister to all humanity.

I believe the church can only save its life by losing it for Christ's sake. The church is a means, a road, and "the road to heaven needs mending." It is a school, a comradeship. It is an agency of the Spirit, an instrument of the Eternal. It has changed through the passing years, and will continue to change.

It will make mistakes. It may fail in dreadful crises only to emerge again to conquer when all seems lost. Even so, I believe in the church with all its frailties. I love the church for what it may yet achieve in the long, long vista of the coming centuries.

I like my job. I like it so much, esteem the vocation so highly, that I regret my inability to bring to it greater devotion, more passionate yearnings, still higher ideals, everything that is good, true, noble and worthful.

And if I had my life to live over, knowing what I do of the ministry, the exacting demands made upon the preacher, together with the inadequacies and handicaps of organized Christianity, I would again choose the ministry as the place to invest my all.

THANKSGIVING

By Rev. Vivian T. Pomeroy, D. D.

A hundred years ago a young man was striding along the muddy lanes of a country district in England. His name was Philip Henry. He was not ill-looking, and the little wind blew through his hair, for he carried his hat in his hand. He was going from village to village, gathering people together and preaching to them. He was poor, but happier than most men, for he knew in whom and in what he believed; and people heard him gladly.

On this late afternoon he strode along the lanes of Cheshire. Ahead of him the lights of the village came out one by one. His heavy shoes were muddy; his clothes were not the most fashionable; his shabby cloak was thrown back, and as he walked he sang.

In the village the people were already streaming into the village hall, for they knew that Philip Henry was coming. The oil lamps flickered and smoked. The numbers of people grew larger. Suddenly there was a stir near the door. The great man of the place came in, and with him his young daughter, graceful and fair. The village folk moved aside for them. They both were much loved, for the Squire—as the great man was called—was kindly and knew everybody. He had a greeting and a smile for everybody. He was a stern man but good; and his daughter was the light of his life.

Soon there was another stir, and young Philip Henry came to the platform. The mud was thick on his shoes; his strong tall young body was lean; in his eyes shone heavenly truth, and when he spoke everyone listened, and as they listened they saw another world brave and free and new. The preacher called it the Kingdom of God.

At the close of his speech Philip Henry paused, looked down to where the Squire sat, and his eyes met the eyes of the girl there. Then one of those strange and lovely things happened which make real life more wonderful than any fairy tale. Philip Henry and the girl in that village hall knew that they were made for each other.

What followed was like a fairy tale, too. For the Squire was rich and powerful, and he had other ideas for his daughter than to marry a poor wandering preacher. And in those days, you know, fathers were fathers. Fathers had to give permissions; they could say No, and one had to obey them. For a long while the Squire's daughter pleaded and wept, but it was no use. All the time Philip Henry stood by and was faithful.

Then it was that the girl said something which won. Her father had pointed out to her that Philip Henry might be brilliant and good, but he was a stranger. "We know nothing about him," he said. "We do not know who he really is, what his people are, or where he comes from."

And the girl, looking up, said: "No, Father, we do not know where he comes from, but we know where he is going—and I want to go with him."

And she did go with him—with joy to the end of their days.

* * * *

Longer ago than a hundred years—much longer—brave people in old England were about to set forth for the new shores of America. There were some who tried to dissuade them. "You are mad. You know not what you are leaving. You are leaving familiar places, home, England." And those valiant ones replied: "We are leaving home, and what lies ahead we cannot see; but we know where we are going."

Later on, when New England had become familiar and safe, the descendants of those Pilgrams looked West, and resolved to beat a track through untrodden lands; and again some would have held them back. "You are mad. You know not what you are leaving—security, shelter, home." And the valiant ones replied: "We are leaving home and this New England, and what lies ahead we cannot see; but we know where we are going."

And today there is a wilderness of ignorance and folly to be beaten through. Some brave and adventurous minds must reach beyond the facts of the moment to the truths of tomorrow. And when you have your splendid dream, some people will say to you: "You are mad. You know not what you are leaving. Stay on the ground trodden by your fathers. Be safe. Be as others are. Don't think and dream of any brave new world."

But you will see the light on the untrodden hills of the spirit, and reply: "But I know where I am going." And you will go.

And maybe in the far-off days of the future, people will celebrate Thanksgiving in America still free; and there will be a richer note in their gladness because of you, and because of what you loved with all your life.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

Definitions not attributed to Webster:

Athletics—The excuse for modern institutions of higher learning.

Bacteria—Back door of a cafeteria.

College-bred—A four-year loaf, made with father's dough.

Compliments—Lies in full dress.

Etc.—The sign used to make people think you know more than you do.

Pedestrian—A man who has two cars, a wife, and a daughter.

Research—Getting things out of many old books never read, and putting them into a new book which nobody is going to read.

Social Tact—Making people feel at home when you wish they were.

—A Connotary, by Pollard.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Monroe District met in an all-day session at Delhi, on December first, for Officers Training Day. Mrs. E. C. Gibson, the District Secretary, presided. The meeting opened promptly at 9:30 and a Consecration Service was led by Mrs. John B. Pollard. After a splendid talk by the secretary, the work of the following officers was discussed: "Presidents," Mrs. DeWitt Henry; "Treasurers," Mrs. S. M. Collins; "Christian Social Relations," Mrs. D. C. Metcalf; "Supplies," Mrs. A. R. Holloway; "Literature and Publicity," Mrs. J. B. Pollard; "Spiritual Life Groups," Mrs. C. K. Smith; "Children's Work," Mrs. C. P. Chisholm; "Young Women's Groups," Waterproof; "Baby Specials," Mrs. E. B. Emmerick.

After a most delicious luncheon, served by the women of the Delhi Society, an "Open Discussion" was led by Mrs. Gibson, and the "Closing Meditation" was most impressively given by Mrs. W. L. Doss, Jr.

The "surprise feature" of the day was the presenting of a Life Membership to Mrs. E. C. Gibson, from the women of the Monroe District. The presentation was made by Mrs. Gilford Wright.

* * *

Two zones of the Alexandria District met in joint session on the last day of November, for their Officers' Training Day program at the Pineville church. Because of the absence of both zone leaders, Mrs. W. I. Townsend and Mrs. Jack Midyett, Mrs. Fred McRight served as the presiding officer of the day.

The meeting was opened with a devotional service led by Mrs. J. I. Elliott, after which Dr. R. H. Harper, district superintendent, conducted the Communion Service.

"The Church and World Peace" was ably discussed by Mrs. T. T. Howes, of Glenmora, and a story "The Paying of Pledges," was told in a most stirring manner by Mrs. A. F. Lanier of Alexandria.

The next hour was given over to the work of the two zones, which was led by Mrs. H. V. Dunford, District Secretary. Posters were displayed showing the standing of each auxiliary.

At the noon hour the ladies of the Pineville Society served a most palatable luncheon. Group meetings were held in the afternoon, when instruction in the duties of the various offices was given by Mrs. Dunford and Mrs. J. B. Pollard. The meeting closed with a Consecration Service, which was led by Mrs. Pollard.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. C. C. Clark, Conference Superintendent of Publicity and World Outlook, is urging us to remember that a subscription to the World Outlook makes a Christmas gift which lasts through the year. She says:

"What more fitting way could you find to observe Christ's nativity than by giving a year's subscription to a magazine that devotes all of its pages to the glorification of God by telling of those who so faithfully carry on His work throughout the world? In doing this you will be making a two-fold contribution. You will be promoting education in your church in all matters that relate to world responsibility of Christians, and further you will make it possible for the Mississippi Conference to reach its quota of subscriptions which we have not done so far. Send in your subscriptions right away and a beautiful Christmas card will be sent to your friend telling of the gift."

Subscriptions are to be sent direct to the World Outlook, 706 Church Street, Nashville, Tenn.

* * *

The Central Zone, Brookhaven district, held its fourth quarter's meeting with the Bethel auxiliary at Caseyville, with seventy-five members and a large number of visitors present, among them the pastor of every church in the zone and the district missionary secretary. Mrs. W. A. Coleman presided.

The theme of the program was "Building a Better World," and Rev. R. E. Case led the opening devotional.

Mrs. J. C. Burrow, Conference Superintendent of Children's Work, gave an interesting demonstration of the unit "Christmas Around the World," which is to be used during December.

Rev. E. E. McKeithen presented stewardship and Rev. J. L. Neil spoke of the benefits which will be derived from the Mortmain amendments.

At noon the hostess auxiliary served lunch.

The afternoon session was opened with a meditation led by Mrs. W. S. Colcote, after which Mrs. C. C. Clark, Conference Superintendent of Publicity and World Outlook, spoke on "The Value of Becoming informed." Mrs. Edna S. Hollinger gave a review of the new Bible study guide for the study of the Psalms, "Songs of Zion," and Mrs. E. E. McKeithen presented the work under her direction as Conference Superintendent of Supplies.

The district secretary, Mrs. C. E. Mullins, outlined the work for the closing of the year.

* * *

The Pelahatchie auxiliary was hostess to the fourth quarterly meeting of Zone No. 5, Jackson district, with nine of the thirteen auxiliaries represented. Mrs. R. S. McLaurin presided, and Rev. Haughton led the opening devotional.

The district secretary, Mrs. H. M. Bullock, led a discussion of the different departments of the work and the plans for the closing of the year, and each auxiliary told of its work.

Mrs. McLaurin was re-elected zone leader, with Mrs. W. H. Parman as secretary.

* * *

The Tri-county Zone, Seashore district, met with the Escatawpa auxiliary for its fourth quarter's meeting, with sixty members and several visitors present, Mrs. C. A. Carrier presiding, and Miss Katherine Arnold leading the devotional.

Mrs. R. Roberts spoke of "Christian Education in the Home"; Mrs. Frank Byrd on "Stewardship in the Church and Community"; Mrs. John Cirlot on "The Missionary Society As a Challenge to the Young Women"; and Mrs. Emmett Goff outlined briefly some of the changes in the new Methodist Church and missionary society.

Mrs. Carrier was made a Life Member by the zone, the pin being presented by Miss Ina Thompson.

The district secretary, Mrs. L. J. Power, outlined the work for the closing of the year.

* * *

The Prentiss auxiliary was hostess to the Northeastern Zone, Brookhaven district, for its fourth quarterly meeting. Seven of the eight auxiliaries were represented and Mrs. E. A. Loftin presided.

An inspiring and helpful program was rendered on the theme "The Home Realizing Its Possibilities."

Mrs. E. E. McKeithen, Conference Superintendent of Supplies, spoke of her work, and the district secretary, Mrs. C. E. Mullins, outlined the plans for closing the year.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

My Dear Friends:

Our missionary theme for the year has been: "Widening Our Horizons." As the year draws to a close I have been wondering about your experiences, but I imagine these experiences have been about the same for all of us.

Locally, we have widened our horizons as we found new places of service in our homes, churches, communities. We have enlarged our interests as we contacted new people in the community, and assisted them in getting settled, meeting congenial people and helping them get

adjusted in their church. It means a great deal to new people to have a friendly hand extended and it helps us in many ways as we make new friends.

In our missionary program, our horizons have been widened through the fine study which has been promoted through the Conference. We are learning more and more about other people; the ways in which we are alike, and the ways in which we are different. How interesting it would be to be able to go to all the places where our money has gone this year; to peep in on a day nursery and watch the little children receive care and food our money has provided; to go with one of our rural workers for a day as she visits in underprivileged homes, as she takes a sick child to a doctor (sometimes actually helping with a tonsillectomy), then on to teach a missionary lesson or to assist in one of the many cooperative projects which bring better living conditions to the people; or to be with one of our own Killingsworth girls as they stand in places of great need in China; or wouldn't we like to take the new $250.00 microscope to Dr. Lewis in Africa! Of course we cannot really follow our missionary dollars, but we do know that as we increase our missionary giving from year to year, our interests increase, our influence increases, we literally make it possible for "these things to be."

Our spiritual horizons have been widened in so many ways. First, through the excellent Bible study which is done in almost every auxiliary; then through our Spiritual Life Groups, as they meet from time to time and pray for definite needs in their churches and communities. But I believe, most of all, our spiritual horizons are widened through the Dailly Quiet Hour, when we draw apart for a little while to read, to meditate, to search our own lives for the weaknesses that would hinder us as workers in His Kingdom. And through our prayer lists, as we bring persons or needs to the Throne in prayer. I am sure you find, as I do, that we cannot pray for people or projects unless we are willing to be definitely interested in them.

And so our year of "Widening Horizons" has brought us many rich experiences, and we live more abundantly because of this year of work, of study, of giving, of prayer.

May the Giver of every good gift bring you rich treasures of love and peace and joy, which come not in exchange for any coin of the realm, but as a precious heritage to missionary women.

Sincerely,
CORA R. RATLIFF.

RESOLUTION OF RESPECT

On June 14, 1874, at Warren, Ark., Lillian Sue Anderson was born. At the age of eighteen she was married to Mr. Joe Davis, also of Warren, Ark. To this union three children were born; two boys, Frank Davis, residing in Warren, Ark., and Bill Davis, residing in Jackson, Miss.; and one daughter, Mrs. W. W. Lufcy, of Good Pine, Louisiana. Mr. Davis died in 1900. On June 28, 1904, she was again married to Mr. H. Hill, who survives her; also two children by this union, Clifton Hill, of Leesville, Louisiana, and Mrs. Eva Whatley, of Jena, Louisiana, and a host of relatives. Friends numbered by the score mourn her passing.

Mrs. Hill united with the Methodist Church, South, at Hermitage, Ark., in 1914. In June, 1919, Mr. and Mrs. Hill and family moved to Trout, Louisiana. However, at the time of her death, she was living in Good Pine, Louisiana.

Mrs. Hill had many lovable traits of character, and was never happier than when serving others.

On the afternoon of her passing she had just prepared with her own hands and served a lovely refreshment to a group of friends who were quilting for her. As she passed out of the room she remarked: "I am feeling so much better today," and just then as she stepped inside the living room her body dropped to the floor.

Surely God had said, "My child you are weary and worn with the trials and cares of this world, come to the Father for a season of rest." Like a flash of lightning the word was spread, and in a few minutes everyone knew that all that was earthly of Mrs. Hill was no more.

The funeral was held in the little Methodist church at Good Pine, La., of which she was a most loyal member, just at the Sunday School hour, 10 a. m., October 20th, by her pastor, A. Jerome Cain, assisted by Rev. Mr. Coats, pastor of Good Pine Baptist church. Bro. Cain's message was beautiful in every respect.

The casket rested amidst a veritable garden of roses, every available space was banked with gorgeous flowers of every hue.

The funeral cortege in charge of Upshaw and Riser Funeral Directors, proceeded to the Eden cemetery, where the last rites were conducted by Aseneth M. Green Chapter No. 196, O. E. S., of Trout, La., of which she was a charter member.

"There are stars that go out in the darkness,
But whose silvery light shineth on;
There are roses whose perfume still lingers,
When the blossoms are faded and gone.

"There are hearts full of light and of sweetness,
When no longer their life current flows;
Still their goodness lives on with the living,
Like the souls of the star and the rose.

"Her toils are passed, her work is done,
And she is fully blest;
She fought the fight, the victory won,
And entered into rest."

And whereas, the all-wise and Merciful Master has called our beloved and respected sister home; and

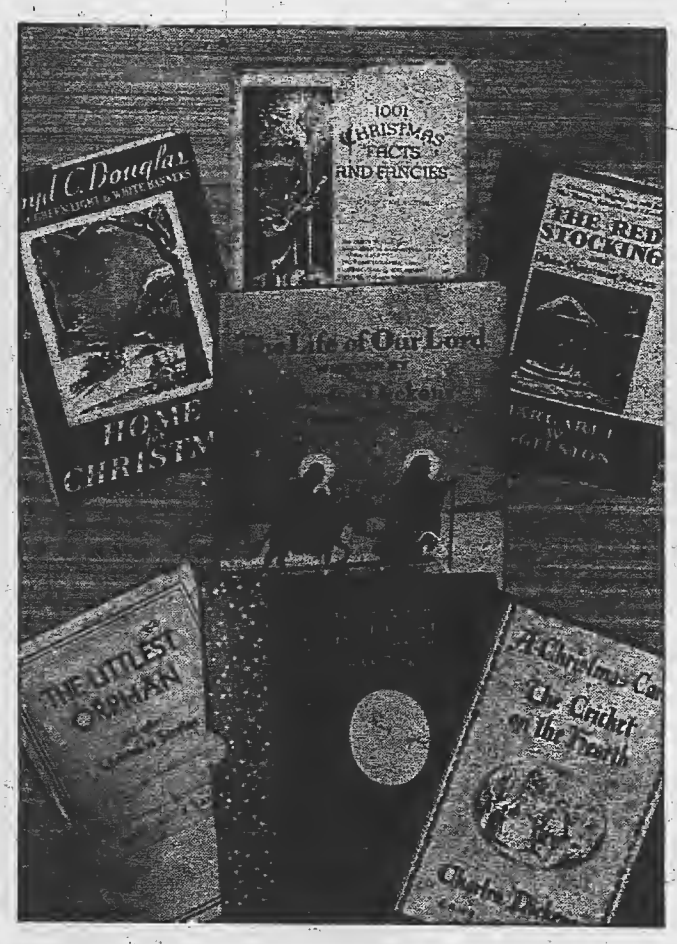
Whereas, having been a true and faithful member of our chapter; therefore be it

Resolved, that Aseneth M. Green Chapter No. 196, O. E. S., in testimony of its loss, tender to the family of our deceased member our sincere condolence in their deep affliction, and that a copy of these resolutions be sent to the family, a copy be spread on our minutes, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
AMELIA DAVIS GALLAHER,
ANA BUTLER TANNEHILL,
G. B. VALENTINE,
Committee on Resolutions.

A story is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: "An educated man gets his thinks from someone else; an intelligent man works his own thinks."
—Selected.

Christmas Classics and Gift Books



BLUE FLOWER. *By Henry van Dyke.* A collection of some of the best stories of Henry van Dyke. The contents are: The Blne Flower; The Sonrce; The Mill; Spy Rock; Wood-Magic; The Other Wise Man; A Handful of Clay; The Lost Word; and The First Christmas Tree. (92) $1.50

CHRISTMAS RECORD BOOK, No. G-963
A book we have all been waiting for. Nothing like it has ever been pnblished. There are several pages on which to list the names and addresses of friends we send cards to, and the same amount of pages for a record of the cards we receive. Also space for the gifts we send and receive, as well as other pages for interesting birthday information. Combined with all this, is some very beautifnl sentiment on many of the pages making this a very wonderful new Christmas record book. Cloth binding. (116) ..... 50 cents

HOME FOR CHRISTMAS. *By Lloyd C. Douglas.* This delightful novelette by one of the most popular of living novelists tells the story of five prosperons and widely scattered brothers and sisters who return to the old homestead prepared to celebrate Christmas by living for a few days as they had done in childhood, remembering the hardships and pleasures of those years. Handsomely illustrated by David Hendrickson and filled with the spirit of Christmas, it is the perfect gift book for the holiday season. (55) $1.00

THE LIFE OF OUR LORD. Children's Edition. *By Charles Dickens.* Illustrated by Rachel Taft Dixon. A simple retelling of the story of Jesus written by Charles Dickens for his own children. The manuscript was kept secret from the world for three-qnarters of a century and is now pnblished in a beantiful edition for the children of today. The book, 7¾x9½ inches in size, 72 pages, contains twelve full pages in color with twelve additional illustrations in black and white. (47) 50 cents

A CHRISTMAS CAROL AND THE CRICKET ON THE HEARTH. *By Charles Dickens.* A beautiful edition of these two famous stories printed from brand-new plates on fine paper. Bonnd in delnxe cloth with gilt stamping and with an embossed cameo set into the front cover. Size, 5½x8¾ inches. Wrapped in cellophane and in a beautiful slip box. A wonderful gift book. (47) 69 cents

GENTLEMEN—THE KING. *By John Oxenham.* An inspiring interpretation of the meaning of the life of Christ, written in verse of exceptional dignity and spiritual power. Eighteen exqnisite line drawings by Langford Jones. (83) .....50 cents

1001 CHRISTMAS FACTS AND FANCIES. *By Carl Hottes.* A unique book on the ever-new snbject of Christmas, inclnding history, legends, carols and their origin, recipes, decorations, celebrations, Christmas cards, pleasant superstitions, toasts. With over 100 excellent illustrations from scratchboard drawings by Lindsay Lockerby Field. (333) $2.50

THE BIRDS' CHRISTMAS CAROL.
A beautiful story for Christmas. It is a Christmas classic that has been enjoyed by thonsands for a generation. (55) 75 cents

THE RED STOCKING AND OTHER CHRISTMAS STORIES. *By Margaret Eggleston.* A collection of Christmas stories that may be nsed in the home, church, or school. All these stories are true; some of them have come out of the author's experience, others from friends. All are fundamentally true to the Christmas spirit of sacrifice and service. (50) $1.50

THE MASTER OF THE INN. *By Robert Herrick.* One of the more popular of the old Christmas classics, this story radiates the Spirit of Christmas. (92) .....75 cents

CHRISTMAS IS COMING! *Selected by Manley Jones.* A colorfully illnstrated book of selected stories, poems, and rhymes about Christmas. The snbjects are those closest to the child's heart dnring those weeks before Christmas, toys, Chris:mas trees, and Santa Claus. Among the contribntors are Gelett Bnrgess, John Farrar, Gertrnde Smith, Maud Lindsay, and Clement Moore. Ages 3 to 6. (55) $1.00

AT CHRISTMAS TIME THE WORLD GROWS YOUNG. *By Amy Bruner Almy.* A book of Christmas Stories in which the Christmas Carol finds a large place, for again and again, the Story and Carol are natnrally interwoven. Each story is written to bring Christmas actually into the mind and heart, making the spirit of Christmas real and enjoyable. A gift book suitable for a wide range of readers, representing all ages from childhood to old age. (87) $1.50

PRECIOUS JEOPARDY. *By Lloyd C. Douglas.* This Christmas story has a message of inspiration for everyone who wishes to get the deepest satisfactions from life. (55) 75 cents

SONG OF OUR SYRIAN GUEST. *By William Allen Knight.* A beautifully written booklet on the Shepherd's Psalm. An ideal gift booklet for individual or class use. Attractive paper cover in colored envelope. (83) .....35 cents

YULETIDE IN MANY LANDS. It would be hard to find a more delightfully different gift for friend or class members—and at the cost of little more than a greeting card. Interesting Christmas observances, stories, poems, photographs, carols; all illustrated in many colors. Size, 10⅜x13¾. 32 pages of beanty! Complete with presentation envelope. (262)
35 cents; 3 or more, 25 cents each

WHY THE CHIMES RANG AND OTHER STORIES. *By Raymond MacDonald Alden.* Fascinating stories with medieval settings, colorful and appealing. "Why the Chimes Rang" tells of a little boy whose small but sacrificial gift proves greater than that of a king's crown. This collection also gives the story of "The Knights of the Silver Shield" and nearly a dozen other equally well loved stories. (17) $1.50

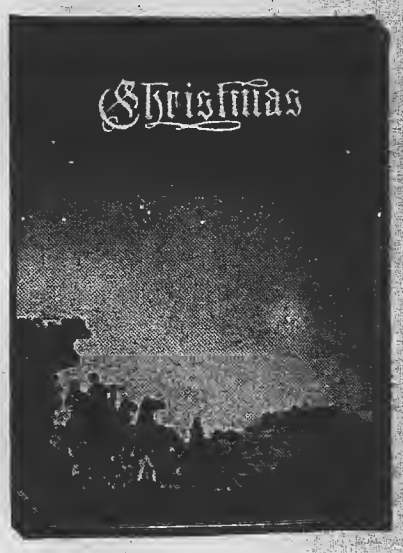
WHY THE CHIMES RANG. *By Raymond M. Alden.* This famous story is dearly beloved of children. Parents welcome the book in their homes as eagerly as do the little ones.
It is immensely popular in kindergartens, Sunday schools, and children's rooms or libraries.
Sweet and wholesome, carrying a message of a child's self-sacrifice and tenderness for suffering. (17) ..... 75 cents

THE STORY OF THE OTHER WISE MAN. *By Henry van Dyke.* Dr. van Dyke's poetic but reverent and tender imagination has created a story which lives and teaches a moving lesson. It is probably the most famons Christmas story of our time. (50) 75 cents

THE MANSION. *By Henry van Dyke.* John Weightman was a financier whose religion was an investment for future profit. There is pathos and humor in this story of a discovery he made on a certain Christmas. It has been a favorite for years. (50) 75 cents

THE LITTLEST ORPHAN AND OTHER CHRISTMAS STORIES. *By Margaret E. Sangster.* Children, parents, and grandparents alike will enjoy these six Christmas stories. The book, bonnd in special gift binding suitable for gift presentation, includes: The Littlest Orphan and the Christ Baby; Reaching into Emptiness; Four Storied Christmas; A Truce with the Years; Small Things; In the Shadow. (260) $1.50

CHRISTMAS. An American Annual of Christmas Literature and Art. Ninth Annual Volume. *By R. E. Haugan, Editor.* Christmas Stories, Articles, Photographs, Art Reproductions, Poetry, Carols, Legends, and Yuletide Observances—all these are skilfully woven together, producing not only an amazing value for $1.00 but a gift much appreciated and long treasured by anyone and everyone in the home. 72 pages, 10½x14, inclosed in pictorial gift box. (242) $1.00



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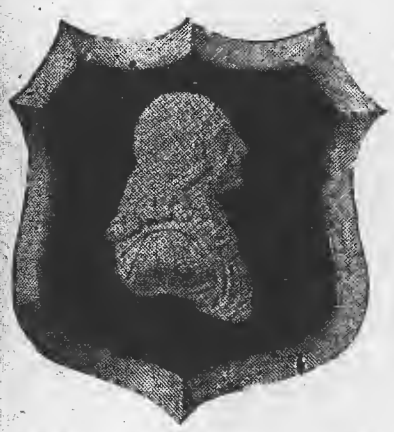

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide, undying remembrance.—Anon.

THE PRAYER-ROOM TODAY

For the glory of another Christmas Day, we give thanks to Thee, Father of our Lord Jesus Christ, in that Thou didst so love the world as to give for its salvation Thy only-begotten Son. Amen!

—Selected.

Vol. 86. No. 51.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 21, 1939.

The Christ Child Speaks

Through smoke and noise and searing flame,
Past starving women, wounded men,
Back to the world at Christmas-time,
I try to come again.

More terrible than Herod's sword,
Demonic death rips through the sky—
They think it is some unknown child,
They know not it is I.

No room, no shelter! Down the years
A lonely heart is made to flee;
Forth to some other Egypt fares
The selfsame refugee.

"Peace on the earth," the longed for words
That each prophetic steeple tells,
But clashing armament drowns out
The whisper of the bells.

A cup of water freely given . . .
Instead they cast me out to die,
Thinking it is some unknown child,
Not knowing it is I.

—Edith Lovejoy Pierce.

Wallet of the Week

A PRINCETON UNDERGRADUATE undertook recently a survey of college graduate families. His investigation shows that ministers, who have the largest families of the college group, have an average of 2.30 children. The conclusion indicated seems to be that the college student is convinced that his kind should not be propagated, and that the continuance of the race depends upon the non-college population. That the race is being perpetuated largely by those of indifferent culture and intellectual ability, is a matter of serious import.

* * *

THAT THE JEWS CONTROL THE AMERICAN PRESS has been shown to be utterly without foundation. On the board of the Associated Press, representing more than thirteen hundred newspapers, there is not a single Jew. A similar situation prevails in the ownership of the United Press, and Mr. W. R. Hearst owns the International News Service. Of the nine hundred and sixteen newspapers in cities of over fifteen thousand population, only thirty-three are owned or controlled by Jews, one of the thirty-three being the **New York Times.**

* * *

IN THE ISLAND OF HAITI, economic and health conditions are said to make American aid increasingly imperative. The natives are the victims of poverty, superstition and disease, and they need doctors, nurses and missionaries. Four prevalent diseases are malaria, hookworm, typhoid and syphilis. Ninety per cent of the population are illiterate and voodoo beliefs are common. In Port Au Prince, a voodoo priest poured kerosene upon a native woman, who had been seized with a fit, and set fire to her, burning her to death.

* * *

THE SETTLEMENT OF THE HUGUENOTS at the Cape of Good Hope two hundred and fifty years ago, is being celebrated as an outstanding event in the history of South Africa. When Louis XIV repealed the Edict of Nantes in 1685, about a quarter of a million French Huguenots fled the country and scattered over the earth, a part of them finding their way to the Cape of Good Hope, where the Dutch East India Company provided a refuge. Of those who undertook the voyage from Holland, only about two hundred men, women and children survived.

LIQUOR DRINKING is said to be responsible for the rejection of ninety-three thousand applicants a year by insurance companies, according to a survey recently conducted. The evidence shows that about one out of five is rejected because of excessive drinking, resulting in a loss of two hundred million dollars of insurance that would otherwise be in force, and resulting also in depriving dependents of a possible support at the end of a career which drink has helped to hasten.

* * *

BLESSING THE HOME is one of the cheap innovations of recent years. The suggestion smacks of a priestly authority over the forces which may make or mar the home, but worse than that is the fact that it treats the most important factors as onlookers who may become the beneficiaries of the priestly performance. Methodism needs far less the blessing of a house than it does the rededication of its home life and the re-establishment of the family altar, which was such a power in the building of our world-wide Communion.

* * *

HEART AND ARTERIAL DISEASES are said to be responsible for nearly half of the death claim money paid out by American insurance companies. Such deaths have had a marked increase, especially among men from forty-five to fifty-nine, according to Dr. Henry Wireman Cook, of the Northwestern National. Dr. Cook says that the cause of heart trouble is often hereditary, but that such ailments are promoted by nervous and emotional pressure. The prevalence of heart ailments is greater among men of substantial affairs than among those who lead less strenuous lives.

* * *

EVANGELIZATION BY OFFICIAL MANIFESTO seems to be a process which is being invoked in all the great communions of the world. Our great pronouncements may be formulated by passion-filled souls, but when they are committed to ecclesiastical channels they lose the fervor of a great passion for souls and they degenerate into a storming of the fortresses of sin by might and power rather than by the Spirit of the Lord of Hosts. Is it because we are more familiar with the implications of eight million Methodists than we are with the omnipotence of a great God?

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

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EDITORIAL

NINETY YEARS AND A RENDEZVOUS WITH 1940

Since 1850 the **New Orleans Christian Advocate** has rendered faithful and effective service to Methodism in this section, and since May 18, 1859, the paper has been published at 512 Camp Street, where its office of publication is today. In the list of its editors will be found some of the most famous names in the history of Methodism in the South—McTyeire, Keener, Parker, Galloway and others. Not all of those who have had part in this noble ministry enjoyed great ecclesiastical recognition, not all of them have been great writers, but there has been no offering of "strange fire" in any editorial censer. All the editors have been men of conviction, and no one of them left a shadow upon the distinguished tripod. The ideals of the Church have never been compromised by the policy of the paper and, no matter who was at the helm, its steady aim has been to promote the good of every reader. For these ninety years **The Advocate** has enjoyed the respect and confidence of the business world. More than once there have been those who felt that this time-honored messenger must "go the way of all the earth," but no one has yet been able to claim the distinction of having intoned over its remains those words of melancholy lament which we associate with Christian sepulture.

The next issue of the Advocate will present some changes which we hope our readers may approve. We are discontinuing a class of advertising which we believe has subtracted from the effectiveness of the church press. With this issue we come to the end of the ninetieth year since its beginning. We have no debts. We would not dare to say that we have no enemies, but we have scores of friends who love us and whose faith and confidence have made possible all that has been achieved under the present management. So, with a Thank you, a Merry Christmas, and a Happy New Year, we write "finis" to the volume of 1939, and in faith and hope we turn to our rendezvous with 1940.

MELLIFLUOUS MIST AND MOONSHINE

About twenty-five years ago a representative minister of another denomination said: "I will not assert it to be a fact, neither will I deny it to be a fact that somehow in the great unknown God will touch and uplift every human heart." It was a statement which was theologically unrepresentative of his church and was so daring in its implications as to create something of a sensation in the community where it was uttered. But such speculative supposings have become far more common in our day and the tragic lack of certainty in our pulpits has created a congregational tolerance of loose and subversive thought and has inclined our people to surrender to the dulcet sound of glittering generalities rather than to "contend earnestly for the faith which was once delivered to the saints."

We do not believe that such utterances come from men who have reasoned themselves into repudiation of God's part in the experience of salvation. They seem rather to indicate an adoption of catchy and specious statements without justifying their relation to a consistent doctrine of Christian experience—the **pose** of the unthinking rather than the conviction of those who have measured the meaning of their gorgeous importations. We have no quarrel with any statement so long as it squares with truth, but we refuse to be stampeded by a sugar-coated rationalism which deifies human intellect and culture and minimizes revelation and God. We always feel some apprehension when we hear a man speak apologetically of the creative factors in the thinking and the theology which gave to Christianity in America one of its mightiest crusaders, and we find no relief when such apology is followed by words which are plainly intended to captivate the imagination and not to feed the soul. We are not ready to break with the history and the traditions of the Methodist movement.

The primary message of our pulpit is too much that of social reform with a cultural emphasis and backed by a regimentation of the members for carrying through the program as outlined. Pulpits thus infected will not readily consent to rethink their

theology and return to doctrines which they do not understand and for which they feel little hospitality. Let it be understood, however, that whatever discounts the divine element in Christian experience is practically a plea for rationalism and that implies the abandonment of the great theological verities which undergird the history of the Christian Church. Be sure, also, that a gospel of mellifluous mist and moonshine will not save a lost world.

ANDREW JACKSON WEEKS DIES

After last week's issue of our paper was off the press, news reached us of the death of Dr. Andrew Jackson Weeks, editor of **The Southwestern Advocate,** on the afternoon of December 12, following a heart attack four days earlier. Dr. Weeks, who was in his seventy-first year, served his church well in many capacities and was often honored by his brethren. We have not the material at hand for a review of his long and worthy career, and we can only lay a flower upon the grave of a friend whose loyalty was always and in everything true and unfailing. We share the sorrow of many friends throughout the church for his untimely going.

FINALLY

Have you sent in a new subscriber for the New Orleans Christian Advocate and nominated an old preacher or the widow of a preacher for the one dollar gift that has been offered. The offer ends on January 1, so send the new subscription and name the donor at once. Every subscription will count on your quota and if you fail to take advantage of this offer, you deprive some retired veteran of a little of the comfort that he needs. Trinity Church, Ruston, has sent in seventeen new subscribers on this offer. Think what it would mean if our five hundred preachers sent in such a list. This is dollar day for our veterans. Any new subscriber secured on the last Sunday in December must be sent **immediately.**

NO PAPER ON DECEMBER 28

Following our custom of recent years, no paper will be issued on Thursday of Christmas week—the issue that would ordinarily come on Dec. 28. Please remember this and it will save your writing us for an explanation of the failure to receive your paper.

ON HAVING A BIRTHDAY

By Dr. H. T. Carley

We had a birthday recently—to be exact, on the thirteenth of December. An investigation reveals the fact that the thirteenth of December of the year in which we were born fell on a Friday. So, according to the interpretation of those who believe in signs, omens, and the like, we entered upon life with a double portion of bad luck.

But their interpretation is all wrong. We had the good luck to be born into a good family—not rich in this world's goods, but with generous investments in those treasures that are beyond the reach of temporal depressions and that pay satisfactory dividends throughout eternity.

We had the good luck to be born into a home where God was not a theory, but a reality; where love was not a profession, but a practice; where culture was not a matter of etiquette, but a mode of life; where education was not an achievement, but a process; where there were more good books in the home-made bookcases than there were dollars in the family till—where plain living was often an inconvenience, but high thinking an abiding privilege.

We had the good luck to be sent to a Christian college, where science and religion were not enemies, but allies; where the right to think for oneself was recognized as a part of the college course; where discipline was administered, not as an arbitrary exercise of authority, but as a wholesome influence in the educative process; where godly men were as interested in developing good character as they were in maintaining a high curriculum.

We had the good luck to attend a theological seminary, where technical preparation for the work of the ministry went hand-in-hand with insistence upon personal fitness for so high a calling.

We had the good luck to have a country circuit as our first appointment, where hard-working, straight-thinking people listened to your sermon on Sunday, thought about it during the week, and a month later could quote your text and give you the outline of the sermon. A poorly prepared discourse was as evident to them as a poorly cultivated field—and just as interesting.

We had the good luck to marry a woman whose beauty was the outshining of a golden soul, and whose companionship has made the years seem all too short. And we have a daughter that gladdens our hearts every day.

We have had the good luck to make a lot of friends along life's way, and mighty few enemies (none that we know of).

We had the good luck to eat a fine dinner on our birthday, and to receive some kindly remembrances, including five dollars in cash.

The signs may be wrong—but don't believe in them unless they turn out that way.

MESSAGE FROM COUNCIL OF BISHOPS

"In a world of turmoil and open conflict we wish to remind the people called Methodists that they make due use of the weapons of our spiritual warfare—the reading of the Bible, prayer, meditation, the assembling of themselves in fellowship for worship, and the ceaseless striving to live according to the will of God.

"To these ends we call upon the Methodist Church throughout the world to set aside Sunday, December 31, 1939—the last day of the year—as a day of prayer. We urge that in every Methodist Church, in family worship, and in the prayers of individuals, petition be offered:

"For the restoration of world peace.

"For the deepening of the spiritual life of the Methodist Church.

"For the Methodist Advance about to be launched in the Methodist Church.

"For the Church Universal.

"Let us not forget the prayer of adoration and of thanksgiving to God for all His mercies.

"Let Sunday evening be set aside for the observance of Watch Night in each Methodist Church, or at one or more central points in each center of population, according to the usage established by Mr. Wesley and still held in honorable observance amongst us.

"We trust that all Methodists will enter heartily into the observance of the Universal Week of Prayer being observed among the evangelical churches from Sunday, January 7, to and including Sunday, January 14."

GENERAL MISSIONARY COUNCIL

First Methodist Church, Charlotte, North Carolina, January 9-12, 1940

PROGRAM

JANUARY 9

Theme: The Methodist Advance

Morning

9:30 — Organization—Business—Election of Secretary—Roll Call—Committees.

10:00—The Nature of the Methodist Advance—Bishop W. W. Peele.

10:45—The Aims of the Methodist Advance—Bishop E. H. Hughes.

11:30—The Spiritual Element in the the Methodist Advance—Bishop Adna W. Leonard.

Afternoon

1. The Methodist Advance and the Program of the Church—Bishop Clare Purcell.

2. The Methodist Advance and the Future—Bishop Paul B. Kern.

Night

Methodism's New Opportunity—Bishop A. Frank Smith.

Methodism's New Responsibility — Bishop Ernest L. Waldorf

JANUARY 10

Theme: The Challenge of America

Morning

9:30—The Evangelistic Basis of Home Missions—Mrs. J. H. Spillman, Harrodsburg, Kentucky.

10:15 What the Negro Expects of United Methodism—Dr. M. S. Davage, President of Clark University, Atlanta, Ga.

11:00—The Gospel for the Whole Nation—Dr. T. D. Ellis, General Secretary, Board of Church Extension, Louisville, Ky.

11:45—The Challenge of America—Bishop J. Ralph Magee.

Afternoon

ALASKA: Uncle Sam's Final Frontier —A Moving Picture Travelogue, By Dr. E. D. Kohlstedt, Executive Secretary, Board of Home Missions and Church Extension, Philadelphia, Penn.

Night

A Pageant of Church Extension—Under the direction of Dr. F. W. Mueller, Superintendent of the Church Extension Department, Board of Home Missions and Church Extension, Philadelphia, Penn.

JANUARY 11

Theme: United Methodism and the World Parish

Morning

9:30—Unity in Missionary Administration—Dr. Louis Wright, President of Baldwin-Wallace College, Berea, Ohio.

10:15 Creating a World Consciousness in the Church—Bishop Charles L. Mead.

11:00—The Women in the United Missionary Program—Mrs. J. D. Bragg, St. Louis, Mo.

11:45 — A View of Europe — Bishop Charles C. Selecman.

Afternoon

1. United Methodism and a New World Strategy—Dr. Ralph E. Diffendorfer, Corresponding Secretary, Board of Foreign Missions, New York, N. Y.

2. The Conferences and Churches in the United Missionary Program—Dr. W. G. Cram, General Secretary, Board of Missions, Nashville, Tenn.

Night

The World Mission of Methodism—Bishop Ivan Lee Holt and Bishop Edgar Blake.

JANUARY 12

Theme: A New Emphasis on Missions

Morning

9:30—The Missionary Emphasis in Christianity—Dr. J. M. M. Gray, President of American University, Washington, D. C.

10:15 A New Missionary Emphasis in United Methodism—Bishop H. Lester Smith.

11:00—Methodist Missions and the War—Bishop Raymond J. Wade, Stockholm, Sweden.

11:45—Reports and Business.

Adjournment.

"OUR POSSESSIONS—OUR LIVES—OUR PRAYERS"

The president of the Consistory of the Reformed Church in Paris, Professor A. N. Bertrand, addressed a message to the ministers and members of the Church at the outbreak of the war, from which we quote:

"For two oppressive weeks we have been sustained day after day by the hope that the international difficulties might receive a peaceful solution. Today we know that the churches and their members are entering upon a period of national and individual trial of which no man can forsee the duration. The will to love which God has set in the hearts of men, by the preaching of the Gospel and the sacrifice of the Savior, has been misunderstood or denied by a world incapable of enduring the primacy of spiritual values.

"But it is not in the power of any man to expel this will to love from our hearts as believers: when peace is driven from the world, the Church of Jesus Christ and the hearts of Christians must be its last refuges; in them there must reign at all times the holy will which, throughout the terrible tribulations of war, prepares the harvest of eternal peace.

"We will share with our fellow-countrymen all the sacrifices which the situation demands, including those the menace of which we hardly dare to envisage; but to that gift of our possessions and our lives we will add the offering of our prayers, remembering that to pray much is not to speak much, or think much, but to love much, give much, and expect much of the God of Jesus Christ. Do not let the flock of the Savior be scattered; it is to him that it belongs to recall to those who suffer that darkness will not always reign and that those who put their trust in God will not be disappointed."—International Christian Press and Information Service, Geneva.

Conference News and Personals

Mrs. J. E. Oakey, who has been living at Forest, Miss., will spend the winter with her daughter at 233 Kenner Ave., Jackson, Miss.

Rev. David M. Ulmer writes that he is looking forward to a great year on the Lena charge, Mississippi Conference. This is his third year to serve that people.

Rev. J. A. McCormack wired the Advocate on December 12 that his church at Abbeville, La., refused to wait until Christmas and had raised their superannuate quota in full.

Rev. A. S. Byrd, whose former address was Escatawpa, Miss., is now located at 531 S. Lawrence St., Montgomery, Ala., and his friends may reach him at that address.

Rev. W. W. Perry writes that he has been well received at Donaldsonville, La., and that the people have exerted themselves to make the parsonage comfortable. Bro. Perry is looking forward to a good year on his new charge.

Rev. T. J. Holladay, the new pastor at Lake Arthur, La., was delayed about a week in getting to his charge owing to circumstances which he could not control, but he is now on the ground and at work in characteristic manner.

Rev. W. R. Lott, of the Corinth District, is making a systematic and serious attack upon his total program of work for the year. We appreciate his thoughtfulness in sharing with others any plans which he feels may be helpful.

Bro. L. H. Day, father of Rev. E. W. Day, whose home was near Jena, La., died in a hospital at Pineville on Sunday, Dec. 10. He was seventy-three years old, had lived a good life and came to the end in the triumphs of the faith by which he had walked through the years.

Rev. W. R. Lyons, the new pastor at Oil City, La., favors us with a copy of his church calendar. The calendar shows that Bro. Lyons is making a systematic approach to the program of work for the year, and indications are that he is receiving an enthusiastic response.

Rev. G. H. Ledbetter reports that he was cordially received on the Boonville-Wheeler charge. He is much encouraged over the outlook and the people have been very thoughtful in their efforts to make the parsonage comfortable for him and his family.

Dr. M. L. Smith, President of Millsaps College, writes that they had one of the most helpful series of sermons for Religious Emphasis Week that he ever heard on such an occasion. Dr. Marshall Steele, of Highland Methodist Church in Dallas, was the preacher.

Rev. Frank A. Matthews reports that he is on the field at Vinton, La., an appointment to which he was assigned after Conference. He is very happy in the cordial reception which he has received, the splendid response at the church services, and the outlook for a great year.

A letter from Rev. J. D. Wroten, pastor at First Church, Columbus, says that for some months Bro. J. T. Quinnelly has been failing in health. We regret to learn this and we hope that our faithful friend and Advocate representative may soon be entirely recovered.

We appreciate a message from Miss Maggie Ledbetter, of Crawford, Miss., whose interest in the Advocate is such that she reads it throughout. We hope that each week she may find upon its pages some helpful and inspiring message.

Rev. Alonzo Early, who was retired at the last session of the Louisiana Conference, writes that he will spend several weeks at Prairie Point, Miss. The Advocate will bear to him the news of the Conference during his Mississippi sojourn.

Rev. C. A. Northington, who did a splendid work at Verona, Miss., has received a cordial welcome from his new congregations at Dublin and Mattson. Bro. Northington says that they not only fill his pantry but they keep it filled. The parsonage has been re-decorated since Conference at an expense of $250.

The editor acknowledges receipt of an invitation to share in the celebration of the fiftieth anniversary of the marriage of Rev. and Mrs. James G. Galloway, at noon on December 26, at the home of Mr. and Mrs. W. A. Davenport, of Newton, Miss. We regret that we cannot share this happy occasion for we have no friends more delightful and worthwhile than these.

Rev. Howard E. Pfost bade goodbye to a host of warm friends at Greenwood, La., and received from his new congregation at Pineville a most cordial welcome. He says that manifestly the light is green following the splendid pastorate of his predecessor, Rev. H. N. Brown. His youngest daughter, Adona Jeanette, a freshman at L. S. U., is home for an operation for appendicitis, and both the patient and the family will be remembered in these days of anxiety.

The church which says it cannot do good for lack of money is working with the wrong tools.

JURISDICTIONAL CONFERENCES, PLACES AND DATES

Southeastern, May 22, place not selected.
South Central, May 28, Oklahoma City.
Northeastern, June 18, Atlantic City.
Central, June 21, St. Louis.
North Central, June 26, Chicago.
Western, July 9, San Francisco.

TO ALL CONFERENCE TREASURERS IN THE SOUTH CENTRAL JURISDICTION

In the absence of any direction from the Uniting Conference as to who should serve as treasurers for the expense fund of the Jurisdictional Conferences, it was agreed at a recent session of the bishops of the South Central Jurisdiction that the following procedure should be observed.

All payments on apportionments for Jurisdictional Conference expense made to churches of the former Methodist Episcopal Church, South, and of the former Methodist Protestant Church, are to be sent to Mr. Lovick Pierce, Cokesbury Book Store, 1910 Main Street, Dallas, Texas. Payments from churches of the former Methodist Episcopal Church will be made to Dr. W. C. Hanson, Methodist Book Concern, 1121 McGee Street, Kansas City. March fifteenth has been set as the final date for these remittances. Payments for General Conference expense will be made to the treasurers that have formerly been designated.

WILLIAM C. MARTIN,
Secretary.

NEED FOR RELIGIOUS JOURNALS

A declaration that "the country needs religious journals more today than in the time when they were at the summit of their influence," was made in an editorial in the Boston Herald lamenting the suspension of the 188-year-old Christian Register as a journal of opinion.

"After 118 years of continuous publication," the editorial states, "the Christian Register, the official organ of the Unitarian Church, is confronted by bankruptcy and is to cease publication as a 'journal of opinion.' . . . Yet the country needs these religious journals more today than in the time when they were at the summit of their influence."

—American Herald.

"PEACE ON EARTH, GOOD WILL TO MEN"

On Judean hills one bright and starry night,
Faithful shepherds with hearts devoid of fear;
With thoughts of home and loved ones far away,
Heard the voice of angels singing loud and clear:
"Peace on Earth, Good Will to Men, for on this day,
Unto you is born a Savior, Christ the King!"
The only birth to be heralded from God's own throne,
While all the world with peace and gladness ring!

The shepherds lift their eyes in trembling fear,
To see the gorgeous curtains of Heaven rolled away
By God's own hand, while angels sing with sweet accord:
"Glory to God in the highest for this great and glorious day!"
They leave their flocks with deepest faith and hope,
To travel far to the babe of royal birth;
And when they see Him gently turn away,
To sing His praises far throughout the earth!

King Herod on his royal throne of state,
Hearing the news with troubled anxious mind,
With cunning words, sends the wise men on to see;
But God knew his words were false, his heart unkind.
The wise men in their robes of gorgeous hue,
Follow the star as it guides to the infant child;
There they lay their costly spice and gold,
At the feet of the King of Kings, so meek and mild!

(MRS.) ELBA EADES HOGUE.
Pace, Mississippi.

MANTACHIE CHARGE, NORTH MISSISSIPPI CONFERNCE

Plans adopted at First Quarterly Conference, Rev. F. L. Looney, pastor:

Definite Obectives in Each Church School

1. Each church school to send fourth Sunday offerings to Conference Executive Secretary of Church Education.
2. Workers in each children's division organized for more efficient work with the children.
3. Afford the young people of the church greater opportunity to help in carrying out the program of the church.

Charge-Wide Objective for the Year

1. Put name of each church on or near the building so that it can be identified easily.
2. Build new church at Oak Grove. Build and pay for same this year.
3. Complete the painting of the Hebron church building.
4. Complete the repairs that we have determined need to be done on the Ozark church building.
5. Put one coat of paint on outside of Palestine church. Paint the inside of building or refinish as shall be determined.
6. Put an altar rail in every church building. Observe the Sacrament of the Lord's Supper at least once each quarter. with definite effort to create love and appreciation for this sacred service.
7. Rebuild or properly repair parsonage home, and put parsonage property in high state of repair.
8. Have at least one revival in every church.
9. Have at least one two-weeks Vacation Bible School on charge.
10. Have at least two Leadership Training Schools under the supervision of the Conference Secretary of Christian Education.
11. Have 5% net increase in membership of all churches on charge.
12. Have 10% net increase in church school enrollment.
13. Have 20% net increase in average attendance in all church schools. Make church school attendance regular.
14. Every interest of the church attended to in each congregation at the proper time and by the right persons.
15. Increase our Acceptances on Benevolences at least 50%, looking toward the time when we can take our full load on Benevolences.
16. Every assessment paid 100%, and strive to have 50% of all paid by the time of our District Conference, which comes midway in the year.
17. At least one person from each church to attend Pastors' and Leadership Training School to be held in June.
18. Give full cooperation with Conference and General Boards in all their efforts to spread the Kingdom of God both in home and foreign fields.
19. Stress the importance of Lay Activities over the charge; always trying to develop lay leaders at home. Also make an effort to have our district and conference lay leaders in our midst at least once during the year.
20. Do everything that we can to help our district and district superintendent, our conference, our church, and our Christ to reach the highest possible degree of success this year.

MISSISSIPPI CHILDREN'S HOME SOCIETY

Christmas Day, the gladdest, sweetest, happiest day in all the year for little children, is rapidly approaching; and in every home there are mysterious packages arriving, which no one seems to open; whispered conservations between mother and father are quickly hushed as a wee Bob, or Helen, or Baby Phil approaches. All over the house there is an air of expectancy and tender little hearts throb to the magic name of Santa Claus, while Auntie, Big Sister, and Brother are busily rehearsing the old, but ever new, story of the birth of the Babe of Bethlehem.

Yet, while the scene just described is taking place in many homes over our state today, there remain other homes where children of tender years hover bleakly over a tiny fire and beg mutely, with sunken eyes and pale lips, for food to keep them from starving and for clothes to warm their bodies. Into such homes as these, and into scores of others, where not only poverty but crime, sickness and desertion have robbed the children of their birthright, the Mississippi Children's Home Society sends a message of hope and a promise of better things in the future. This Society receives the children of all such homes that are broken; and through the generosity and the undying interest of thousands of friends, and through the natural longing of men and women to found a perfect home of their own, the sad, neglected and unfortunate children are made happy in the love which springs from the fountain head of our Father above.

For several years the Mississippi Children's Home Society has been sending out the little Red Stocking as a reminder

to the generous people over the state, who have been so liberal in making a contribution to this cause. "It is more blessed to give than to receive. He that giveth to the poor, lendeth to the Lord."

Sincerely yours,
JNO. L. SUTTON,
Supt., Miss. Children's Home Society.

THE PREACHER AND HIS BIBLE

By Raymond Calkins

To the neglect of the Bible may be traced many of the shortcomings of the pulpit. Too much of modern preaching has lost touch with the Bible. It does not talk in Bible language, it does not deal with Bible themes, it does not proclaim the Bible message. Yet to understand and to utter the message of the Bible is the unique function of the Christian preacher. The Bible is the charter, the constitution, of the Christian faith. To know it, to be through and through familiar with it, to understand what it has to say for its time, for our time and for all time—this is the indispensable equipment of the true preacher. He must know the origins of Bible religion, be able to follow all the slow and gradual developments of the idea of God in Old Testament law and prophet, understand the rich soil out of which sprang the Gospel announced by Jesus, be saturated with the truths of that Gospel and clearly grasp its implications as set forth in the later New Testament for the future moral life of man. To understand all of this and to announce it in thought-forms and in language which people can understand, and to apply it in modern problems, this is Christian preaching. It is God calling to men and it is giving to people the eternal and immutable truths without which they cannot live, without which human society cannot permanently endure.

So much that goes by the name of preaching is not really preaching at all. It is good talking, it offers good advice, it advances sound morals, it comments helpfully on personal and social problems. But it lacks the authentic note of Christian preaching, which is the reproduction of the Bible message with its dominant themes of justice and of grace. All great preachers have been Bible preachers. Run over the titles of Spurgeon's sermons: "The King's Highway Opened," "The Treasures of Grace," "Faith Illustrated," "Christ Triumphant"; or of Beecher's sermons: "The Golden Net," "They Have Their Reward," "The Narrowness of the Gospel," "The Reproach of Christ." Then contrast these with sermon topics which one finds in the newspapers or on the church billboards, and one detects at once the fatal defect in much modern preaching. It is facile, brilliant, helpful, but it is not the profound re-utterance of the essential message of the Bible.

Many preachers, because they desire to be modern, feel that they must not be too closely bound to the Bible, which is ancient. As a matter of fact, the Bible is both ancient and modern. Its message is essentially timeless. What went on in the family of Jacob is going on in many a modern home. Many a man today can repeat as his own the confessional of the Psalms. After they are disentangled from temporary, historical and political details, the messages of the prophets, major and minor, have almost startling relevancy to the problems of our time. Everything that seems archaic in the preaching of Paul is like a fly-speck on a page which teaches the only ethic that can meet the issues that vex our modern world. Even the Book of Revelations, of which most preachers rarely use more than two chapters, rightly understood sounds a trumpet call to faith and fortitude which we sorely need today. Only the Bible is able to deal adequately with modern problems. Its solution of them will not be secular or intellectual or wrought out by the schemes and wit of men. It will be grounded in the very word of God. No other era in Christian history so needed Bible preaching. We need to listen once more to the voices of prophets, of heralds, of apostles, who are announcing not the theory of a day but the Truth which came to them as a fresh revelation of the Will of God. Above all, we need to hear afresh the Voice of Jesus. The preacher who allows his uncertainties concerning the authenticated words of Jesus to prevent him from proclaiming the essential Gospel as it is in Christ, is unworthy of his calling.

Bible preaching never runs dry or grows thin. The Bible is indeed a well of living water into which the preacher may dip his bucket and find it always full to overflowing. The topical preacher, the one who is always hunting for a 'theme,' who draws his inspiration from secular literature or current events, may find himself cudgeling his brain about next Sunday's sermon. But never the Bible preacher. Out of his knowledge of it, out of his deepening familiarity with it, out of constant fresh reading and study of it, there comes increasing wealth of material, all of it fitted to what the preacher knows to be the immediate and pressing needs of those to whom he is commissioned and privileged to preach. There are never Sundays enough in the year for the Bible truths that clamor for utterance.

Only by Bible preaching will the average congregation be made familiar with their Bibles. Many, if not most, churchgoing people still read their Bibles, and with portions of it they are familiar, in certain parts of it they are much at home. Yet there are whole areas of the Scriptures, Old and New Testaments alike, into which they seldom venture because they so soon get lost. They cannot find their way through so much that is obscure, out of date, out of relation to anything that they know or care about. They do not see what "religion" there is in the book of Esther, or the Song of Solomon, in the vengeance which seems to form the only content of Obadiah and Nahum, in the sacerdotal analogies of the Epistle to the Hebrews, or the turgid message of Jude. Right here lies the opportunity of the Bible preacher. He will clear away the debris of the temporal, reveal within the truth that is eternal, and open up before his grateful hearers new and spacious pastures of delight of the existence of which they were not aware. Without becoming didactic, and never neglecting the spiritual truth which is the body of his sermon, the preacher, in brief historical or literary introductions, can give his hearers useful information about the Bible which they might be a long time in discovering. And the people are interested.

Above all, such preaching will drive the people back to their Bibles. They will take them up, and read and understand portions of them which they had never known. A college student after church was found reading the Bible. Perhaps his host ought not to have been surprised by the sight, but he was. Feeling that some explanation was in order, the boy said: "I wanted to see how the preacher got all that out of it." Probably he was not the only one who took up his Bible that day. Such preaching is giving the Bible back to the people. For too many it is a chained book as it was before the Reformation.

Sometimes the preacher will take an entire book, like Ecclesiastes, or one of the minor prophets, or Philemon or Revelation, and uncover the profound truth that lies within it. Those sermons on Bible books are likely to be among those longest and most gratefully remembered by the congregation. Sometimes he will take a chapter like the tenth of the Book of the Acts, or one of the Psalms, or the thirty-seventh of Ezekiel, and expound it. Or again he will take one of the matchless Old Testament stories, or a story from the Gospels, and re-tell it in the light of its eternal meaning. All such preaching is interesting; it is also fructifying. It touches on the permanent issues in life.

The question of how to interest girls and boys in the Bible, how to give them a working knowledge of it, is one that is vexing our leaders in religious education. They are doing their best, and all kinds of Bibles of a kind to interest children are coming off the press. But is it not too much to expect that our children should be avid for the Bible while their parents are ignorant of it or indifferent to it? And is it not too much to expect that adults should be in earnest about recovering their Bibles while the

preacher gives them no assistance and sets them no good example as a student of the Bible? Or there are our devoted and indispensable church school teachers, whose knowledge of the Bible, according to their own confession, is woefully inadequate to their task. What can be done for them? Special mid-week Bible lectures can be given which only a fraction of the teaching force will be able or willing to attend. They are busy people. There are many demands on their time. This applies also to Summer Conferences and occasional Seminars. But if the teacher in the church school receives a steady diet of Bible preaching, and is instructed by the teacher in the pulpit, thus gaining not only information about the Bible, but also the ability to use principles by interpretation and application, then the problem may not be solved but it becomes less acute.

If we can put Bible truth into the hearts of our girls and boys, we shall religiously be doing our best for them. To do this, it is necessary first to make it a living book for parents and teachers. And here the preacher must be the teacher. Thus the Bible preacher is not only being true to his mission, solving his own homiletical problem, feeding the people, but he is performing an indispensable service in helping to lay a solid foundation for the religious education of the youth in our modern world. Is any further justification of Bible preaching needed?—Advance.

FATHER OF REV. B. C. TAYLOR DIES

Just as we go to press notice comes to us of the death of Mr. J. F. Taylor, father of Rev. B. C. Taylor, of First Church, Alexandria, La. Bro. Taylor lived at Dresden, Tennessee, and he had been ill for some time. Early Sunday morning a message came saying that he was sinking rapidly, and during the hour of the morning service another message came announcing that he had died. The Advocate and its editor join with many friends in sympathy for Bro. B. C. Taylor and his family in the sorrow which has come to them.

THE SICK OF HATTIESBURG DISTRICT

Dear Dr. Duren: The year has started well in the program of the new church throughout the Hattiesburg District. Practically all of our pastors have settled down and the work is progressing under their leadership.

There is a great deal of sickness through our district, much of which is of a serious nature. Among this number is our dean of the ministry of this district, Dr. J. T. Leggett, who is recovering in the Methodist Hospital from a very serious attack of pneumonia. His recovery is slow but we trust will be permanent. We also have had admitted to the same institution our dear brother, J. W. Thompson, a superannuate of Collins, who is quite ill, and Mrs. O. B. Matheny, of the Matherville community, widow of the late O. B. Matheny and mother of Robert Matheny, pastor of the Hattiesburg circuit. She is suffering with blood poison in her right hand, but is much improved.

Saturday night Brother Ira E. Williams, pastor of Main Street Church, carried his son Ira, Jr., to the Methodist Hospital for an emergency appendix operation and he is quite ill at this writing. Bro. and sister W. S. F. Tatum are both confined in the hospital, and Mother Tatum, as she is affectionately known in this city, is also very ill at this time.

W. B. ALSWORTH.

THE GREAT CLOUD OF WITNESSES

The Greek word translated "witness" is our word "martyr," and means a man who gives evidence. Throughout his eleventh chapter the writer to the Hebrews is "calling evidence." He calls Abraham to witness that a man who has faith in God knows how to face "the future all unknown," for Abraham was a man who "went out not knowing whither he went." He calls Moses to give evidence that a man who "forsakes all" at God's call, succeeds. He calls the Widow of Zarephath and the Woman of Shunem to witness, women who "received their dead by a resurrection," but he recalls too the nobler mother whose story is told in the seventh chapter of Second Maccabées—who encouraged her seven sons one by one to die in torment rather than say one disloyal word, knowing that for them there would be a "better resurrection" than just to come back here, like the boys at Zarephath and Shunem.

But the whole tale of witnesses daunts the writer—"What shall I more say. . . ?" Then he remembers that these Old Testament "elders" had not, like his readers, "received (the fulfilment of) the promise." They had been faithful without Christ! They could not "look unto Jesus." Shall not Christians, with their perfected privilege, "run with patience the race that is set before" them? Shall we not do so now?

* * *

In the New Testament every Christian is a "saint," for every Christian, however imperfect, lives in conscious fellowship with God in Christ; but in later days the word "saint" has been kept for outstanding Christians. In the Calendar of the Roman Church these last are remembered on All Saints' Day, which falls on November 1; but, as though the Church were conscious that there are multitudes of other "faithful dead," November 2 is All Souls' Day. On one day the Church remembers to "praise famous men," but on the second she recollects that "some there be which have no memorial."

WHEN SAM JONES PREACHES

"In the good year of 1877, Sam Jones lit down in this veritable town of Thompson, and began to go for the devil and his angels in a manner which was entirely new to said devil; also new to said angels.

"Some one happened to remark in my hearing that there was a little preacher up at the Methodist church who was knocking the crockery around in a lively style, and who was dusting the jackets of the amen corner brethren in a way which brought the double grunts out of those fuzzy fossils.

"I was not ravenously fond of sermons. When I heard the same commonplaces droned out in the same lifeless manner, it requires politeness to keep down yawns and nods. I didn't yawn the day I went to hear Sam Jones.

"There he was, clad in a little jump-tail coat, and looking very little like the regulation preacher. He was not in the pulpit. He was right next to his crowd, standing within the railings, and almost in touch with his victims. His head was down, as if he was holding on to his chain of thought by the teeth, but his right hand was going energetically up and down, with all the grace of a pump-handle. And how he did hammer the brethren! How he did peel the amen corner! How he did smash their solemn self-conceit, their profound self-satisfaction, their peaceful copartnership with the Almighty, their placid conviction that they were the trustees of the New Jerusalem! After a while, with solemn, irresistible force, he called on them to rise in public and confess their shortcomings, and kneel for divine grace.

"And they knelt. With groans and sobs, and tears, those bell-wethers of the flock, fell on their knees and cried aloud in their distress. Then what? He turned his guns upon us sinners. He raked us fore and aft. He gave us grape and canister and all the rest. He abused us and ridiculed us; he stormed at us and laughed at us; he called us lop-eared hounds, beer-kegs and whiskey soaks. He plainly said that we were al hypocrites and liars, and he intimated most of us would steal.

"Oh, we had a time of it, I assure you. For six weeks the farms and the stores were neglected, and Jones, Jones, Jones, was the whole thing.

"And the pleasantest feature of the entire display of human nature was the marked manner in which the 'amen corner brethren' enjoyed his flaying of us sinners.

"Well, the meeting wound up, the community settled back into its old ways—but it has never been the same community since. Gambling disappeared, loud profanity on the streets was heard no more, and the barrooms were run out of the country."—Tom Watson.

"THE GIFT OF CHRISTMAS"

By Louise Tucker

Of all the gifts which have ever been given,
The greatest was sent to earth from heaven;
A little Babe in His mother's arms,
Who for the world doth hold great charms.

His birth was announced by an angel so fair,
Who was joined by an heavenly host in the air;
They sang of "Peace on earth, good will to men,"
A world that might be freed from sin.

The gift of Christmas is so very rare,
Yet, all who will may have a share;
Then into our hearts let the Baby Jesus come,
To live and to grow—forever at home.

WISE AND OTHERWISE

By Rev. James H. Felts

Whatever the game, if it is "played up to the hilt,"—not "down to the gutter"—it has something to commend it. Barroom atmosphere always and everywhere, by whatever name, "plays down to the gutter."

The contrast is at least interesting when a million dollar necklace swings from a fifteen cent neck.

A man's respect for others may easily be measured by his respect for himself. Apropos, the lower one's standard for himself the lower his standard for others.

The gradual destruction of our home life is among the most serious of our problems.

I was told recently of a western man, whose fortune approximates eight million dollars, who is miserable because he has nothing to do. If he lived in the South he might join the knot-hole gang and learn to spit accurately ten feet.

When a good man has the unhappy knack of doing the right thing the wrong way, there is enough of criticism to largely nullify the good he would do.

A thank you that sounds like a potato grater in action is not conducive to smiles or special heart-warming.

Scattergood Bains says: "Troubles are like babies, if you nurse them they grow." Sure. And babies are like troubles, the more you doddle them the worse they are.

Just a few steps between the good cheer (?) of the drink shop and the bad cheer of the breadline.

A cat-like individual is one who, when rubbed the wrong way, acts the equivalent of "PHUTT!"

Modern war is Baron Munchausen lying intensified by the survival of the strongest.

The man who thinks he is temperate because he controls any desire for strong drink has another think coming if he fails to control his tongue or his appetite.

"If wishes were horses beggars would ride." Perhaps. And if wishes were automobiles beggars would be killed in wrecks.

True or false? Complaining and criticising will cure most of life's ills.

Radio singing gives double emphasis to a yesterday question—"Who told that old sister she could sing?

A DANGEROUS SITUATION

One morning last week a telegraph office called the home of the editor, but when told that the editor had gone to his office no report was made except to ask that the aforesaid editor call the telegraph office at once. The telephone message was relayed to the office and the editor replied in breathless haste. To the inquiry, he heard in conventional soprano, "Just a minute." A minute later in a deep bass came the inquiry, "Are you Doctor W. L. Duren?" Being slightly reassured on that point, he eased up to what was manifestly a very delicate situation. He said, "I have a telegram from J. A. McCormack," but just then the strain of awful uncertainty overcame him and he digressed by asking, "Do you know anybody in Abbeville?" The editor then told him that he had a slight acquaintance with the reported sender of the message. Then, with desperate resignation and manifestly painful apprehension, he read this message over the telephone:

"SUPER ANNUATO QUOTA RAISED IN FULL PEOPLE WOULD NOT WAIT UNTIL XMAS.

J. A. McCORMACK."

Heem know-a da beeg bum have-a da sumteen wrong. Was it da riot or was it da revolution heem tell-a da editor was broke out down on da Vermillion River? Heem give eet up, da ball-a too hot fer heem to ketch. Dees op'rator play safe. Heem no start da nuth-a war and heem sure no stek out hees neck and tell-a da paper, Super Annuato da polytish, been rounded up in da marsh.

REPORT OF BOARD OF LAY ACTIVITIES, LOUISIANA CONFERENCE

The Board of Lay Activities recommends the establishment of the Department of Evangelism and Stewardship, with headquarters at Shreveport, La., under the following officers: Director, Rev. H. M. Wolfe; Associate Director, Mr. Van Carter; Treasurer, Mr. J. B. Turnley.

The purpose of this department will be to create within the hearts of our people the desire to win souls to Christ, to inform them regarding the many accomplishments which have been, and are being accomplished by our church through their support of the benevolences; to enlist our people in a more adequate support of the ministry; to commit them to a definite goal in the field of Christian stewardship; to urge a greater use of our laymen in the organizing of new churches; and in the strengthening of those churches already established in needy places.

To accomplish these results there should be appointed in each church a committee on evangelism and stewardship, whose duty it will be to cooperate with the pastor in the winning of souls and the enlisting of church membership in the financial program of the church through the means of Christian stewardship. Quarterly zone meetings, officially composed of committee members from the churches within the zone, and at which meeting a layman, a woman, and a pastor will present some phase of evangelism, and a layman, a woman, and a pastor will present some phase of stewardship. A column in the New Orleans Christian Advocate, devoted to the department of evangelism and stewardship, under the director of this department. Revival meetings and Christian Stewardship studies will be promoted throughout the bounds of the Conference, under the direction of the director of the department and his associates, with the objective for the new conference year: A Census in Every Community—A Revival in Every Church. Wherever possible tent meetings will be held.

We believe the laymen of our church will welcome a program of this type and will be glad to finance it through voluntary contributions through certificates of membership issued in denominations of one or more dollars per year. The fiscal year of the work shall run from Nov. 15th to Nov. 15th. All the offerings taken at the several meetings and revivals shall be applied to current administration expense, and any surplus will be used to further the work of evangelism and stewardship in undeveloped fields. This department to be sponsored by and under the direction of the Board of Lay Activities.

R. L. STEVENSON AND BIBLE PROPHECY

If Robert Louis Stevenson were living today, he would doubtless be even more interested in prophecy than he was in 1891. At that time he was living in the Samoan Islands in the South Seas, and S. J. Whitmee, a missionary, became well acquainted with him. In an article published in **The Atlantic Monthly*** sixteen years ago (March, 1923), Mr. Whitmee gave some unusual and interesting glimpses of the home life and character of the great writer.

Mr. Whitmee spent two periods in the Islands as a missionary of the London Missionary Society, from 1863 to 1879, and again from 1891 to 1894. Shortly after his return the second time, Stevenson rode down from his home at Vailima to call on Mr. Whitmee at Apia. This was the beginning of the intimate friendship that grew up between the two men. The novelist placed his fine library at the disposal of the missionary, gave him a standing invitation to luncheon, and asked his help in the writing of a story in the Samoan language.

Stevenson became greatly interested in Bible prophecy. "He was," wrote Mr. Whitmee, "nearly all the time I knew him, reading the Old Testament prophetic Scriptures. He referred to the fact that Isaiah 53 predicted both failure and success, and that Christ spoke of his Second Coming (Parousia), when the promised restoration of Jerusalem and Palestine to Israel must be fulfilled . . . He laid the greatest stress upon the fact, which in his opinion stood out most prominently, that 'to Israel as a whole the promises were made; and that in Israel they would find their accomplishment, if ever they were fulfilled, and not in the Church.' . . .

"To him the Bible was the most wonderful and most valuable book in the world. . . . Some of the books of the Prophets he ranked as superlative literature. He read the books as wholes, not in fragments, and did not see the need of imagining that there were two Isaiahs. . . .

"Of the fact of Divine Inspiration he had no doubt; for there is so much in the Bible for which mere human knowledge, imagination, or intellectual power cannot account. In reference to the predictive Sciptures, he almost scorned the attitude of the churches in general, and of theologians and preachers in particular. . . . More than once or twice he expressed to me his wonder that—as he put it—'you preachers do not study more, and make greater use of, the teaching of the Prophets: for in my belief they supply the key to the future of the world. . . . I cannot understand how you theologians and preachers can apply to the Church—or the multiplicity of churches—Scripture promises which, in their plain meaning, must apply to God's chosen people Israel, and to Palestine; and which, consequently, must still be future. . . . The prophetic books are full of teachings which, if they are interpreted literally, would be inspiring, and a magnificent assurance of a great and glorious future.' "

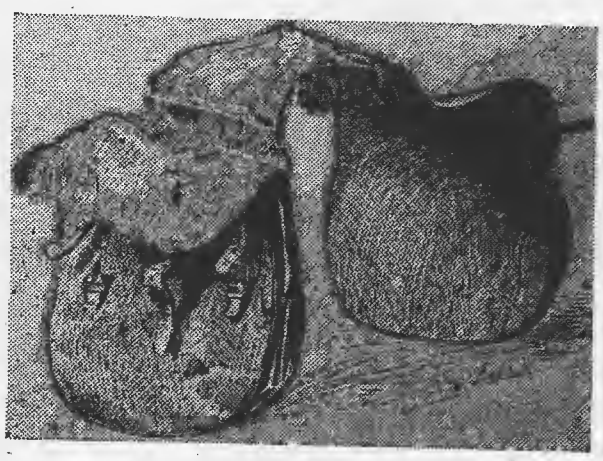
On one occasion Stevenson rode down to see Whitmee, and told him of a quarrel the day before between two of the Samoans he employed. He had settled the difficulty, he hoped, but as the attitude of one of the men was so serious, he wished to make it a matter of prayer the following morning. So he had written a prayer in the Samoan language, which he asked the missionary to read, and correct if necessary. Family worship was observed at Vailima, being led by one of the foremen; but, wrote Mr. Whitmee, "when the master was well enough to rise early, he usually attended at that morning worship at which a hymn was sung, a short portion of Scripture read, and a short prayer offered. Stevenson proposed to offer the prayer himself the following morning. I have wished since that I had asked permission to make a copy of what he had written. But I remember the gist of it, though not the actual sentences. There was a reverent approach to God, and thanks for presevation, and for mercies and gifts bestowed. There was acknowledgment of sinfulness on the part of all, and a petition for forgiveness, in which I specially noted that the pronouns used included the person offering the prayer. Then there was a reference to what took place the previous day, and thanksgiving that there had been mutual confession and reconciliation. There followed supplication for help and strength to resist all inclination to give way to anger and vindictive feelings, and for help, that day and every day, to live as in God's sight, and so in peace and love toward one another and toward all people."

In concluding his interesting article, Mr. Whitmee summarized his knowledge of Stevenson's religious beliefs, making statements concerning this brilliant writer which might well give pause to many ministers today. "I believe Tusitala (Stevenson's Samoan name) revealed to me," said Mr. Whitmee, "his inner life, his deepest thoughts about God, the present life, and the life to come. And as he died only a few months after I left Samoa, I probably received his latest confidences. From these I believe I am warranted in saying he possessed saving faith in Christ unto life eternal. And from his belief in the prophetic books of the Old Testament, the teaching of Christ, and the apocalyptic portions of the New Testament, he possessed the fullest and clearest conception of the Second Coming of Christ, and the establishment of His Kingdom upon earth, of all the men I then knew. He interpreted the wonderful predictions literally, and often spoke scornfully of the 'spiritualizing' of predictions which he believed should be literally understood. He did not believe that the church, as it is at present constituted, would win the world."—Sunday School Times.

*The facts and quotations in this article are used by permission of the Atlantic Monthly, Boston.

CHRISTMAS FUND FOR RETIRED PREACHERS AND WIDOWS

The saddlebags of the pioneer preacher used to be both his wardrobe and his library. Today the old saddlebags hang on the wall and the old preachers and the widows of preachers linger just outside the Golden Gate. They have all too little of this world's goods. Wouldn't you like to share with these at Christmas—see



that none of them are deprived of the New Orleans Christian Advocate? Send us your contribution and we will see that the Advocate goes to all of them.

SOME QUESTIONS

Why, when a minister is asked to return thanks at a public dinner, does he take that opportunity to deliver a little speech on the fundamentals of the Christian religion?

Why do some ministers on Sunday mornings give two sermons, one from a text directly to the people and one by way of the throne of grace in public prayer?—Zions Herald.

Young Brown got a job in a ship-yard. The first morning the foreman gave him a two-foot rule and told him to go measure a large steel plate. Brown returned in twenty minutes.

"Well," inquired the foreman, "what's the size?"

The youth displayed a satisfied grin.

"It's just the length of this rule," he said, "and two thumbs over, with this brick, and the breadth of my hand, and my arm from here to there, bar the finger nails."—Exchange.

The tiniest dewdrop hanging from a grass blade in the morning is big enough to reflect the sunshine and the blue of the sky. We do not need to do great things to show the love and kindness which fill our hearts. Little sacrifices and self-denials mirror that inner life as the dewdrops mirror the blue of heaven.

—Baptist Courier.

Christian Education

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CHURCH SCHOOL LESSON DECEMBER 24, 1939

By Dr. J. R. Countiss

THE CHILD AND THE KINGDOM

Matt. 1:18-25; 18:1-14; 19:13-15

Golden Text.—A little child shall lead them.—Isa. 11:6.

Matt. 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

19:13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

Little children represent the kingdom of heaven more fitly than any other group. We do not need to believe in their pre-existence to feel that they come into the world "trailing clouds of glory," and that every birth marks a fresh entry of the life of God into our humanity. This is preeminently true of Jesus, Immanuel, God with us. Children remind us of the kingdom not by their knowledge but by their faith, not by their achievements but by their aspirations. The worthiest of mature saints partake somewhat of the world's sophistication. Their natural manner has been glossed over with the sheen of custom, and they have been too often disappointed in men to yield a complete and unreserved trust. The little child loves and trusts all till he absorbs the atmosphere of his elders. He is honest, sincere, loyal, confiding, knowing nothing of the spirit of the cynic. Every home a babe enters is thereby made the better and every heart that finds room for love of a little child is thereby made nobler.

The story of the Babe of Bethlehem is by no means the smallest part of the gospel. That story of the first Christmas is the first story of every Christmas. It is the introduction of all little children to the sinless and sympathetic Christ. The heart of humanity goes out in deepest affection for the heavenly Stranger who was cradled in a manger, and who was hounded into exile by the persecution that refused him shelter in his own land. We can only imagine the tender memories that clung to the stories Mary told him from the things "treasured in her heart," and of the thrill that came to him on his first visit to Jerusalem, and that unforgettable day with the priests in the temple.

Jesus knew that "the world moves forward on the feet of little children." To conserve childhood is to conserve the race. The child is the center of the home, the school, the church, and he must find his own center in the Christ who "set him in the midst." The Christ who owed so much to the training received at his mother's knee honors all preparation for parenthood. His heart must be grieved now at the harsh discipline that crushes the spirit of his little ones, now at the lack of direction that permits life to ramble and run wild. Some of their little bodies are broken with ceaseless toil, while others are tired out by an incessant pursuit of "recreation" that leaves them bankrupt in body, mind and morals. Many of them are being wrecked by the floods of vicious pictures and literature poured out on society that the coffers of greedy adults may be filled with filthy lucre.

In Jesus the heart of God has indeed been made flesh. As we look on the problems of life, behold the suffering, the persecution, the murderous wars with their starvation of little children, we are compelled to wonder if God cares. Jesus is the answer to our questioning. He fed the hungry, relieved pain, promoted peace and good will, while he opposed all evils. We believe in a Christ-like God, a heavenly Father who vindicates his righteousness by suitable penalties attached to his every law. It were better for any man that a millstone were hanged about his neck and that he were drowned in the sea than that he should soil or cripple the personality of a little child. The depth of all infamy is reached in that perversity that presumes to teach a child the ways of the world by leading it into paths of obscenity, vice, and scorn of goodness and virtue. Those who do such things treasure to themselves a harvest of wrath in the judgment of God.

There is no sign of moral defect more certain than indifference to debt.—Parton.

The Christian Fireside

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THINK OF THIS

Some years ago in the heart of China an American educator addressed a group of Chinese Christians. In the course of his talk he asked his hearers what incident in the life of Jesus impressed them most.

Mr. Jones

That is a probing question. Suppose it were asked of you and me, what would our answer be? Would we instance his taking little children upon his knee; his touching the outcast leper; his dealing with the woman taken in adultery? Or, would we say his prayer of forgiveness from the Cross? Just what would we answer?

The Chinese were silent for so long a time that the silence became embarrassing. At last, the oldest of the group answered, "His washing of his disciples' feet." Then, one by one, they answered, and the answer was the same, "His washing of the disciples' feet."

This incident makes us think. For the Oriental reveres a teacher; pays him profound respect; puts him upon a pedestal. The thought of that Teacher of teachers doing such a menial act was to their minds most extraordinary. Such humility puzzled them even as it amazed and gentled their beings. A Teacher become a servant—no miracle chronicled in the New Testament was so marvelous in the estimation of these Chinese Christians as Jesus washing his disciples' feet.

And it should amaze us. Have we quite grasped the meaning of this strange episode in the Upper Room when Jesus as the host took upon Himself a humble ministry, which in the absence of a servant, each of his guests should have done for the other? Or, if we have sensed the meaning of this act, have we been willing to take the lesson to heart? Who can answer in the affirmative? Alas, the Twelve were engaged in contention as to which should be the greatest in the Kingdom of Heaven.

On the wall of Mahatma Gandhi's humble home in India hangs a picture of "Jesus Washing His Disciples' Feet."

GOOD NIGHT, MR. FERGUSON

By Rev. Vivian T. Pomeroy, D. D.

Jeremy was six years old.

When he had reached his sixth birthday, he was allowed to come downstairs for candy from the dinner table, and to say Good night.

Jeremy liked this very much, excepting when a certain friend of his father's came to dinner. He came very often.

This friend was a simply enormous person, and did not notice little boys very much. He was the kind of gentleman who said: "So this is Jeremy. Well! Well! Well!"

His name was Mr. Ferguson.

Some of Father's friends were nicer. They knew riddles, or tricks, or card games. But this one was just immensely large and frightening. Worst of all was that, when Jeremy kissed his father and mother Good Night, he simply had to go up to the enormous Mr. Ferguson, shake hands and say Good Night to him. Shaking hands was frightful; for Mr. Ferguson had the biggest, strongest hand, and he took Jeremy's and gripped it so hard that it hurt. It hurt as badly as having it squeezed in a door.

So Jeremy tried all ways to escape. He would rush from the room; but he would be called back. "Why, Jeremy!" his mother would say. "You haven't said Good Night to Mr. Ferguson."

Jeremy would then come back to the awful squeeze as bad as a door.

Then Jeremy tried putting his fist into Mr. Ferguson's hand. But parents see almost everything; and Father would say: "Jeremy, that isn't the way to shake hands."

And so there would be the awful squeeze as bad as a door. There was no way out of it. Jeremy tried everything, and everything was useless. Mr. Ferguson's grip was worse every time.

Then one evening Jeremy decided to be as brave as ever he could, and just go ahead and speak about it. Perhaps Mr. Ferguson would think him a baby. Perhaps he would growl: "Well! Well! Well! Can't you stand a thing like that?"

But something had to be done; and Jeremy did it.

He went up to Mr. Ferguson, and held his hands tight behind his back. He said: "Please, when I shake hands, will you try not to squeeze so hard? It is as bad as a door."

Then he put out his hand, and Mr. Ferguson shook it quite gently, and said: "Well! Well! Well! Too bad. Glad you mentioned it. Fine fellow. Always say what you feel. Good Night."

And Jeremy went off. He popped a chocolate peppermint into his mouth. He felt very pleased. For he had learned that there are frightening things you can't get round; but you can face them, and you can get through.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

WHAT ABOUT SIN—NOW?

There is no obiter dictum that has been more widely quoted than that of Sir Oliver Lodge, to the effect that the modern man is not worrying about his sins. Whatever Sir Oliver may have intended, there can be little doubt that a great many have taken this to mean that man has no need to worry about his sins. The whole tendency of the last century has been to take an optimistic view of human nature and to make light of sin. We have been living through an age which has glorified man and the wonderful possibilities of human nature—an age which has cried, "Glory to man in the highest." It has been taught that evil is but good in the making, and some Christian teachers have gone so far as to imply that sin is in some sense a necessity for everyone. Traditional theological conceptions have been covered with ridicule. The doctrines of the Fall, Original Sin, and a personal Devil are held to be unworthy of consideration by an intelligent man. But life has a disconcerting way of refuting the superficial theories of an hour, and of vindicating those beliefs which are deep-grounded in the thought and experience of the generations. The answer of life to the shallow optimism of the age is the apocalypse of evil, which we are today witnessing on the field of history. Evil is manifesting itself in such menacing and monstrous forms as not only to justify but to compel the question, What about Sin—Now?

The doctrines of the Fall and Original Sin are being rehabilitated in their essential meaning. No longer do they appear to be the expressions of an outworn obscurantism, but a recognition of the realities of life, which is forced upon us by the facts. It is difficult for any thinking man to evade the conclusion that somewhere, and some time, a cosmic tragedy has taken place which has cast its blight upon the universe and which is responsible for the entry into a sinful inheritance of every one born of woman. Archbishops, bishops and deans unite in speaking of the Satanic forces which are at work in the world today. By this they mean, in harmony with traditional theology, that the supreme instigator and organizer of evil is the Devil. Our wrestling is not with Hitler and Goring and Gobbels, but with spiritual hosts of wickedness in high places. Human nature of itself is incapable of conceiving the horrid wickedness which is let loose on the earth today. This has its origin, not so much in evil thoughts and purposes, as in the evil spirit which has entered into humanity. The need of the world is not merely moral regeneration, but the casting out of devils. Sin is a terrible reality, and we do not alter its character by changing its name. Our one hope is in Christ. He takes away the sin of the world.—Methodist Recorder (Editorial).

Human life is a constant want and ought to be a constant prayer.—Anon.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Christmas time! Christmas time! What does it mean to a Christian?

The following is the Christmas message to the women of Louisiana from our beloved Conference Spiritual Life leader, Mrs. R. E. Smith:

Christmas—A New Covenant

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel . . . Not according to the covenant that I made with their fathers . . . But this shall be the covenant: I will put my law in their inward parts, and write it in their hearts, and I will be their God and they shall be my people . . . They shall all know me from the least to the greatest, saith the Lord." Jer. 31:31-34.

This is the meaning of Christmas! This is why Christmas is the supreme day of the year!

There is nothing like it in all the world! Nothing equals it in beauty, in color, in sentiment, in pageantry, in universal human appeal!

But with all the beautiful pageantry we must not forget the new covenant that was made with man on Christmas Day. Not like the old covenant we read of in the Old Testament, but a day when the greatest event of all ages took place. We say it with low voices and reverent hearts, for no mind can quite grasp the stupendous thought that "God unveiled Himself to humanity on Christmas Day."

But only a few shepherds heard the angels song, and only a few wise men brought gifts!

Will we be with those who fail to get the deep significance of Christmas?

"And His name shall be Immanuel, God with us."

O wondrous fact! O glorious thought! God with us through every day and hour!

Will we rest a while, and in the light of the Star, renew our spirits?

"I will put a new spirit within you, saith the Lord."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

To Every Member of Every Auxiliary in the Mississippi Conference: We hope that you have "attended to your little errands of love early this year, so that the brief days before Christmas may be unhampered and clear of the fever of hurry," and that you may have time to enjoy the beauty and inspiration of the season.

Often we hear remarks like this, "I wish Christmas never came," "How I dread Christmas." Tragic that we have drifted so far away from its real meaning and made of it a burden instead of a joy!

Most of us give gifts to everyone except the One whose birthday we celebrate. This year, let us remember the gift which goes "in His name"—one of which we will not be ashamed.

Only a few days of the year remain. If each of us meet our obligation our Conference will reach its goal.

May each of you have a happy Christmas, enjoying the peace which He came to give.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The program for the Retreat, to be held during the first quarter of 1940, is nearing completion. This Retreat will take the place of our first zone meeting. Mimeographed copies of this program material will be mailed to zone chairman the latter part of December, 1939. But the new zone chairman's name must be in Mrs. G. A. Brown's hands before that date. Will you not, please, send the district secretary the name of your zone chairman as soon as she is elected? Then the district secretary can send in all the zone chairmen in one list.

Of the Spiritual Life Group reporting, Mrs. Brown writes most encouragingly. To her district assistants she gives most of the credit for the increase in numbers reporting. Last year she had only 77. At the close of the third quarter she had a record of 141 groups. Corinth District leads with 28 groups. The following is the record for 1938-1939:

Aberdeen District, 8 in 1938, 20 in 1939; Columbus District, 14 in 1938, 24 in 1939; Corinth District, 12 in 1938, 28 in 1939; Greenwood District, 11 in 1938, 26 in 1939; Greenville District, 19 in 1938, 21 in 1939; Sardis-Grenada District, 13 in 1938, 23 in 1939.

Total, 77 groups in 1938, 141 groups in 1939.

* * *

Holcomb Missionary Society Observes Week of Prayer

The Holcomb Missionary Society observed the Week of Prayer Nov. 13, 14, 15.

On Monday, at two o'clock, seventeen ladies met at an appointed place in the church building that had been made bright with chrysanthemums and inviting with seats arranged so that all were warm and comfortable. In an appropriate place where all could see, an offering box of white was placed with a poster above it explaining what the offering was to go for this year. Program number one, "The Sacrament of Work," with Mrs. L. J. Hayden as leader, was very interestingly given by the older women of the society. Each person taking part on this program made her part very impressive.

On Tuesday, at two o'clock, nineteen women assembled at the same place for program number two, "The Church Needs Young Hearts." Mrs. D. K. Hayden very ably led this program which was given by the young women of the society. At the close of this program each one certainly felt God's presence. Mrs. Hayden asked that we bow our heads and sing as a closing prayer.

On Wednesday eighteen women met at the parsonage for the all-day Retreat program, "The Ever-Expanding Church," with Mrs. A. W. Bailey as leader. Each woman brought a dish of food. The program began at ten o'clock. Mrs. A. W. Stokes, of Grenada, was our guest for the day. She took part in the program explaining "Spiritual Values in a United Methodist Church." Rev. A. W. Bailey led the special prayer for "The New Methodist Church." At twelve fifteen we closed the morning session. During the noon hour a lovely buffet dinner was served and a social hour enjoyed. Part two of the Retreat was begun at one forty-five. Each person present put herself very earnestly into the program. At three o'clock we closed with our leader of the day giving a closing meditation, "How Beautiful My Brother Is."

Careful plans and preparation had been made for the three programs. Every member of the society attended one or more of these services. We feel that our society has been strengthened spiritually by having observed the "Week of Prayer," and these three days will stand out as memorable days in our society, both as to offering and spiritual content.

MRS. MELNOT HILL

MR. E. E. TUCKER

On Sunday, November nineteenth, Mr. E. E. Tucker, of the Ridgeland community, was eighty years of age. Mr. Tucker was born in Williamson county, Tennessee, ten miles south of Nashville, in 1859. When a lad of fourteen he united with the Methodist Episcopal Church, South, and soon thereafter helped his father, who was a steward, collect money for the church. At eighteen years of age he was elected a steward, and at different periods since then has served some fifty-one years.

For the past twenty-four years Mr. Tucker has been a resident of the Ridgeland community in Madison county, Mississippi, ten miles north of Jackson. He has held practically every office in a local church, and at present is an honorary member of the board of stewards, teacher of an adult class, local church treasurer, and a district steward. He was a delegate to the Annual Conference recently held in Gulfport.

On Monday night, November twentieth, Mr. Tucker was honored with a birthday dinner given by his wife, children, grandchildren, and great grandchildren. Those present to enjoy the occasion were: Mr. and Mrs. W. H. Parman, Mr. and Mrs. Wardell Hawkins and children, Willard, Patracia and Durell; Mr. and Mrs. J. D. Parman and son Joe, of Jackson, Route Three; Mr. J. W. Parman, Nashville, Tenn.; Mr. and Mrs. C. B. Turker and children, Claude, Eulalie and Lucille; Mr. and Mrs. B. D. Tucker and children, E. B., Bert and Elaine DeGraw; Miss Lillian Rayborne, of Ridgeland; Mr. and Mrs. H. H. Tucker and son, Hugh, Jr.; Miss Ruth Tucker, of Jackson; Mrs. E. E. Tucker and Misses Elizabeth and Louise Tucker, of Ridgeland. A grandson, Frank Parman, and a great granddaughter, Linnie Louise Parman, of Jackson, Route Three, were not present.

Three of the ten children who were not present are: Miss Esther Tucker, Rio de Janeiro, Brazil; Mr. A. C. Tucker and family, Howard Beach, New York; and W. W. Tucker, near Nashville, Tenn.

Half the fine things that have been written are either biting sarcasm or sheer boasting.

PROPOSED ADMINISTRATIVE CHANGES IN OUR CHURCH GOVERNMENT

By Jesse F. Watson

1. Elect and assign one bishop to each Annual Conference in our church that has sixty or more pastoral charges in it. Require the bishop assigned to the Annual Conference to reside within its bounds, and change conferences at the end of each third year.

2. Set the bishops salary at a certain per cent of all monies raised for the support of the ministry within the bounds of the conference over which he presides each year. The percentage to be suggested by the Commission on World Service and Finance, and approved by majority vote of all members of the Annual Conference present and voting. Upon the superannuation of a bishop let him select the Annual Conference in which his membership is to be held and from which he is to receive his pension. The Annual Conference selected must be one over which he has presided and within his Jurisdictional area.

3. Provide that all district superintendents be appointed pastors of circuits or charges within the area over which they are to preside; and require each superintendent to supervise the work of not less than two, nor more than seven other charges than the one to which he is appointed as the chief pastor. From the district superintendents, the bishop shall select not less than five, nor more than twelve, each year; provided, that no one may serve longer than four out of seven years consecutively in the cabinet, nor more than five out of nine years, under any circumstances. All monies proposed for the support of the ministry within the district shall be pooled, and the stewards of the several charges shall apportion to each pastor and the superintendent their part of the pool each year. One per cent of the total shall be assigned to the superintendent for traveling expenses. All the stewards of the congregation shall meet together for this purpose.

4. Grant to the district superintendents the right to accept or reject any proposed transfer into the Annual Conference by a two-thirds majority vote of all the district superintendents.

5. Require the bishop to appoint one pastor for each one hundred families in all our circuits, stations, or pastoral charges. A family shall be deemed a Methodist family where there is one member of it twelve years old or above, that is in good standing in the local church.

6. Assign all the duties now performed by the Executive Secretary of the Board of Education to the district superintendents.

7. Prohibit all ministers in the Methodist Church from performing the marriage ceremony between parties that are not well-known to them over a period of at least six months, or are recommended by resident members of the local congregation, who have been in local residence for at least twelve months themselves; and of all divorced people, except where bona fide, written proof is furnished prior to the ceremony by reliable witnesses who know the parties and testify that, habitual drunkenness, brutality or cruelty, failure to provide, desertion of the home without cause, or refusal to become reconciled after separation over a period of one year or more, or adultery was and is the true grounds of the divorce granted to the party or parties desiring to be married by the minister of the Methodist Church. Such proof must be in the hands of the minister ten days before the date the proposed marriage is to take place, and must be approved by him and the district superintendent of the district in which the minister resides.

Failure to observe these rules on the part of any minister of our church, shall constitute grounds for the offence of engaging in practices subversive to the doctrine and discipline of our church. For the first offence, he shall be publicly reprimanded by the bishop before the assembled body of the Annual Conference of which he is a member. For the second offence, he shall be tried and expelled from the ministry and membership of the Methodist Church.

Eunice, New Mexico.
November 25, 1939.

God's sweet dews and showers of grace slide off the mountain of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.—Leighton.